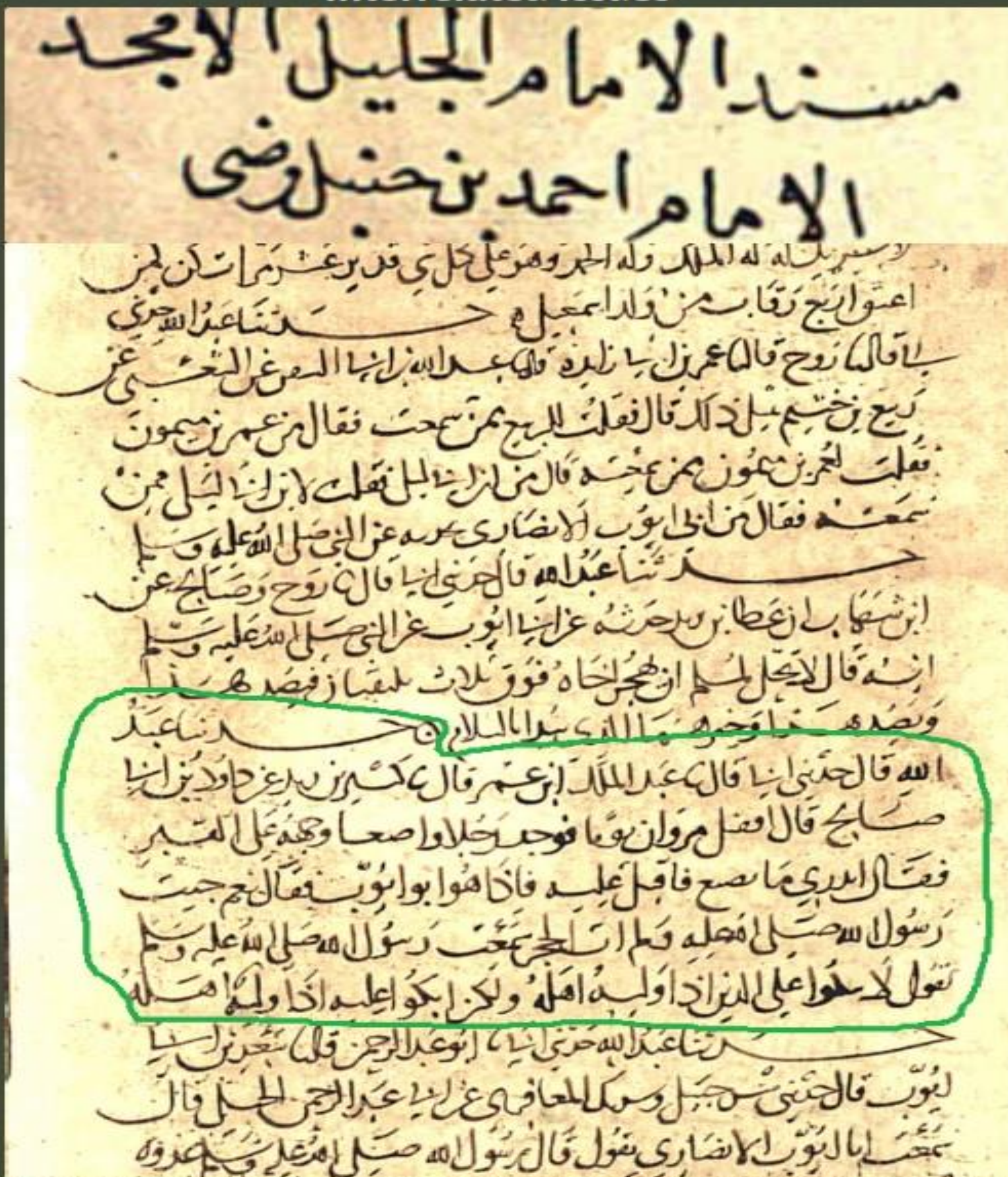
THE AUTHENTICITY OF THE SAHABI ABU AYYUB AL-ANSARI'S ACTIONS AT THE GRAVE OF THE NOBLE PROPHET ﷺ

A detailed analysis and reply to Salafi detractors on Interrelated Issues



COMPLETE 5 VOLUMES

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بسم الله الرحمن الرحيم

PROLOGUE

Praise be to Allah that is due from all grateful believers, a fullness of praise for all his favours: a praise that is abundantly sincere and blessed. May the blessings of Allah be upon our beloved Master Muhammad, the chosen one, the Apostle of mercy and the seal of all Prophets (peace and blessings of Allah be upon them all); and upon his descendants who are upright and pure: a blessing lasting to the Day of Judgment, like the blessing bestowed upon the Prophet Ibrahim (alaihis salam) and his descendants. May Allah be pleased with all of the Prophetic Companions (Ashab al-Kiram). Indeed, Allah is most worthy of praise and supreme glorification!

The following piece is a riposte primarily directed to Abu **Khuzaimah Ansaari (alias – Imran Masoom) and his colleague, Abu Hibbaan (alias – Kamran Malik), from** Birmingham, England. Additionally, it is also for their brothers in faith and self-styled polemicists like Abu Alqama Ali Hassan Khan, Abush-Shaikh the self-declared Hanafi-Athari-Sufi known as Abu Turab Ali Rida Qadri, and other unknowns (majahil), and their callous calumnies.

These individuals are a reflection of what online and street level Salafism represents globally, namely, the production of viciously produced ad hominem assaults on those they oppose and deride with a distinctive flavour of unacademic puerile prattle. Indeed, their style of writing does nothing to favour the learned Muslims to be deceived into their false misrepresentations of true Islamic

scholarship, but for them it is merely an exercise in preaching to the converted crowd that need reassurance from time to time that their new-fangled sect is apparently the only true representatives of the genuine way of the Salafus-Salihin (the first three pious generations of Muslims). This is nothing but envisaging a representation of the truth with a deluded phantasm of falsehood.

In Ramadan 1434 AH/August 2013 these detractors (or persons known to them), that have been the subject of previous refutations from the pen of this compiler put out a brazen piece of tripe on their WordPress blog entitled:

Answering Abul Hasan Hussain Ahmed & Gibril Fouad Haddad Pertaining To The Narration of Abu Ayoob al-Ansaari (RadhiAllahu Anhu)

It was originally put out in a ludicrously obtuse 4 parts and password protected. It was in all probability not received with much acceptance by many pseudo-Salafis in the first place and so nearly a year later they put it out again in one large file of some 777 pages. **Except that the later edition forgot to mention that its co-author – Abu Hibbaan Kamran Malik was convicted of major fraud and was languishing in a British prison cell!**

This highly embarrassing fact has been glossed over by not only Abu Khuzaimah Imran Masoom, but his brethren in faith named above. Indeed, this is a great humiliation in this world for their likes and a proof that their veracity in attempting to write and disseminate Islamic teachings, and specifically on hadith related matters should not be taken seriously by the real representatives of Ahlus Sunna Wal Jama'a, or by anyone from Salafism for that matter.

Additionally, it is worth pointing out the stupendous haughtiness, insolence, harshness, being self-impressed and outright defamation of these two individuals of ill repute upon the writer of these lines, and others, in their pdf file shall be documented later in this response.

Much of the publicly available proof regarding Kamran Malik will be documented in this response Insha Allah. It is also noteworthy that these two detractors would also often shy away from revealing their actual names on the covers of their published tirades that they consider to be well researched, and as though it is the final word, and no one is allowed to dare write a rejoinder! One wonders why they do not mention their real names on the titles they have put out? Is it because they fear a loss of face and reputation if they were exposed for their blunders and calumniations?

These detractors belong to a paltry sect that calls themselves "Salafiyya" and the fact that they are not the majority in any Muslim land in terms of following amongst the Ulama and laity is a proof of their deviation. Their numbers are thus small all over the lands they have reared their heads in, but vocal, zealous and ardently proselytizing in their approach and demeanour. This fact becomes even more self-evident by just bringing in the admission of their Shaykh al-Islam, Ahmed ibn Taymiyya (d. 728 AH), who was quoted by someone who was linked to British Salafism since the 1980s, and some are suggesting he is no longer with them in totality. This being Abu Aliyya Surkheel Sharif who said in his article entitled: THE SEVENTY-THREE SECTS: Are the Majority of Muslims Innovators? (p. 8):

"Ibn Taymiyyah says:

The saved-sect is described as being *ahl al-sunnah wa'l-jamå'ah.* They are the overwhelming multitude and the great majority (*al-jumhur al-akbar wa'l-sawåd al-a'zam*). The remaining sects are followers of aberrant opinions, schism, innovations and [deviant] desires. None even comes near to the number of the saved sect, let alone its calibre. Rather, each such sect is extremely small (*bal qad takunu'l-firqatu minhå fi ghåyati'l-qillah*).25 **[*Majmu' al-Fatåwå,* 3:345-46.]**

Thus, according to Ibn Taymiyyah, the total number of innovators among the *ummah* is incredibly small in comparison to the numbers of the saved sect."

The above statement should be a wakeup call for those who may have inadvertently taken on board the following of any deviant sect, or cult whose numbers have always been small in terms of scholarship and lay following all over the Muslim world, as the statement by Ibn Taymiyya is backed up by sound evidence from authentic hadiths. The real Sunni thus belongs to the sect that has the largest following not just in a given time and place, but in terms of an aggregate number in all of Islamic history as a whole. This is the Firqatun-Najiyya (Saved sect) who are in reality Ahlus Sunna wal Jama'a, and not those who have appeared in more recent decades and tried to hijack and distort the real Sunni way by means of selective revisionism in the name of the Salafus-Salihin.

The actual work on the narration of Abu Ayyub al-Ansari (ra) was full of numerous diabolical digressions and scurrilous slanders of the most heinous kind. Many of their snide and obnoxious remarks will be collated and shown in a section in this rejoinder so that the readers can see how their decrepit minds actually tick in the name of Islamic scholarship and claiming to be the People of Hadith (Ahlul-Hadith), and on the path of the pious predecessors (Salafus Salihin).

Before quoting and responding to what they said in the above work which was filled with mainly sarcastic slurs, extraneous material, huge margins, large spacing between lines, with many pages with vast parts which were empty of any words, full of digital images that were superfluous beyond the needs of their inadequate research, just in order to pad it all up to make it look like a huge work (!); it is necessary to quote what they initially stated and how this writer responded to them. Before doing this the reader needs to be informed and attuned to the reality of the personalities of Kamran Malik and his side kick,

Imran Masoom. The information about these two writers will be mainly extracted from their own Salafi brethren so that it does not appear as though it is a form of biased assault from this writer's own pen.

It seems clear that this wasted effort of theirs has had a poor reception as stated above and it is doubted if many have had the time and enthusiasm to read it all, or follow the brag filled innuendos it contained which all showed it to be an unscholarly piece of balderdash in the main. There were also numerous places where they mocked the transmission of knowledge acquired by this writer via means of the classical Ijaza system as accepted and transmitted by all recognized Muhaddithin (Hadith scholars), especially post-Salaf period. Additionally, their English language skills also let them down despite one of them being a convicted solicitor!

Indeed, they breached the norms of erudite etiquette in responding through a scholastic manner, and in the process, they showed themselves up to be not only despicable in their mannerisms but more despondently they showed sheer animosity and deep jealousy on a personal level. These points are obvious to see by any unbiased reader who can spend just a few moments scanning via their so-called exposition.

Many of the quotations they brought out from previous scholars were unrelated to the matter at hand, namely, the actual authenticity of the narration of Abu Ayyub al-Ansari (ra). Inexplicably, after spending hundreds of pages in trying to act erudite and presenting a thesis which attempted to be the final word on the authenticity of the narration at hand, they failed to mention all the known great hadith scholars (Muhaddithin) of the past who had made some form of authentication on the narration itself!

This will be examined and demonstrated within this rejoinder by resorting to quotations they missed, as well as referring to actual handwritten Arabic manuscripts (makhtutat) by the classical scholars of the past. This reply could

have been issued way back in 2015 but I waited patiently to obtain as many manuscripts as feasibly possible to benefit the readers and may be the detractors will also take heed of all the points discovered from the manuscript images that shall be presented in due course.

They also did this in attempting to rebut my work on the rak'ats of Taraweeh[1] by calling their pitiful and disastrous reply of a paltry 8 pages as being "Volume one!" **They also lied against Imam Abu Hanifa and other leading Hanafi scholars in that latter 8-page pamphlet.** This shows how frantic they have become in their feeble and preposterous style of writing, as well as struggling to feign any form of academic reply on the issue of 20 rak'ats of Taraweeh.

If this was not bad enough, they have also **lied against Imam Ahmed ibn Hanbal by claiming that he would place his hands on the chest in Salah.** If these two detractors had the audacity to lie against such great and noble Imams like Abu Hanifa and Ahmed ibn Hanbal, then it comes as no surprise that they would do the same to their opponents and contemporaries from this age. The reader is advised to see the following two links for their contemptible lies against Imams Abu Hanifa and Ahmed ibn Hanbal to get a flavour of their breach of intellectual acumen and sincerity:

1) **Answering The Claim That Imam Abu Hanifa Advocated 8 Rak'ats Taraweeh** (74 pages) - https://www.darultahqiq.com/answering-the-claim-that-imam-abu-hanifa-advocated-8-rakats-taraweeh/
   Direct download link of the pdf file: https://ia600909.us.archive.org/25/items/AnsweringTheClaimThatImamAbuHanifaAdvocated8RakatsTaraweeh/Answering%20the%20claim%20that%20Imam%20Abu%20Hanifa%20advocated%20%208%20rakats%20Taraweeh.pdf

[1] See it here - http://sunnicourses.com/resources_taraweehebook.html or - https://www.darultahqiq.com/proving-the-authenticity-of-20-rakats-taraweeh/

2) **The Hanbali Position Of Placing The Hands Below The Navel in Salah (198 pages) - https://www.darultahqiq.com/the-hanbali-position-of-placing-the-hands-below-the-navel-in-salah/**

Direct download link of the pdf file: https://ia601307.us.archive.org/13/items/HanbaliPositionOfPlacingTheHandsBelowTheNavel/Hanbali%20position%20of%20placing%20the%20hands%20below%20the%20navel.pdf

THE NARRATION OF ABU AYYUB AL-ANSARI (RA) AND THE INITIAL CLAIMS OF THE TWO DETRACTORS

The following is the original 2002 article the two detractors issued with regard to the narration at hand:

The Weakness of the Hadeeth of Abu Ayoob of Placing His Face On The Grave Of The Messenger of Allaah (Sallalahu Alayhee Wasallam)
By Abu Khuzaimah Ansaari & Abu Hibbaan (compiled 2002)[2]

under the subtitle: "Domes over the Grave of the Awilya."

G F Haddaad said <<<<<<<<<<<<<<<<**Dawud ibn Salih said: "[The governor of Madina] Marwan [ibn al-Hakam] one day saw a man placing his face on top of the grave of the Prophet. He said: "Do you know what you are doing?" When he came near him, he realized it was Abu Ayyub al-Ansari. The latter said: "Yes; I came to the Prophet, not to a stone."**[3] Ibn Hibban in his Sahih, Ahmad (5:422), Al-Tabarani in his Mu`jam al-Kabir (4:189) and his Awsat according to Haythami in al-Zawa'id (5:245 and 5:441 #5845 Book of Hajj, "Section on the honoring of the dwellers of Madina, chapter on placing one's face against the grave of our Master the Prophet saws" and #9252 Book of Khilafa, "Chapter on the leadership of those unworthy of it"), al-Hakim in his Mustadrak (4:515); both the latter and al-Dhahabi said it was sahih. It is also cited by al-Subki in Shifa' al-siqam (p. 126) and Ibn Taymiyya in al-Muntaqa (2:261f.).

[2] See it here - http://ahlulhadeeth.wordpress.com/2012/06/30/the-weakness-of-the-hadeeth-of-abu-ayoob-of-placing-his-face-on-the-grave-of-the-messenger-of-allaah/

[3] **This is the actual narration of Abu Ayyub (ra) that shall be the main subject of focus and analysis within this work.**

The use of the word “stone” in the prevous hadith indicates that the Prophet’s (s) grave was built up with stone already in the time of Abu Ayyub al-Ansari (ra). >>>>>>>>>>>>>>>>>>>>>>>> END OF HIS WORDS

The likes of G F Hadaad and callers to shirk use the above hadeeth to establish the permissibility to go to the grave of the Messenger of (Saas) for worship and othe associated acts of shirk.

REPLY & ANSWER

This incident is mentioned in Majma’a az-Zawaa’id as mentioned by G F Haddaad but Haafidh Haithamee said after referencing and attributing this hadeeth to Imaam Ahmad, Tabaraanee in al-Kabeer and al-Awsth, he says, “The chain contains the narrator Katheer bin Zaid, and a group of people said he is reliable whereas Imaam Nasaa’ee and others have declared him to be weak.” (Majma’a az-Zawaa’id (5/243).

Why was this portion of the text from Majma’a omitted. The only viable answer that comes to mind is that G F Hadaad copied and pasted this from some soofee bareilwi moulvee without actually checking or verifying it himself. We suggest in future the propagators or sympathisers with such calls of shirk and grave worship should take some valuable time out to verify these ahadeeth as any mistakes (in the hadeeth rendering it weak) in not doing so will result in misguidance of the people being on their heads.

Furthermore, this is not from the levels of trustworthiness or truthfulness that a person merely quotes half of the statement and leaves the other, which is crucial to the discussion. This is a result of ta’assub and tahzzub and blind following of their scholars, may Allaah save us from this.

Imaam Ibn Abee Haatim said, “The manuscript that Abu Bakr ibn Khaithmah wrote with us, in it Yahyaa ibn Ma’een was asked concerning Katheer ibn Zaid to which he replied, “He is not strong.” (al-Jarh Wa-Ta’deel (7/150).

Ibn Abee Haatim also said, “My father was asked concerning Katheer ibn Zaid, he replied, “Righteous, but he is not strong.” and Abu Zur’ah was asked about him and he said, “Truthful but he has weakness.” (al-Jarh Wa-Ta’deel (7/150).

Imaam Nasaa'ee himself said, "Katheer ibn Zaid is weak and this chain contains Dawood ibn Saaleh, and he is unknown (Majhool)." (Kitaab adh-Dhu'afaa Wal-Matrookeen (p.303) and (p.302) of two Indian editions.)

See also the words Haafidh Ibn Hajr in Tahdheeb at-Tahdheeb (3/188-189) as he mentions Katheer ibn Zaid as one of the narrators of this narration.

G F Haddaad then cited some other references for this narration and he said as-Subkee has also cited this in ash-Shifaa as-Siqaam Fiz-Ziyaarah Khair al-Anaam. However the level of accepting some of the book and rejecting other parts as Allaah has mentioned regarding the jews then G F Haddaad and his associates have also demonstrated this.

We also find here G F Haddaad has copied and pasted this information from many of the Hanafee bareilwi soofee books as the narrations used by them to establish shirk are all the same and universal and it is these narrations that they rest the foundation of their religion upon. Also from these deceptive acts begin to understand the authentic hadeeth of the Messenger of Allaah (Saas) when he said, "You will follow in the footsteps of the nations before you, handspan by handspan, and in another narration just as shoe lace resembles the other shoe lace…."

And also we begin to realise which people the Messenger of Allaah (Saas) was talking about when he said, "The day of Judgement will not up until people from my ummah indulge in idol worship" (Tirmidhee, who said the hadeeth is hasan)

And no doubt grave worship is idol worship.

Subkee after bringing this narration said, "I could not acquire any information about this narration." (ash-Shifaa as-Saqaam (p.102).

and lastly another transmitter (ie compiler) of this narration Haafidh Haithamee said, "This hadeeth of Abu Ayoob is weak." (Haashiyyah al-Aydah (p.219).

So we say with what face did you G F Haddaad bring this narration to prove the permissibility of grave worship, as it is weak, and we know from the principles that a weak hadeeth cannot be used to establish a ruling in the sharee'ah.

HE SAID <<<<<<<<,The use of the word “stone” in the prevous hadith indicates that the Prophet’s (s) grave was built up with stone already in the time of Abu Ayyub al-Ansari (ra). >>>>>>>>>>>>>>>>>>>>>>>>

The above statement of G F Haddaad is only true if the hadeeth is narration is authentic, and as established above it is weak, so then how can the deduction be made of the grave being built up. So here we have a lie built upon not knowing the authenticity of hadeeth and it is a deliberate attempt to confuse the people with the permissibility of grave worship. May Allaah save us from this

The above piece was promoted by an unknown individual posting under the screen name “Abu Taymiyah” who some thought was another screen name for **Abu Alqama Ali Hassan Khan.** One can see that it was put out by the duo from Birmingham back in 2002 and I responded to it in a summarized and succinct manner in 2005 under the title:

Reply to Abu Khuzaimah and Abu Hibban on their claims against Dr GF Haddad[4]

The following is how it appeared on sunniforum.com back in 2005:

Assalamu alaikum wa rahmatullahi wa barakatuh

With regard to what Abu Taymiyah posted here in his attempts to discredit Dr GF Haddad:

http://www.sunniforum.com/forum/showthread.php?t=7081

[4] Original link that is no longer active as the forum has been closed down - http://www.sunniforum.com/forum/showthread.php?7104-Reply-to-Abu-Khuzaimah-and-Abu-Hibban-on-their-claims-against-Dr-GF-Haddad

I have put the following together in haste before travelling for the next 3 days, so if any mistakes have crept in I apologise.

The following is a reply to the claims of Abu Khuzaymah and Abu Hibban, who attacked Dr GF Haddad in their puerile and vitriolic style with very little scholarly kalam to their credit. The following will show up where these 2 individuals stand in honesty and what their level of scholarship really is! These two individuals from Birmingham, UK – have been exposed for dishonesty and even lying by their own "Salafi" brethren! This may be shown on another occasion.

The claims of these two have been disseminated by Abu Alqama Hassan Ali Khan, who has never rejected our assertion that he posts under the screen name: Abu Taymiyah here on Sunniforum.com!

> Quote: Originally Posted by **Abu Taymiyah**
>
> *A part of Gf Haddad's work was answered by Abu Khuzaymah and Abu Hibban and I only quote some extracts of it*
>
> *The Weakness of the Hadeeth of Abu Ayoob of Placing His Face On The Grave Of The Messenger of Allaah (Saas)*
>
> *By Abu Khuzaimah Ansaari and Abu Hibbaan*
>
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"Do you know what you are doing?" When he came near him, he realized it was Abu Ayyub al-Ansari. The latter said: "Yes; I came to the Prophet, not to a stone." Ibn Hibban in his Sahih, Ahmad (5:422), Al-Tabarani in his Mu`jam al-Kabir (4:189) and his Awsat according to Haythami in al-Zawa'id (5:245 and 5:441 #5845 Book of Hajj, "Section on the honoring of the dwellers of Madina, chapter on placing one's face against the grave of our Master the Prophet saws" and #9252 Book of Khilafa, "Chapter on the leadership of those unworthy of it"), al-Hakim in his Mustadrak (4:515); both the latter and al-Dhahabi said it was sahih. It is also cited by al-Subki in Shifa' al-siqam (p. 126) and Ibn Taymiyya in al-Muntaqa (2:261f.).

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ANSWER

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Why was this portion of the text from Majma'a omitted. The only viable answer that comes to mind is that G F Hadaad copied and pasted this from some moulvee without actually checking or verifying it himself.

Furthermore, this is not from the levels of trustworthiness or truthfulness that a person merely quotes half of the statement and leaves the other, which is crucial to the discussion. This is a result of ta'assub and tahzzub and blind following of their scholars, may Allaah save us from this.

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Also from these deceptive acts begin to understand the authentic hadeeth of the Messenger of Allaah (Saas) when he said, "You will follow in the footsteps of the nations before you, handspan by handspan, and in another narration just as shoe lace resembles the other shoe lace...."

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Reply:

Key: AK = Abu Khuzaimah, AH = Abu Hibban

AK/AH claimed:

Quote: Originally Posted by **AK/AH**

This incident is mentioned in Majma'a az-Zawaa'id as mentioned by G F Haddaad but Haafidh Haithamee said after referencing and

> *attributing this hadeeth to Imaam Ahmad, Tabaraanee in al-Kabeer and al-Awsth, he says, "The chain contains the narrator Katheer bin Zaid, and a group of people said he is reliable whereas Imaam Nasaa'ee and others have declared him to be weak." (Majma'a az-Zawaa'id (5/243).*
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I say in reply to this perfidy:

The reference given by Dr Haddad was for Majma al-Zawa'id (5/245), the 2 opponents claimed it was: vol. 5/p. 243 – and I am not sure which edition they utilised to make this claim. Here is a scan from vol. 5/p. 245:

٢٤٥

تسقوهم الماء يتأذى بتكبيرهم أهل السماء . رواه الطبراني وفيه عنبسة بن أبي صغيرة وقد اتهم بالكذب .

(باب ولاية المناصب غير أهلها)

عن داود بن أبي صالح قال أقبل مروان يوما فوجد رجلا واضعاً وجهه على القبر فقال أتدري مايصنع فاقبل عليه فاذا هو أبو ايوب فقال نعم جئت رسول الله صلى الله عليه وسلم ولم آت الحجر سمعت رسول الله ﷺ يقول لا تبكوا على الدين إذا وليه أهله ولكن ابكوا على الدين إذا وليه غير أهله . رواه أحمد والطبراني فى الكبير والأوسط وفيه كثير بن زيد وثقه أحمد وغيره وضعفه النسائي وغيره .

Secondly, Dr Haddad also mentioned that it is found under no. 9252 (Book of Khilafa). Here is the scan from the Majma of al-Haythami (vol.4/p. 2):

(باب وضع الوجه على قبر سيدنا رسول الله ﷺ)

عن أبي داود بن أبي صالح قال أقبل مروان يوماً فوجد رجلاً واضعاً وجهه على القبر فقال أتدري ما يصنع فأقبل عليه فاذا هو أبوأيوب فقال نعم جئت رسول الله ﷺ ولم أر الحجر . وهو بتمامه فى كتاب الخلافة . رواه أحمد وداود ابن أبي صالح قال الذهبي لم يرو عنه غير الوليد بن كثير وروى عنه كثير ابن زيد كما فى المسند ولم يضعفه أحد .

Dr Haddad did not mention what was said about the narrator Kathir ibn Zayd

from the Majma of al-Haythami, but the 2 opponents made this disastrous claim and mis-translation for the following Arabic bit from the first scan:

رواه أحمد والطبراني في الكبير والأوسط وفيه كثير بن زيد وثقه أحمد وغيره وضعفه النسائي وغيره.

> Quote: Originally Posted by **AK/AH**
>
> *This incident is mentioned in Majma'a az-Zawaa'id as mentioned by G F Haddaad but Haafidh Haithamee said after referencing and attributing this hadeeth to Imaam Ahmad, Tabaraanee in al-Kabeer and al-Awsth, he says, "The chain contains the narrator Katheer bin Zaid, and a group of people said he is reliable whereas Imaam Nasaa'ee and others have declared him to be weak." (Majma'a az-Zawaa'id (5/243).*

A more accurate translation for this in my opinion is:

> Quote:
>
> It has been related by Ahmad, and al-Tabarani in al-Kabir and al-Awsat, and in it (the Isnad) is Kathir ibn Zayd and he has been declared Trustworthy (Thiqa) by Ahmad and other than him, and he has been weakened by al-Nasa'i and other than him.

So, Abu Alqama should tell us why his friends made such a disastrous effort in translation and why did they leave out what Imam Ahmad said in declaring Kathir to be Thiqa – as al-Haythami quoted?! Why did they cut up the words

of al-Haythami?!

Hence, this statement of AK/AH:

> Quote:
>
> Furthermore, this is not from the levels of trustworthiness or truthfulness that a person merely quotes half of the statement and leaves the other, which is crucial to the discussion. This is a result of ta'assub and tahzzub and blind following of their scholars, may Allaah save us from this.

Applies to them most aptly! On top of this, the likes of AK/AH should also see how their own Muhaddith al-Asr, al-Albani deliberately cut up the words of Qadi Iyad[5] in order to “validate” his claims! See here:

http://www.sunniforum.com/forum/showthread.php?t=7010

Next, AK/AH said:

> Quote:
>
> Imaam Ibn Abee Haatim said, "The manuscript that Abu Bakr ibn Khaithmah wrote with us, in it Yahyaa ibn Ma'een was asked concerning Katheer ibn Zaid to which he replied, "He is not strong." (al-Jarh Wa-Ta'deel (7/150).

[5] See towards the end of this work proof for this under the chapter heading: **AL-ALBANI AND HIS CUTTING UP OF THE WORDS OF THE MALIKI SCHOLAR: AL-QADI IYAD (d. 544 AH) AND THE FAILURE OF THE TWO DETRACTORS TO ANSWER**

Ibn Abee Haatim also said, "My father was asked concerning Katheer ibn Zaid, he replied, "Righteous, but he is not strong." and Abu Zur'ah was asked about him and he said, "Truthful but he has weakness." (al-Jarh Wa-Ta'deel (7/150).

Imaam Nasaa'ee himself said, "Katheer ibn Zaid is weak and this chain contains Dawood ibn Saaleh, and he is unknown (Majhool)." (Kitaab adh-Dhu'afaa Wal-Matrookeen (p.303) and (p.302) of two Indian editions.)

See also the words Haafidh Ibn Hajr in Tahdheeb at-Tahdheeb (3/188-189) as he mentions Katheer ibn Zaid as one of the narrators of this narration.

Reply:

These people only quote what seems to suit them to “win” an argument! They quoted Imam ibn Ma’een apparently weakening Kathir ibn Zayd, but forgot to or intentionally left out the people who quoted the very same Ibn Ma’een accepting Kathir as a valid reporter of narrations! I will quote what al-Hafiz ibn Hajar said about Kathir in his Tahdhib al-Tahdhib and his final gradings on Kathir below Insha’Allah!

Ibn Hajar said in the Tahdhib[6] (vol. 8):

[6] See a few pages below for the article by Abu Layth which gave quotes from the Tahdhib of al-Hafiz ibn Hajar in English.

ز د ت ق البخاري في جزء القراءة وأبي داود والترمذي وابن ماجة كثير بن زيد [745]

الأسلمي ثم السهمي مولاهم أبو محمد المدني يقال له بن صافنة وهي أمه روى عن ربيح بن عبد الرحمن بن أبي سعيد وسالم بن عبد الله بن عمر والوليد بن كثير والمطلب بن عبد الله بن حنطب وعبد الرحمن بن كعب بن مالك وعثمان بن ربيعة بن الهدير وعثمان بن سعيد بن نوفل وعمر بن عبد العزيز وإسحاق بن عبد الله بن جعفر بن أبي طالب وزينب بنت نبيط امرأة أنس بن مالك وغيرهم وعنه مالك بن أنس والدراوردي وسليمان بن بلال وعبد العزيز بن أبي حازم وحماد بن زيد وأبو أحمد الزبيري وأبو بكر الحنفي وأبو عامر العقدي وسفيان بن حمزة الأسلمي وابن أبي فديك وحاتم بن إسماعيل وعثمان بن عمر بن فارس وآخرون قال عبد الله بن أحمد عن أبيه ما أرى بن بأسا وقال عبد الله بن الدورقي عن بن معين ليس به بأس وقال معاوية بن صالح وغيره عن بن معين صالح بن أبي خيثمة عن بن معين ليس بذاك وكان أولا قال ليس بشيء وقال بن عمار الموصلي ثقة وقال يعقوب بن شيبة ليس بذاك الساقط وإلى الضعف ما هو وقال أبو زرعة صدوق فيه لين وقال أبو حاتم صالح ليس بالقوي يكتب حديثه وقال النسائي ضعيف وقال بن عدي وتروى عنه نسخ ولم أر به بأسا وأرجو أنه لا بأس به وذكره بن حبان في الثقات وقال بن سعد توفي في خلافة أبي جعفر وكان كثير الحديث وقال خليفة توفي في آخر خلافة أبي جعفر سنة 158 قلت وجزم بن حبان بوفاته فيها وقال أبو جعفر الطبري وكثير بن زيد عندهم ممن لا يحتج بنقله وخلطه بن حزم بكثير بن

عبد الله بن عمرو بن عوف فقال في الصلح روينا من طريق كثير بن عبد الله وهو كثير بن زيد عن أبيه عن جده حديث الصلح جائز بين المسلمين الحديث ثم قال كثير بن عبد الله بن زيد بن عمرو ساقط متفق على إطراحه وأن الرواية عنه لا تحل وتعقبه الخطيب بما ملخصه أن الحديث عند د من رواية كثير بن زيد عن الوليد بن رباح عن أبي هريرة وعند ت من رواية كثير بن عبد الله بن عمرو بن عوف عن أبيه عن جده فهما اثنان اشتركا في الاسم وسياق المتن واختلفا في النسب والسند فظنهما بن حزم واحدا وكثير بن زيد لم يوصف بشيء مما قال بخلاف كثير بن عبد الله الآتي واختلف على كثير بن زيد في شيخه فقيل كما تقدم عند أبي داود وأخرجه البزار من رواية العقدي عن كثير فقال عن الحارث بن أبي يزيد عن جابر

So, these people left out a number of other views in praise or dispraise of Kathir. Based on this, these 2 people who spread half-quotes failed to mention what the final grading of al-Hafiz ibn Hajar al-Asqalani was on Kathir ibn Zayd!

Why they did this - is for them to answer!

Fact is:

Ibn Hajar in his Taqrib al-Tahdhib (no. 5611) declared Kathir: Saduq Yukhti: Truthful with mistakes

And in his public dictation of Hadith compiled under the title: Nata’ij al-Afkar

(1/231, edited by: Hamdi Abdal Majid – student of al-Albani) he specifically declared Kathir ibn Zayd to be:

Saduq: Truthful!

This is a clear cut proof that Imam ibn Hajar assented to the general truthfulness of Kathir ibn Zayd's narrations.

As for Imam al-Dhahabi, he mentioned his summary on Kathir ibn Zayd in his al-Kashif (no. 4631) by quoting Abu Zur'ah as saying:

Saduq fi-hi Le-en: Truthful and in Him is softness

This does not mean that al-Dhahabi holds Kathir's narrations to be Da'eef at all, but rather these two: AK/AH know full well that al-Dhahabi declared this very narration from Abu Ayyub as in the Mustadrak of al-Hakim to be Sahih (authentic), in line with al-Hakim's declaration of authenticity! This was mentioned also by GF Haddad – so these two: AK/AH blatantly disregarded this as it obviously goes against them!

Here is the scan to prove this from the Mustadrak with the notes of al-Dhahabi beneath the Mustadrak:

Mustadrak al-Hakim:

والتمست الدنيا بعمل الآخرة *

﴿حدثنا﴾ ابو العباس محمد بن يعقوب ثنا العباس بن محمد بن حاتم الدوري ثنا ابو عامر عبدالملك بن عمر العقدي ثنا كثير بن زيد عن داود بن ابي صالح قال اقبل مروان يوما فوجد رجلا واضعا وجهه على القبر فاخذ برقبته وقال اتدري ما تصنع قال نعم فاقبل عليه فاذا هو ابو ايوب الانصاري رضي الله عنه فقال جئت رسول الله صلى الله عليه وآله وسلم ولم آت الحجر سمعت رسول الله صلى الله عليه وآله وسلم يقول لا تبكوا على الدين اذا وليه اهله ولكن ابكوا عليه اذا وليه غير اهله *هذا حديث صحيح الاسناد ولم يخرجاه*

(ابكوا على الدين اذا وليه غير اهله)

﴿حدثنا﴾ ابو نصر احمد بن سهل الفقيه ببخارى ثنا ابو عصمة سهل بن المتوكل ثنا محمد بن عبدالله الرقاشي ثنا جعفر بن سليمان ثنا فرقد السبخي عن عاصم بن عمرو عن ابي امامة رضي الله عنه عن النبي صلى الله عليه وآله وسلم قال يبيت قوم من هذه الامة على طعام وشراب ولهو فيصبحون قد مسخوا خنازير وليخسفن بقبائل فيها وفي دور فيها حتى يصبحوا فيقولوا خسف الليلة ببني فلان خسف الليلة بدار بني فلان و ارسلت عليهم حصباء حجارة كما ارسلت على قوم لوط و ارسلت عليهم الريح العقيم فتنسفهم كما نسفت من كان قبلهم بشربهم الخمر واكلهم الربا ولبسهم الحرير واتخاذهم القينات وقطيعتهم الرحم قال وذكر خصلة اخرى فنسيتها هذا حديث صحيح على شرط مسلم لجعفر فاما فرقد فانهما لم يخرجاه *

﴿اخبرنا﴾ عبدالرحمن بن الحسن القاضي بهمدان ثنا ابراهيم بن الحسن ثنا آدم بن ابي اياس ثنا شعبة عن سماك بن حرب قال سمعت جابر بن سمرة رضي الله عنه يقول سمعت رسول الله صلى الله عليه وآله وسلم يقول لتفتحن لكم كنوز كسرى الابيض اوالذي في الابيض عصابة من المسلمين * هذا حديث صحيح على شرط مسلم ولم يخرجاه *

امورالكم وقلت امناؤكم والتمست الدنيا بعمل الآخرة (قلت) (خم)*

﴿كثير﴾ بن زيد عن داود بن ابي صالح قال اقبل مروان يوما فوجد رجلا واضعا وجهه على القبر فاخذ برقبته وقال اتدري ما تصنع قال نعم فاقبل عليه فاذا هو ابو ايوب الانصاري فقال جئت رسول الله صلى الله عليه وآله وسلم ولم آت الحجر سمعت رسول الله صلى الله عليه وآله وسلم يقول لا تبكوا على الدين اذا وليه اهله ولكن ابكوا عليه اذا وليه غير اهله *صحيح*

﴿جعفر﴾ بن سليمان ثنا فرقد السبخي عن عاصم بن عمرو عن ابي امامة عن النبي صلى الله عليه وآله وسلم قال يبيت قوم من هذه الامة على طعام وشراب ولهو فيصبحون قد مسخوا خنازير وليخسفن بقبائل فيها وفي دور فيها حتى يصبحوا فيقولوا خسف الليلة ببني فلان خسف الليلة بدار بني فلان وارسلت عليهم حصباء حجارة كما ارسلت على قوم لوط وارسلت عليهم الريح العقيم قال وان ذلك بشربهم الخمر واكلهم الربا ولبسهم الحرير واتخاذهم القينات وقطيعتهم الرحم *صحيح *

﴿شعبة﴾ عن سماك سمعت جابر بن سمرة مرفوعا لتفتحن لكم كنوز كسرى الابيض اوالذي في الابيض عصابة من المسلمين (م) *

Note also, that AK/AH also claimed this:

> Quote:
>
> Imaam Nasaa'ee himself said, "Katheer ibn Zaid is weak and this chain contains Dawood ibn Saaleh, and he is unknown (Majhool)." (Kitaab adh-Dhu'afaa Wal-Matrookeen (p.303) and (p.302) of two Indian editions.)

I say: When I looked at al-Nasa'is work on Weak narrators (no. 505): he only said that Kathir ibn Zayd is Weak, and I do not know where AK/AH got this bit:

> Quote:
>
> and this chain contains Dawood ibn Saaleh, and he is unknown (Majhool)

- is from?!

A point that should have been detected by AK/AH is the fact that the narrator mentioned by GF Haddad is not: Dawud ibn Salih, but it seems to be a typo error, as it should be: Dawud ibn ABI Salih, as can be seen in the Mustadrak of al-Hakim (see above scan) and elsewhere.

Dawud ibn Abi Salih is graded as Maqbul (acceptable) by Ibn Hajar in al-Taqrib, and al-Hakim and al-Dhahabi considered his narration to be sound

enough as can be gauged from the scan above – as they couldn't have graded the narration to be Sahih unless they considered all the narrators in the Isnad to be trustworthy, truthful, or acceptable at the least.

Let us also show how even their own Muhaddith al-Asr, Nasir al-Albani himself declared a chain containing Kathir ibn Zayd to be Hasan (good). Al-Albani in his tahqiq to al-Sunna of ibn Abi Asim (no. 775) mentioned the following:

Al-Albani in his editing of al-Sunna of ibn Abi Asim said:

775 - ثنا يعقوب بن حميد ، حدثنا ابن أبي حازم ، عن **كثير بن زيد** ، عن الوليد بن رباح عن أبي هريرة : أن النبي صلى الله عليه وسلم قال
ومحلوف أبي القاسم ليقرعن أنف رجال عن حوضي كما يقرع رب الإبل عن حوضه ، فيلطه أولاطه (1)
775 . **إسناده حسن** - وفرط فيه ، رجاله ثقات ، وفي كثير بن زيد كلام لا ينحط به حديثه عن مرتبة الحسن ، ونحوه يعقوب بن حميد وهو ابن كاسب . وقد تقدم الحديث

An example of al-Tirmidhi in his Jami declaring a Hadith via Kathir ibn Zayd to be Sahih:

1575 حدثنا يحيى بن أكثم قال : حدثنا عبد العزيز بن أبي حازم ، **عن كثير بن زيد** ، عن الوليد بن رباح ، عن أبي هريرة ، عن النبي صلى الله عليه وسلم قال : " " إن المرأة لتأخذ للقوم " " ، يعني : تجير على المسلمين وفي الباب عن أم هانئ وهذا حديث حسن غريب وسألت محمدا ، فقال : هذا حديث صحيح وكثير بن زيد قد سمع من الوليد بن رباح ، والوليد بن رباح سمع من أبي هريرة وهو مقارب الحديث *

Kathir ibn Zayd's narrations were also deemed Sahih by Ibn Khuzayma. And

the editor of Sahih ibn Khuzayma, Dr Mustafa al-A'zami also declared an Isnad containing Kathir ibn Zayd to be Jayyid (good). Example:

1888 - حدثنا الربيع بن سليمان أنا ابن وهب أخبرني سليمان ـ و هو ابن بلال ـ عن كثير بن زيد عن الوليد بن رباح عن أبي هريرة : أن رسول الله صلى الله عليه و سلم رقي المنبر فقال : آمين آمين آمين فقيل له : يارسول الله ما كنت تصنع هذا ؟ ! فقال : قال لي جبريل : أرغم الله أنف عبد أو بعد دخل رمضان فلم يغفر له فقلت : آمين ثم قال : رغم أنف عبد أو بعد أدرك و الديه أو أحدهما لم يدخله الجنة فقلت : آمين ثم قال : رغم أنف عبد أو بعد ذكرت عنده فلم يصل عليك فقلت : آمين

قال الأعظمي : إسناده جيد

Next, AK/AH also claimed:

> Quote:
>
> G F Haddaad then cited some other references for this narration and he said as-Subkee has also cited this in ash-Shifaa as-Siqaam Fiz-Ziyaarah Khair al-Anaam. However the level of accepting some of the book and rejecting other parts as Allaah has mentioned regarding the jews then G F Haddaad and his associates have also demonstrated this.

Indeed O Muslim, you have seen above that it is these two claimants to Hadith scholarship: Abu Khuzaimah and Abu Hibban – who have displayed the very traits they accuse Dr GF Haddad of!! Indeed, Allah exposes the distorters if He so wills.

Imam Taqi al-Subki in his Shifa al-Siqam quoted a supporting narration,

which does not contain Dawud ibn Abi Salih, but does come via the route of the Saduq (truthful) narrator: Kathir ibn Zayd, as follows:

فقد روى أبو الحسين يحيى بن الحسن بن جعفر بن عبيدالله الحسينيّ في كتاب «أخبار المدينة» قال: حدّثني عمر بن خالد، ثنا أبو نباتة، عن كثير بن زيد، عن المطّلب بن عبدالله بن حَنْطَب قال: أقبل مروان بن الحكم، فإذا رجل ملتزم القبر، فأخذ مروان برقبته، ثمّ قال: هل تدري ماذا تصنع؟!

فأقبل عليه فقال: نعم، إنّي لم آتِ الحجر، ولم آتِ اللبن، إنّما جئت رسول الله(صلى الله عليه وآله وسلم).

لا تبكوا على الدين إذا وليه أهله، ولكن ابكوا عليه إذا وليه غير أهله.

قال المطّلب: وذلك الرجل أبو أيّوب الأنصاريّ

قلت: وأبو نباتة يونس بن يحيى ومن فوقه ثقات.

وعمر بن خالد: لم أعرفه، فإن صحّ هذا الإسناد لم يكره مسّ جدار القبر.

وإنّما أردنا بذكره القدح في القطع بكراهة ذلك.

AK/AH also said:

> Quote:
>
> Also from these deceptive acts begin to understand the authentic hadeeth of the Messenger of Allaah (Saas) when he said, "You will follow in the footsteps of the nations before you, handspan by handspan, and in another narration just as shoe lace resembles the other shoe lace...."
>
> And also we begin to realise which people the Messenger of Allaah (Saas) was talking about when he said, "The day of Judgement will not up until people from my ummah indulge in idol worship" (Tirmidhee, who said the hadeeth is hasan)

> And no doubt grave worship is idol worship.
>
> Subkee after bringing this narration said, "I could not acquire any information about this narration." (ash-Shifaa as-Saqaam (p.102).

No doubt we condemn grave worship and Shirk! But, I don't know what they are attempting to quote from al-Subki, especially since we quoted the very same narration from Hadrat Abu Ayyub al-Ansari from Imam al-Subki's Shifa al-Siqam - above!

Note also we are not promoting building structures over graves and other things, but merely examining their claim that the narration of Abu Ayyub (ra) is da'eef.

> Quote: Originally Posted by **AK/AH**
>
> *and lastly another transmitter (ie compiler) of this narration Haafidh Haithamee said, "This hadeeth of Abu Ayoob is weak." (Haashiyyah al-Aydah (p.219).*

Again, I do not know what this book they are quoting from is about and who is the author, especially since we know for a fact from the scans above that al-Haythami quoted this very narration from Abu Ayyub (ra) in 2 different places of his Majma al-Zawa'id – and he did not declare it at all da'eef. Nor did AK/AH name the narrator they are referring to!

Quote: Originally Posted by **AK/AH**

> *So we say with what face did you G F Haddaad bring this narration to prove the permissibility of grave worship, as it is weak, and we know from the principles that a weak hadeeth cannot be used to establish a ruling in the sharee'ah.*
>
> *HE SAID <<<<<<<<,The use of the word "stone" in the prevous hadith indicates that the Prophet's (s) grave was built up with stone already in the time of Abu Ayyub al-Ansari (ra). >>>>>>>>>>>>>>>>>>>>>>>*
>
> *The above statement of G F Haddaad is only true if the hadeeth is narration is authentic, and as established above it is weak, so then how can the deduction be made of the grave being built up. So here we have a lie built upon not knowing the authenticity of hadeeth and it is a deliberate attempt to confuse the people with the permissibility of grave worship. May Allaah save us from this*

We say: What face and deception did you used to “prove” your case?! If the narration is clear cut grave worship – why did the likes of al-Hakim and al-Dhahabi agree it is Sahih?! Then, why is it that they didn’t deem this narration to be at all connected to grave worship?! Nor did the other Hadith Masters like: Imam Ahmad ibn Hanbal or Imam Abul Qasim al-Tabarani, not to forget Hafiz al-Haythami and Imam Taqi al-Subki – ever say that this narration defends or spreads grave worship!

May be the likes of Abu Alqama and his colleagues can talk about these

positions attributed to Ibn Hibban in his Kitab al-Thiqat:

الثقات ج:8 ص:456

على بن موسى الرضا وهو على بن موسى بن جعفر بن محمد بن على بن الحسين بن على بن أبى طالب أبو الحسن من سادات أهل البيت وعقلائهم وجلة الهاشميين ونبلائهم يجب أن يعتبر حديثه إذا روى عنه غير أولاده وشيعته وأبى الصلت خاصة فان الأخبار التي رويت عنه وتبين بواطيل إنما الذنب فيها لأبى الصلت ولأولاده وشيعته لأنه في نفسه كان أجل من أن يكذب ومات على بن موسى الرضا بطوس من شربة سقاه إياها المأمون فمات من ساعته وذلك في يوم السبت آخر يوم سنة ثلاث ومائتين وقبره بسنا باذ خارج النوقان مشهور يزار بجنب قبر الرشيد قد زرته مرارا كثيرة وما حلت بي شدة في وقت مقامى بطوس فزرت قبر على بن موسى الرضا صلوات الله على جده وعليه ودعوت الله إزالتها عنى إلا أستجيب لي وزالت عنى تلك الشدة وهذا شيء جربته مرارا فوجدته كذلك أماتنا الله على محبة المصطفى وأهل بيته الله عليه وعليهم أجمعين

Ibn Hajar in Tahdhib al-Tahdhib mentioned the following about Ibn Khuzayma:

في ترجمة الإمام علي بن موسى الرضا ما يلي

قال (الحاكم النيسابوري) وسمعت أبا بكر محمد بن المؤمل بن الحسن بن عيسى يقول خرجنا مع امام أهل الحديث أبي بكر بن خزيمة وعديله أبي علي الثقفي مع جماعة من مشائخنا وهم إذ ذاك متوافرون إلى زيارة قبر علي بن موسى الرضى بطوس) ومشهده بها معروف يزار قال فرأيت من تعظيمه يعنى ابن خزيمة لتلك البقعة وتواضعه لها وتضرعه عندها ما تحيرن

We know that the narration from Abu Ayyub (ra) was recorded by Imam Ahmad ibn Hanbal in the Musnad also as follows:

23633 - حدثنا عبد الله حدثني أبي ثنا عبد الملك بن عمرو ثنا كثير بن زيد عن داود بن أبي صالح قال :

أقبل مروان يوما فوجد رجلا واضعا وجهه على القبر فقال أتدري ما تصنع فأقبل عليه فإذا هو أبو أيوب فقال نعم جئت رسول الله صلى الله عليه وسلم ولم آت الحجر سمعت رسول الله صلى الله عليه وسلم يقول لا تبكوا على الدين إذا وليه أهله ولكن ابكوا عليه إذا وليه غير أهله

The Imam of Ahlus-Sunna: Ahmad ibn Hanbal is not on record as condemning this narration or saying that it is grave worship! Rather, there is a possibility that he considered it to be an acceptable narration, for Imam al-Dhahabi mentioned the following from him which suggests that Imam Ahmad may have accepted this very narration (as quoted by GF Haddad from al-Dhahabi's Mu'jam al-Shuyukh, 1:73, no. 58 – I have this book to scan if need be the very quote below):

> Quote: Originally Posted by **al-Dhahabi**
>
> *Ahmad ibn al-Mun`im related to us... [with his chain of transmission] from Ibn `Umar that the latter disliked to touch the Prophet's -- Allah bless and greet him -- grave. I say: He disliked it because he considered it disrespect. Ahmad ibn Hanbal was asked about touching the Prophet's -- Allah bless and greet him -- grave and kissing it and he saw nothing wrong with it. His son `Abd Allah related this from him. If it is asked: "Why did the Companions not do this?" We reply: "Because they saw him with their very eyes when he was alive, enjoyed his presence directly, kissed his very hand, nearly fought each other over the remnants of his ablution water, shared his purified hair on the day of the greater Pilgrimage, and even if he spat it would virtually not fall except in someone's hand so that he could pass it over his face. Since we have not had the tremendous fortune of sharing in this, we throw ourselves on his grave as a mark of commitment,*

reverence, and acceptance, even to kiss it. Do you not see what Thabit al-Bunani did when he kissed the hand of Anas ibn Malik and placed it on his face saying: "This is the hand that touched the hand of Allah's Messenger"? Muslims are not moved to these matters except by their excessive love for the Prophet -- Allah bless and greet him --, as they are ordered to love Allah and the Prophet -- Allah bless and greet him -- more than their own lives, their children, all human beings, their property, and Paradise and its maidens. There are even some believers that love Abu Bakr and `Umar more than themselves...

Do you not you see that the Companions, in the excess of their love for the Prophet -- Allah bless and greet him --, asked him: "Should we not prostrate to you?" and he replied no, and if he had allowed them, they would have prostrated to him as a mark of utter veneration and respect, not as a mark of worship, just as the brothers of the Prophet Yusuf prostrated to him. Similarly the prostration of the Muslim to the grave of the Prophet -- Allah bless and greet him -- is for the intention of magnification and reverence. One is not to be accused of disbelief because of it whatsoever (la yukaffaru aslan), but he is being disobedient [to the Prophet's injunction to the Companions]. Let him, therefore, be informed that this is forbidden. It is likewise in the case of one who prays towards the grave."

Now, some of the pseudo-Salafis know these things about al-Dhahabi and they have decided to expel him from Ahlus-Sunna wal Jama'a!

Please see here:

http://www.sunniforum.com/forum/showthread.php?t=6401

One wonders how they would react to this Hadith in Sahih Muslim and the actions of some from the Salaf:

صحيح مسلم

الجزء الثاني>> 11- كتاب الجنائز. >> (30) باب جعل القطيفة في القبر.

91 - (967) حدثنا يحيى بن يحيى. أخبرنا وكيع. ح وحدثنا أبو بكر بن أبي شيبة. حدثنا غندر ووكيع. جميعا عن شعبة. ح وحدثنا محمد بن المثنى (واللفظ له) قال: حدثنا يحيى بن سعيد. حدثنا شعبة. حدثنا أبو جمرة عن ابن عباس ؛ قال:

جعل في قبر رسول الله صلى الله عليه وسلم قطيفة حمراء. (قال مسلم) أبو جمرة اسمه نصر بن عمران. وأبو التياح اسمه يزيد بن حميد. ماتا بسرخس.

Sahih Muslim (Translated by Abdul Hamid Siddiqi, Number 2113):

Ibn 'Abbas said that a piece of red stuff was put in the grave of Allah's Messenger (may peace be upon him).

Some have said that the above act was carried out by Shaqran and later the cloth was removed from the grave. Others like Waki ibn al Jarrah consider it only valid for the Nabi (sallallahu alaihi wa sallam).

Let them explain if they consider this action to be a bad Bid’a or is it over veneration, or what?!

Conclusions:

i) The narration under discussion was declared Sahih by al-Hakim and al-Dhahabi

ii) Kathir ibn Zayd is not absolutely da'eef, but at least Saduq to Imam ibn Hajar al-Asqalani

iii) Abu Khuzaymah and Abu Hibban cut up the words of Hafiz al-Haythami and mistranslated – as the scan above shows very clearly!

These people have showed themselves to be dishonest and deceptive, just as their Shaykh: al-Albani was, in cutting up the words of Qadi Iyad in his Sifatus-Salah! More will be shown of their deception and weakness in scholarship when time allows.

Wassalam

Abul Hasan

Just over 2 years after my above response was posted an ex-Salafi writer who joined the ranks of the real Ahlus Sunna, by the name of **Abul Layth** wrote an additional piece on this narration at hand. His piece has been posted below since Kamran Malik and Imran Masoom mentioned him and attempted to refute his findings also.

Abu Ayyub Al-Ansaari Placing His Face on the Grave of the Nabi (s): Research Compiled by Abul Layth

بسم الله الرحمن الرحيم

Nearly one year ago I accidently stumbled upon a narration found in Imam Ahmad's Musnad that reads:

حدثنا عبد الله حدثني أبي ثنا عبد الملك بن عمرو ثنا كثير بن زيد عن داود بن أبي صالح قال : أَقْبَلَ مَرْوَانُ يَوْمًا فَوَجَدَ رَجُلًا وَاضِعًا وَجْهَهُ عَلَى الْقَبْرِ فَقَالَ أَتَدْرِي مَا تَصْنَعُ فَأَقْبَلَ عَلَيْهِ فَإِذَا هُوَ أَبُو أَيُّوبَ فَقَالَ نَعَمْ جِئْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَمْ آتِ الْحَجَرَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَا تَبْكُوا عَلَى الدِّينِ إِذَا وَلِيَهُ أَهْلُهُ وَلَكِنْ ابْكُوا عَلَيْهِ إِذَا وَلِيَهُ غَيْرُ أَهْلِهِ

Abdul-Maalik ibn 'Amru>>Kathir ibn Zayd>>from Daawud ibn Abi Saalih who said:

"Marwan [ibn al-Hakam] one day saw **a man placing his face on top of the grave of the Prophet .** He said: "Do you know what you are doing?" When he came near him, he realized it was **Abu Ayyub al-Ansari.** The latter said: "**Yes; I came to the Prophet , not to a stone.** I heard the Prophet say: "Do not weep on religion if its people assume its leadership (walyahu), but weep on it if other than its people assume it."

Upon first stumbling upon this narration I was reading Shaykh Shu'ayb Al-Arna'ut's edition of the Musnad of Imam Ahmad. After this narration he stated, "Its chain is weak due to the ***Jahaalah*** (unknownness) of Dawud ibn Abi Salih."

When I posted this text, seeking further clarification, on the old Seekingilm forums the brother known as 'Faqir' posted a refutation by Shaykh Abul Hasan on two individuals who had weakened this narration. Their argument was based upon the following points:

1) Kathir ibn Zayd is weak.

2) Dawud ibn Abi Saalih is unknown.

The brother Abul Hasan sufficiently squelched these individuals, may Allah ﷻ guide them and us. It is here that I will abridge his research without delving into the polemical distractions that occurred in the article. I shall be producing my own research as well. I ask Allah ﷻ ta'alaa to bless Shaykh Abul Hasan for his endeavor as well as those who seek the truth sincerely.

Claim 1: Kathir ibn Zayd is Weak

Beneath this narration Imam Al-Haythami states in his Majma':

رواه أحمد والطبراني في الكبير والأوسط وفيه كثير بن زيد وثقه أحمد وغيره وضعفه النسائي وغيره

"It is reported by Ahmad, At-Tabaraani in Al-Kabeer and Al-Awsat. In it is Kathir ibn Zayd who was declared thiqah by Ahmad and other than him and declared weak by An-Nasaa'i and other than him."

Ibn Hajr, in his Taththib, quotes Abdullah ibn Ahmad from his father Ahmad ibn Hanbal as saying about Kathir, "I do not see anything wrong with him." He goes on too quote different reports from Hafith Yahya ibn Ma'in:

A) From Abdullah ibn Dawrqi (or Durqi) from Ibn Ma'in that there is no harm with him B) From Mu'awiyah ibn Saalih and other than him that he said, 'Saalih (righteous)' C) Ibn Abi Khaythama from Ibn Ma'in that he said, 'Laysa bi-dhaak' (a type of criticism), D) Laysa bi-shay' (He is worth nothing). [Imam Adh-Dhahabi adds another grading to this list in his Mizan Al-'Itidaal: From Ibn Abi Maryam From Yahya who said, "Thiqah (impeccably trustworthy)!" entry #6938]

Ibn 'Ammaar Al-Mawsuli declared him, "Thiqah (impeccably trustworthy)." Ya'qub ibn Abi Shayba said, "Laysa bi-dhaak…" Abu Zura'ah said, "Saduq (truthful), fihi lin (or layyin - meaning weakness)." Abu Haatim said, "Saalih (righteous), not with strength, write his hadith." An-Nasaa'i said, "Dha'if (weak)." Ibn 'Adi said, "…I do not see a problem with him. And I hope that nothing is wrong with him." Ibn Hibbaan mentioned him in his thiqaat (trustworthy

narrators).” [End of the quotes from at-Tathib At-Tahthib of Ibn Hajr; Vol. 4 page 579 entry 6499]

Ibn Hajr in his conclusion upon Zayd in his Taqrib states, “Saduq (truthful), made mistakes.”[1] Hafith Shu’ayb Al-Arna’ut disagrees with Ibn Hajr in his gloss of Taqrib and states, “Rather he is Saduq (truthful) and Hasan Al-Hadith (good in narrating) just as Al-Busayri stated in his Misbaah Az-Zujaajah…”[2]

Sidi Abul Hasan quotes Ibn Hajr as stating in his Nata’ij al-Afkar (1/231, edited by: Hamdi Abdal Majid – student of al-Albani) he specifically declared Kathir ibn Zayd to be: Saduq: Truthful![3] Imam Adh-Dhahabi states in his gloss, the talkhis, of the Mustadarak of Al-Hakim that this hadith is “Sahih” agreeing with the verdict of Imam Al-Hakim himself who said, “This chain of the narration is Sahih and it was not narrated by [Bukhari and Muslim].”[4]

Conclusion upon Kathir ibn Zayd: According to the strict conditions of Imam Ahmad, Ibn Ma’in according to a few reports, Ibn ‘Ammaar Al-Mawsuli, Adh-Dhahabi, Ibn ‘Adi and others his hadith are perfectly acceptable. The verdict of Kathir being Saduq Hasan Al-Hadith by Hafith Arna’ut makes absolute sense based upon the conditions set forth by the scholars of hadith. Ustaadh Hamza Ahmad Zayn also declared this hadith to be Sahih in his gloss of Imam Ahmad’s Musnad[5].

There are many examples of the scholars of hadith having no problems with the narrations of Kathir ibn Zayd. Imam At-Tirmidhi declared a narration of his “Sahih”, the hadith: إن المرأة لتأخذ للقوم . Even Al-Albaani declared his hadith hasan in his gloss of the Sunnah of ibn Abi ‘Aasim entry number 775. Imam Ibn Khuzaymah reports his narrations in his Sahih and the editor, Dr. Mustafa Azami states beneath his narrations, “Jayyid (Good).” Example:

: حدثنا الربيع بن سليمان أنا ابن وهب أخبرني سليمان ـ و هو ابن بلال ـ عن كثير بن زيد عن الوليد بن رباح عن أبي هريرة أن رسول الله صلى الله عليه و سلم رقي المنبر فقال : آمين آمين آمين فقيل له : يارسول الله ما كنت تصنع هذا ؟ ! فقال : قال لي جبريل : أرغم الله أنف عبد أو بعد دخل رمضان فلم يغفر له فقلت : آمين ثم قال رغم أنف عبد أو بعد أدرك و الديه أو أحدهما لم يدخله الجنة فقلت : آمين ثم قال رغم أنف عبد أو بعد ذكرت عنده فلم يصل عليك فقلت : آمين

Entry 1888 of the Sahih of Ibn Khuzaymah.

Claim 2: Dawud ibn Abi Saalih

Dawud ibn Abi Saalih, and not Dawud ibn Salih as is on Shaykh G.F. Haddad's website, is "Maqbul" according to Ibn Hajr in his Taqrib, entry 1792. Ibn Hajr explains the "Maqbul" as someone who has few hadith. No one has rejected/abandoned his narrations though, though a supporting chain must be sought or else there is layyin (lit. 'softness' but in reference to weakness). Adh-Dhahabi declares that he is not known.

Ibn Hajr in his Tahthib mentions this report from Kathir ibn Zayd. Ibn Hajr corrects the mistake of Adh-Dhahabi where he said in his meezaan, "The only one who reports from him is Al-Walid ibn Kathir." Actually, as Ibn Hajr states, the narration he is alluding to does not go through Al-Walid, but instead via "Al-'Aqdi from Kathir from Dawud from Abu Ayyub Al-Ansaari".[6]

So that I, or anyone else, does not have to respond to one of the many mistakes of a certain fringe sect amongst the Muslims in our times who weaken this hadith, I will mention here that this Dawud ibn Abi Saalih, as said by Ibn Hajr and other than him, is from the Hijaaz. He is NOT the Dawud ibn Abi Saalih Al-Laythi (and in the Taarikh called "Al-Muzani") who is weak and of whom Ibn Hibban said reported fabrications. Such dishonesty by the opponents of this hadith only show their own negligence. It is interesting to note that a site called Al-Soufiya that was created to attack Tasawwuf and the Sufis, actually made this horrid blunder while at the same time accusing Habib Ali Jifri of intellectual dishonesty, while they quote, without shame, in their supposed refutation of Dawud ibn Abi Salih that he reported fabrications.

There is however another chain for this narration that our opponents have overlooked, May Allah ﷻbless them. Imam As-Subki narrates in his Ash-Shifaa' As-Saqaam this narration with the following chain:

فقد روى أبو الحسين يحيى بن الحسن بن جعفر بن عبيدالله الحسينيّ في كتاب «أخبار المدينة» قال حدّثني عمر بن خالد، ثنا أبو نباتة، عن كثير بن زيد، عن المطّلب بن عبدالله بن حَنْطَب ،

Abul-Husayn Yahya ibn Al-Hasan ibn Ja'far ibn Ubaydulla Al-Husayni in his book "Akhbaar Al-Medinah" reports saying, "Amru ibn Khaalid>>Abu Nubaatah>>Kathir ibn Zayd from Al-Muttalib ibn Abdullah ibn Hantab.

There are two differences in this chain:

A) The one reporting from Kathir Ibn Zayd is not Abdul-Maalik, rather it is Abu Nubaatah. As-Subki says, “I say: Abu Nubaatah is Yunus ibn Yahya, and those above him (in the chain) are thiqaat (trustworthy).” Ibn Hajr declares Abu Nubaatah “Saduq” in his Taqrib, while Hafith Shu’ayb Al-Arna’ut agrees with him in his Tahreer.[7] Abu Haatim said of him, “A Shaykh from the people of Medinah, virtuous and Saalih (good) in Hadith, there is nothing wrong with him.”[8]

B) Kathir ibn Zayd is reporting from Al-Mutallib ibn Abdullah ibn Hantab instead of Dawud ibn Abi Saalih. Not only does this narration lend support to the first narration of this incident, but Al-Muttalib is impeccably trustworthy. Ya’qub ibn Sufyan and Abu Zura’ah both stated he was thiqah (trustworthy). There is some discrepancy as to whether or not he heard from the Sahaabah. Some said he saw Sahl ibn Sa’ad (such as Abu Haatim). Abu Haatim said on another occassion, “His reports from Ibn Umar and Ibn ‘Abbas are Mursal, and we do not know if he heard from either of the two or not.”

Al-Hafith Ibn Hajr states about him in his Taqrib, “Saduq (truthful), alot of tadlees and Irsaal.”[9] Hafith Shu’ayb Al-Arna’ut disagrees and states, “Rather he is thiqah (impeccably trustworthy). His reports from the Sahaabah are Munqati’ (disconneted) [Mursalah] exept from Sahl ibn Sa’ad, Anas, Salamah ibn Al-Akwa’ and those who were near to them (in time)…he was declared thiqah by Abu Zura’ah Ar-Raazi, Ya’qub ibn Sufyan, Ad-Daaraqutni, and Ibn Hibbaan mentioned him in his Ath-Thiqaat. Ibn Sa’ad weakened him for the reason of his many reports being Mursal.” [End Quote]

Abu Ayyub Al-Ansaari (radhiya allahu Anhu) died sometime around 50+ A.H. in Constantinople, Rome fighting the enemies of the Islamic State. According to Hafith Shu’ayb, Mutallib heard from Sahl ibn Sa’ad who died between 80-91 A.H. according to Historians. Salamah ibn Al-Akwa’ died around 74 A.H. (some say sooner some say a bit later).

There is still a quote, as stated by Ibn Hajr in his Tahthib, that Imam Al-Bukhaari said of him in his Taarikh, “He heard from Umar”. Ibn Hajr says that Al-Khatib stated “Ibn ‘Umar”, who passed away in the year 73 - plus or minus a few years. Marwan Ibn Al-Hakam, who did not hear from the Prophet Muhammad ﷺ, but was born either near the day of the Battle of Uhud or near

the day of the Battle of Khandaq, died in the year 65 A.H. It seems to me that it is possible that al-Muttalib could have been present at this incident, especially if the statement of Bukhaari - that he heard from Umar - is correct, though it seems not to be according to Arna'ut and others. If he did not see this for himself, then this is an incident he would have heard from the younger Sahaabah that have already been mentioned. Whatever the case may be, it is authentic and it supports the narration of Dawud ibn Abi Saalih. As Adh-Dhahabi and others have stated, this narration is Sahih. And with our Lord is ultimate truth and success! If there are any mistakes they are from my nafs.

And May Allah ﷻ bless our beloved Sayyid Muhammad, his family, his companions, and those that follow them.

Footnotes (Click ↩ at the end of the note to Go Back to Original Place in the article) :

1. Taqrib #5611 [↩]
2. Tahrir entry 5611 [↩]
3. I was unable to verify this quote as I do not have a copy of the Nata'ij. [↩]
4. Found in the Book of Fitan in the Mustadarak [↩]
5. Published by Dar Al-Hadith Cairo, entry 23476 [↩]
6. See entry 2111 [↩]
7. See Yunus' entry in Tahreer Taqreeb [↩]
8. 9134 of At-Tahthib [↩]
9. 6710 [↩

THE REALITY OF ABU HIBBAAN (KAMRAN MALIK) AND ABU KHUZAIMAH ANSAARI (IMRAN MASOOM) IN THE EYES OF THEIR OWN SALAFI SECT BRETHREN

Who is Abu Hibbaan Kamran Malik?

In the following 81-page file that was written by fellow Salafis back in 2002 with the title: ***"Advice and Guidance to the 4 of Alum Rock & Their Associates And an Explanation of Their Opposition to the Usool (Fundamentals) of Ahl us-Sunnah Concerning Ijtimaa' (Uniting), Ikhtilaaf (Differing) and Tafarruq (Splitting)."*** **Download link**: https://archive.org/details/AlumRockBoysExposed

It stated (p. 22, fn. 33) the following point showing the behaviour of Abu Khuzaimah where he contrived ignorance of who is Abu Hibbaan, and the fact that Kamran Malik is none other than Abu Hibbaan! Quote:

"However, in an MSN discussion with Dawood Adeeb he says:

> [18:06] Dawud Adib says: maybe it was Yasir
>
> [18:06] Dawud Adib says: or Abu Hibban
>
> [18:06] Abu Khuzaimah Ansaari says: possible
>
> [18:06] Dawud Adib says: but do you have it?
>
> [18:06] **Abu Khuzaimah Ansaari says: whos abu hibban**
>
> So here he asks Dawud Adeeb who Abu Hibbaan is (!!). Whereas he knows full well that Abu Hibbaan is the nickname of his comrade Kamran Malik!"

Before being jailed Kamran Malik was a practitioner of English law! He was a solicitor and not known as any type of serious scholar of any branch of the Islamic Sciences let alone the intricately deep science of Hadith. One wonders that if they claim to be the followers of the way of Ahlul-Hadith through the centuries then what evidence from the Qur'an and Sunna is there for one who claims to be a Salafi to practice the law of the disbelievers?! Back in 2014 when he was imprisoned the UK press reported his age to have been 35, and this would indicate that he was born in 1979. See below for the actual birthdate.

KAMRAN MALIK THE "SOLICITOR" AND HIS MAJOR FRAUD OF OTHER PEOPLES MONEY!

The following pages have been collated to show the reality of Kamran Malik as espoused by the British media and by one from his own sect known as Abu Khadeejah. Those who know Kamran Malik like Abu Khuzaimah Imran Masoom, Abu Alqama Ali Hassan Khan, and other anonymous detractors have maintained a deafening online silence over the criminal activities of Kamran Malik. This is more pertinent with regards to Abu Khuzaimah Imran Masoom since he is the co-author of the work on weakening the narration of Abu Ayyub al-Ansari, and additionally he has allowed his co-authorship with Abu Hibbaan Imran Masoom to be continuously proliferated on their ailing blog which later metamorphized into a website calling itself the Salafi Research Institute!

This also means that Kamran Malik had the audacity in writing on significant deeni matters pertaining to Ulum al-Hadith all the while with serious allegations of high-level fraud hanging over his haughty head. His shocking attitude and slanderously diabolical language with his friend Imran Masoom will also be exemplified in a later section of this reply. One may refer to the following section heading to see their real face and colours:

A DOCUMENTATION OF THE DIABOLICAL DIATRIBE, ABUSIVE LANGUAGE AND SLANDER BY THE TWO DETRACTORS

Here are the press reports of what (Abu Hibbaan) Kamran Malik (left side of image below), the would-be scholar of Hadith allowed himself to get into due to his love of wealth and the trappings of this temporal abode:

Source: http://www.theasiantoday.com/article.aspx?articleId=3326

Updated: 10:20, Thursday February 13, 2014

E-mail this to a friend Printable version RSS Feed

Solicitor 'Coerced Witness' in Multi-Million Pound Fraud

Forced Key Witness to Sign a False Statement



A Birmingham solicitor on trial for a multi-million pound mortgage fraud tried to exonerate himself by forcing a key witness to sign a false statement at an Italian restaurant in Sparkbrook.

Kamran Malik was one of four men sentenced for fraud offences after being arrested in 2010 for conning bank lenders into loaning money for over-inflated property.

But the 35-year-old saw an extra 12 months bolted on to his four year prison sentence for fraud at Birmingham Crown Court after he was found guilty of conspiring to pervert the court of justice.

A jury heard that Malik, of Hancock Road, Alum Rock, coerced a witness into going to La Favorita on Albert Road, where he showed him a pre-prepared statement.

He forced him to sign the false account, just five days before the trial, in a bid to exonerate himself of the fraud charges.

The witness immediately reported the incident to police, prompting a second major investigation which resulted in Malik's arrest in May last year.

Although he admitted writing the statement, he continued to lie to police − denying any wrongdoing and insisting the witness signed it voluntarily because it was "the truth".

He was ultimately charged with conspiracy to pervert the course of justice along with his friend − 42-year-old Olubunmi Olalekan of Bierton Road, Yardley− and both were found guilty at Birmingham Crown Court on 3 January.

Malik, who worked for AKZ Solicitors in Alum Rock, was also convicted of the eight original fraud charges along with the 'face' of the operation − Tahir Shah, 34, of College Road, Moseley, who was jailed for seven years.

The police investigation was launched after a number of banks contacted officers about fraudulent lease agreements that had been used to swindle them out of a total of £5.2 million in 2008.

Two other men − 25-year-old Umar Hussain of Fosbrooke Road, Small Heath and 42-year-old Iftab Hussain, of Dorlcote Road, Alum Rock − admitted furnishing false information and entering or becoming concerned in money laundering before the trial.

DC Richard Causier, from West Midlands Police's Economic Crime Unit, was the lead investigator. He said: "Shah would obtain substantially more for the properties than they were

actually worth. He would then use Malik in his role at AKZ to direct the money back to his accounts.

"It was an extremely complex investigation, which was only compounded by Malik’s lies and his blatant attempt to bully a witness so he could save his own skin. Perverting the course of justice is a grave offence for anyone to commit but Malik was a solicitor, someone who was supposed to respect and uphold the law, which makes his crimes all the more shocking. He is quite rightly facing a lengthy spell behind bars.

"These men conned banks out of millions of pounds between them, something which ultimately impacts on each and every law abiding citizen in the land −fraud of this type is widely regarded as a victimless crime, but that is absolutely not the case.

"As with all fraud investigations, we will now begin proceedings to recover the offenders’ assets in attempt to recoup their ill-gotten cash using the Proceeds of Crime Act."

To report fraud, contact Action Fraud on 0300 123 2040 or visit www.actionfraud.police.uk. Alternatively contact the independent charity Crimestoppers anonymously on 0800 555 111.

Full details of charges and sentences:

- Kamran Malik, 35, of Hancock Road, Alum Rock − found guilty of four counts of conspiring to commit fraud by false representation, four counts of conspiracy to convert or transfer criminal property and one count of conspiracy to pervert the court of justice. Sentenced to five years in prison on Friday 6 February.

- Tahir Shah, 34, of College Road, Moseley - found guilty of four counts of conspiring to commit fraud by false representation and four counts of conspiracy to convert or transfer criminal property. Sentenced to seven years in prison on Friday 6 February.

- Olubunmi Olalekan, 42, of Bierton Road, Yardley – found guilty of conspiracy to pervert the court of justice. Sentenced to six months in prison on Friday 6 February.

- Umar Hussain, 25, of Fosbrooke Road, Small Heath – pleaded guilty to furnishing false information and entering or becoming concerned in a money laundering arrangement. Sentenced to six months in prison suspended for 24 months and 100 hours community service on Tuesday 11 February.

- Iftab Hussain, 42, of Dorlcote Road, Alum Rock – pleaded guilty to furnishing false information and entering or becoming concerned in a money laundering arrangement. Sentenced to 12 months in prison suspended for 24 months and 150 hours community service on Friday 6 February

Another source:

http://www.birminghammail.co.uk/news/midlands-news/solicitor-coerced-witness-bid-avoid-6700881

Solicitor 'coerced witness' in bid to avoid jail for multi-million pound fraud

- Feb 12, 2014 14:21
- By Birmingham Mail

Lawyer who forced man to sign false statement to exonerate himself gets extra 12 months behind bars



Solicitor Kamran Malik

A Birmingham solicitor on trial for a multi-million pound mortgage fraud tried to exonerate himself by forcing a key witness to sign a false statement at an Italian restaurant in Sparkbrook, a court was told.

Kamran Malik was one of four men sentenced for fraud offences after being arrested in 2010 for conning bank lenders into loaning money for over-inflated property.

But the 35-year-old saw an extra 12 months added to his four-year prison sentence for fraud at Birmingham Crown Court on Friday (6 February) after he was found guilty of conspiring to pervert the court of justice.

A jury heard that Malik, of Hancock Road, Alum Rock, coerced a witness into going to La Favorita on Albert Road, where he showed him a pre-prepared statement.

He forced him to sign the false account, just five days before the trial, in a bid to exonerate himself of the fraud charges.

The witness immediately reported the incident to police, prompting a second major investigation which resulted in Malik's arrest in May last year.

Although he admitted writing the statement, he continued to lie to police - denying any wrongdoing and insisting the witness signed it voluntarily because it was "the truth".

He was ultimately charged with conspiracy to pervert the course of justice along with his friend - 42-year-old Olubunmi Olalekan [of Bierton Road, Yardley] - and both were found guilty at Birmingham Crown Court on 3 January.



Tahir Shah

Tahir Shah Malik, who worked for AKZ Solicitors in Alum Rock, was also convicted of the eight original fraud charges along with the 'face' of the operation - Tahir Shah, 34, of College Road, Moseley, who was jailed for seven years.

The police investigation was launched after a number of banks contacted officers about fraudulent lease agreements that had been used to swindle them out of a total of £5.2 million in 2008.

Two other men - 25-year-old Umar Hussain of Fosbrooke Road, Small Heath, and 42-year-old Iftab Hussain, of Dorlcote Road, Alum Rock - admitted furnishing false information and entering or becoming concerned in money laundering before the trial.

DC Richard Causier, from West Midlands Police's Economic Crime Unit, was the lead investigator. He said: "Shah would obtain substantially more for the properties than they were actually worth. He would then use Malik in his role at AKZ to direct the money back to his accounts.

"It was an extremely complex investigation, which was only compounded by Malik's lies and his blatant attempt to bully a witness so he could save his own skin.

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* To report fraud, contact Action Fraud on 0300 123 2040 or visit www.actionfraud.police.uk. Alternatively contact the independent charity Crimestoppers anonymously on 0800 555 111.

Source: http://www.lawgazette.co.uk/54320.article

Two solicitors charged over £50m of mortgage frauds

25 February 2010 By James Dean

Two solicitors have been charged with multiple offences related to a series of high-value commercial mortgage frauds worth around £50m in total.

Mark Knights of Cheshire, 45, who worked at Manchester firm Mace & Jones at the time the frauds took place, appeared last Friday at the City of London Magistrates Court alongside Kamran Malik, 31, of Birmingham, who worked at Birmingham firm A&H Solicitors at the time of the frauds.

Neither defendant is currently employed by Mace & Jones or A&H Solicitors.

Both were charged with three counts of obtaining a money transfer by deception contrary to the Theft Act 1968. The proceedings will be transferred to Southwark Crown Court.

Malik's solicitor Julian Linskill, senior partner of Liverpool firm Linskills, said that Malik will contest the charges.

He said: 'While he has clearly been guilty of relatively minor breaches of regulations, that does not support any finding of criminality against him. He is confident he will be cleared of the allegations.'

Manchester firm Pannone, which is advising Knights, declined to comment.

The charges against the pair were brought as part of an ongoing Serious Fraud Office investigation into the £50m of frauds, which saw six others, including four solicitors, charged in December 2009.

In the following link from 2011, it mentioned an earlier trial where Kamran Malik was spared the humiliation of being found guilty. His date of birth (17/1/79) was also given:
http://www.sfo.gov.uk/press-room/press-release-archive/press-releases-2011/two-jailed-for-50-million-mortgage-fraud.aspx

Abu Hibbaan Kamran Malik was first arrested with major fraud allegations way back in early 2010

In the following link it mentioned: *"Malik was charged with three counts of obtaining a money transfer by deception."*
http://www.lawgazette.co.uk/60802.article

In the following link it mentioned: *"Prosecutors allege that Rooney along with two Birmingham men – Tahir Shah and Kamran Malik – fraudulently attained a £1,815,000 mortgage for the purchase of a college in Oldham in 2009."*
http://www.bridgingandcommercialdistributor.co.uk/newsstory?id=793&type=newsfeature&title=conveyancer_faces_trial_for_5_25m_mortgage_fraud

Here is a story of Kamran Malik being charged back in 2010 for his fraud:
http://www.mortgagestrategy.co.uk/two-solicitors-charged-in-50m-mortgage-fraud/1007072.article
Quote:

"Two solicitors have today appeared at City of London Magistrates Court after being charged with offences in connection with a series of high value commercial mortgage frauds. Mark Knights of Cheshire and ***Kamran Malik*** *of Birmingham are charged with three counts of obtaining a money transfer by deception contrary to section 15A (1) Theft Act 1968. The proceedings are to be transferred to Southwark Crown Court."*

In the following link one may see pictures of his arrival at Southwark Crown court in South London:

https://www.alamy.com/stock-photo/kamran-malik-arrives-at-southwark-crown-court.html?sortBy=relevant

The details behind the image mentioned it was taken on - 25 January 2011

Link for another humiliation for Abu Hibbaan Kamran Malik:

http://www.birminghammail.co.uk/news/midlands-news/birmingham-solicitor-struck-over-52-7749947

Quote:

Birmingham solicitor struck off over £5.2 million mortgage fraud

- Sep 10, 2014 19:40
- By James Cartledge
- 13 Comments

Kamran Malik was jailed for five years earlier this year for money laundering, four counts of mortgage fraud, and perverting the course of justice

Struck off Birmingham solicitor Kamran Malik

A crooked Birmingham solicitor jailed for five years over a multi-million pound mortgage fraud has been struck off.

Kamran Malik, formerly of AKZ Solicitors in Alum Rock, was jailed for five years earlier this year for money laundering, four counts of mortgage fraud, and perverting the course of justice.

A police investigation was launched after a number of banks raised the alarm over bogus lease agreements used to swindle them out of a total of £5.2 million in 2008.

A total of four men were jailed for fraud offences.

Now Malik, 35, of Hancock Road, Alum Rock, has been struck off by the Solicitors Disciplinary Tribunal.

In a case brought by the Solicitors Regulation Authority, the tribunal found his convictions meant he had failed to uphold the rule of law and the proper administration of justice.

Malik was also judged to have failed to act with integrity and behave in a way that maintained the trust the public placed in him and in the provision of legal services.

He was also ordered to pay £2,752 costs.

The decision was welcomed by the SRA's director of legal and enforcement, Gordon Ramsay.

He said: "Mr Malik used his position as a solicitor to engage in criminal activity.

"Solicitors hold positions of trust and have a duty to uphold the rule of law.

"Mr Malik's offences show he abused that position of trust, so the tribunal's decision is entirely appropriate."

Malik was given 21 days to appeal against the judgement.

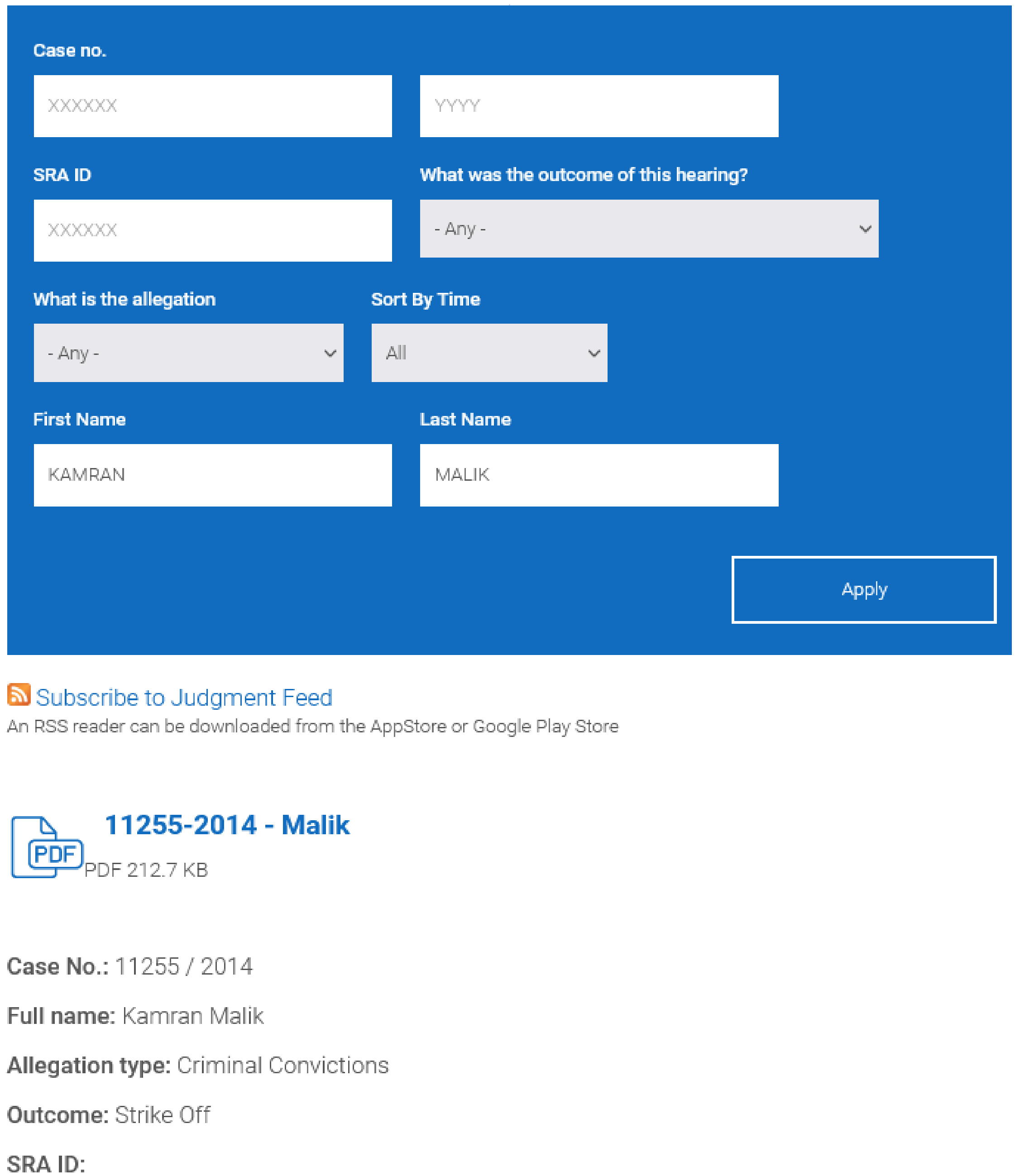
SOLICITORS DISCIPLINARY TRIBUNAL JUDGEMENT ON KAMRAN MALIK

The inquisitive reader can see the judgement on Kamran Malik by the Law body that he was registered with. Link: http://www.solicitorstribunal.org.uk/

Now the reader should scroll to where it says: Search judgments

Now if one puts his full name in the relevant box: Kamran Malik

This is what should appear on the above website where it mentioned he was struck off as a solicitor in 2014 for criminal convictions:


Case no.

XXXXXX

YYYY

SRA ID

XXXXXX

What was the outcome of this hearing?

- Any -

What is the allegation

- Any -

Sort By Time

All

First Name

KAMRAN

Last Name

MALIK

Apply

Subscribe to Judgment Feed

An RSS reader can be downloaded from the AppStore or Google Play Store

PDF

11255-2014 - Malik

PDF 212.7 KB

Case No.: 11255 / 2014

Full name: Kamran Malik

Allegation type: Criminal Convictions

Outcome: Strike Off

SRA ID:

Then one can see the pdf file exposing the reasons why he was convicted as a fraudster. The direct download link is given here –

https://www.solicitorstribunal.org.uk/sites/default/files-sdt/11255.2014.Malik.Annotated.pdf

What is also shocking to read in the opening lines of the above pdf file is that Kamran Malik was also brought to his Law professions tribunal way back on the 6th of March 2008 for other disciplinary matters! Hence, he has form as they say.

On pp. 3-4 of the above pdf file it mentioned the following findings against Kamran Malik:

Factual Background

8. The Respondent was born on the **17 January 1979**. He was admitted as a solicitor on the 1 October 2013 and his name remains upon the Roll of Solicitors.

9. At all material times, the Respondent carried on practice as a solicitor at AKZ Solicitors of 712, Alum Rock Road, Saltley, Birmingham, B8 3PP.

10. On 20 December 2013, at the Birmingham Crown Court, the Respondent was convicted upon indictment of conspiracy to pervert the course of public justice. With another individual, the Respondent had sought to pervert the course of justice by seeking to provide defence evidence which was false following the first adjournment of the trial. He did this by arranging to meet the former bookkeeper of his firm at a restaurant and persuading him to sign a pre-typed statement which was false. HHJ Chambers said in his Sentencing Remarks that whilst "not actually threatened with violence the whole setup was designed to frighten and intimidate" the bookkeeper.

11. On 2 January 2014, at the Birmingham Crown Court, the Respondent was convicted upon indictment of each of the other offences referred to in the allegations. In respect of all of these other offences, the matter was described by HHJ Chambers in his Sentencing Remarks, as a "well-planned and systematic multi-million pound fraud against a number of financial institutions" which the Respondent carried out with another person. HHJ Chambers said that the Respondent had conspired with the other person to defraud the banks and make a substantial gain from his criminality. "There were agreements between the two of you in relation to each transaction to submit false leases and give a false impression as to the value of the property and obtain substantial loans which otherwise the banks would not have advanced". The Respondent had "played an integral and essential role in effectively falsifying correspondence, land registry documents and the conveyancing documents which were essential and also disguising the fact that it was Mr Shah who was purchasing this property at a much lesser sum than selling it on to the purported purchaser". In describing the breach of trust the Judge went on to say "You clearly abused your position as a solicitor in order to perpetrate these frauds and whist not ostensibly acting you in reality were the solicitor behind these transactions in relation to … land registry documents and all the correspondence material dealing with all the parties and on behalf of Mr Shah and so to that extent abused your position."

12. The total sum generated **by the fraud was £1,736,000.**

13. **On 6 February 2014 the Respondent was sentenced to a period of 5 years imprisonment in respect of all of these offences.**

2001: CHICKENS COME HOME TO ROOST IN 2014 FOR KAMRAN MALIK (ALUM ROCK)[7]

LATEST NEWS

Solicitor 'coerced witness' in multi-million pound fraud exoneration attempt

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Kamran Malik was one of four men sentenced for fraud offences after being arrested in 2010 for conning bank lenders into loaning money for over-inflated property.

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He forced him to sign the false account, just five days before the trial, in a bid to exonerate himself of the fraud charges.

The witness immediately reported the incident to police, prompting a second major investigation which resulted in Malik's arrest in May last year.

Although he admitted writing the statement, he continued to lie to police – denying any wrongdoing and insisting the witness signed it voluntarily because it was "the truth".

He was ultimately charged with conspiracy to pervert the course of justice along with his friend – 42-year-old Olubunmi Olalekan of Bierton Road, Yardley– and both were found guilty at Birmingham Crown Court on 3 January.

[7] Written by one of the heads of the Madkhali-Salafis in Birmingham: http://www.abukhadeejah.com/2001-chickens-come-home-to-roost-in-2014-for-kamran-malik-alum-rock/

By Abu Khadeejah Abdul-Wahid February 13, 2014

Dawah History in the West, Refutations

In the name of Allaah, Most Merciful, the Bestower of Mercy

Back in 2001 and 2002, a group arose in Birmingham with associations with Luton Masjid Ghurabaa (Abdul-Qadir, et. al), Green Lane Mosque (becoming staunch defenders) and other opponents of this blessed da'wah. They would write on AHYA – a website run by people of misguidance, who have hatred and revilement against the Salafis and their scholars. Kamran Malik in particular was **very** close to the likes of Zulfikar Memoni and Mohamed Abdul-Rauf (both with the discredited **madeenah-dot-com**). In fact in 2004 they worked collectively to turn Shaikh Wasi'Ullaah Abbaas against Salafi Publications which resulted in Shaikh Wasi'Ullaah attending the offices of Salafi Publications to debate with the brothers – and along with him were these two "reliable" transmitters: Zulfikar Memoni and Kamran Malik. Shaikh Wasi'Ullaah relied heavily on the information transmitted to him from Kamran Malik, who we considered to be an outright barefaced liar.

It would not be an exaggeration to say that Kamran Malik was from those who spearheaded one the most underhanded, unscrupulous and vicious campaigns against Salafi Publications and the du'aat in the UK. He united with any rag-tag group who helped him in his goal.

Kamran Malik travelled to Saudi Arabia in 2003/2004 and visited ash-Shaikh al-Allaamah Rabee' b. Haadee[8] (hafidhahullaah) at his house along with other dubious

[8] See below for what Rabi Madkhali had to say about the rank amateurs from his sect who have attempted to act as though they are veritable scholars of hadith

characters. By the decree of Allaah, Shaikh Zaid ad-Dawsaree (may Allaah preserve him) from Kuwait happened to be present and later narrated that Kamran Malik was chastised by Shaikh Rabee' who commanded him with truthfulness. Ignoring the advice he moved on to Kuwait and tried to convince the Kuwaiti Shaikhs.

The only one who listened and was convinced (from Kuwait) was [not surprisingly] Saalim at-Taweel, now refuted, alhamdulillaah! Saalim at-Taweel was remarked as saying whilst falsely accusing Maktabah Salafiyyah, that he received his news from "thiqaat" (trustworthy) narrators, referring to none other than Kamran Malik and his group!

Saalim at-Taweel from that moment onwards led a ruthless and biased attack upon Maktabah Salafiyyah, accusing them [amongst other things] of engaging in "wife-sharing" wherein a da'ee would take a wife, divorce her and pass her on to the next until they had all taken their share! And Allaah's refuge is sought from such lies! May Allaah give him what he deserves for such blatant fabrications. Saalim since that day till now has launched an unabated attack against the Salafis and their Shaikhs, such as his attacks upon Shaikh al-Anjaree, Shaikh Ahmad as-Subay'ee and Shaikh Ahmad Baazmool.

Kamran Malik and his band at GLM (Green Lane Mosque) have spent over a decade undermining the efforts of the Salafis in the West – they raised the banner of the hizbiyyah of Suhaib Hasan, Abdul-Haadee Omari and Green Lane Mosque. They rented a room on top of a shop on Ladypool Road, Birmingham and called it: "Markaz Muhammad ibn Abdul-Wahhaab". Saalim at-Taweel Kuwait was [of-course] impressed and gave it his support. Needless to say, it folded a short time later. But Kamran Malik and his group did not stop. Their goal: to bring down Salafi Publications at any cost. They contacted anyone and everyone they could: Dawood

Adeeb, Moosaa Richardson, Abu Talhah Dawood Burbank and umpteen other students of knowledge. Alhamdulillaah they received no support from the students of knowledge.

We advised this man and his group, in private, in public, on his own, and collectively. We wrote to Kamran Malik and his band in 2002 a lengthy letter beginning with:

This is a naseehah to those young and inexperienced youths of 'Alum Rock' who have created a great deal of fitnah amongst the Salafees due to their foolishness of youth, hasty impetuous behaviour, and their lack of realisation of their own limitations, and their working to spread doubts amongst the Salafees concerning others – and who in the process of having fallen into many blameworthy things, [and have] set out to merely save their own "honour".., without giving any regard, concern or remorse over the great resultant evil from their misguided actions…[9]

The reason for this naseehah comes after a long history of experience with these individuals and patience upon their mistakes and misconduct and the realisation of what they have been up to in the background of undermining other Salafees and spreading evil speech about them…

Fast Forward to 2014: "The Chickens Come Home To Roost"

Meaning: ***"Bad deeds or words return to discomfort their perpetrator."***

February 2014: DC Richard Causier, from West Midlands Police's Economic Crime Unit, was the lead investigator. He said:

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[9] See the appendix for the full article entitled: *"Advice and Guidance to the 4 of Alum Rock & Their Associates And an Explanation of Their Opposition to the Usool (Fundamentals) of Ahl us-Sunnah Concerning Ijtimaa' (Uniting), Ikhtilaaf (Differing) and Tafarruq (Splitting)."* where this quote was originally mentioned

"It was an extremely complex investigation, which was only compounded by Malik's lies and his blatant attempt to bully a witness so he could save his own skin. Perverting the course of justice is a grave offence for anyone to commit but Malik was a solicitor, someone who was supposed to respect and uphold the law, which makes his crimes all the more shocking. He is quite rightly facing a lengthy spell behind bars.

"These men conned banks out of millions of pounds between them, something which ultimately impacts on each and every law abiding citizen in the land −fraud of this type is widely regarded as a victimless crime, but that is absolutely not the case."

The West Midlands Police website states:

Kamran Malik, 35, of Hancock Road, Alum Rock − found guilty of four counts of conspiring to commit fraud by false representation, four counts of conspiracy to convert or transfer criminal property and one count of conspiracy to pervert the court of justice. Sentenced to five years in prison on Friday 6 February.

Source: http://www.west-midlands.police.uk/latest-news/news.aspx?id=314

An end of another rueful chapter, alhamdulillaah. Those that supported Kamran Malik from his companions in the UK should hang their heads in shame, and repent.

I repeat here the sturdy advice we gave this criminal and his "gang" back in 2002 – and that is to sincerely repent to Allaah, the Most High, seek His forgiveness and right the wrongs committed. We advised them:

Allaah the Most High says,

“Except those who repent and do righteous deeds, and openly declare (the truth which they concealed). These, I will accept their repentance. And I am the One Who accepts repentance, the Most Merciful.” [al-Baqarah:160]

And from this ayah, and other proofs, the ulemaa derive the conditions of tawbah they are well known:

1. To make sincere tawbah to Allaah
2. To abandon the sin from which one is making tawbah
3. To showing remorse and regret for ones deeds
4. To vow not to return to the sin ever again
5. To makes amends if someone’s rights have been violated.

And as for myself: I seek refuge with Allaah from tribulations (***f****itan*); those which are apparent and those which are hidden; and I ask Him to nourish us with ikhlaas and sidq.

And all praise is due to Allaah, Lord of the worlds – and may the peace, salutations and blessing of Allaah be upon the Messenger, his family, his Companions and his true followers.

ADDED NOTE: Repelling a Doubt: Are You Exposing a Muslim’s Sins?

السلام عليكم ورحمة الله

1. I did not expose him since that implies I was the “one” who uncovered his sins, when in reality it was “West Midlands Police” and the courts. It was already in the public arena long before I spoke of it.

2. He was found guilty in open court which is public record, just as it is in Muslim countries for those convicted of crimes. An example is the hizbee Aa'idh al-Qarnee who made money after stealing a complete book from a woman and benefitting from it financially. The Saudi courts found him guilty and that is a record of his fraud made public by the court authorities.

3. The adaalah of a muslim is harmed by open and major sins and his narrations are rejected as is well known in the field of the Sciences of Hadeeth. So since this individual was the source of numerous [false] narrations, this conviction merely proves his narrations are rejected. This should highlight that what he was narrating years ago cannot be accepted from him [as we have always stated].

4. In the field of hadeeth a man's narrations are rejected due to his bid'ah and major sins (***fisq***). So how much worse is a person who has combined between the two evils as this man has done.

5. The books of the al-Jarh wat-Ta'deel and its sciences contain narrators who are mentioned with sin and thus their reports are rejected.

6. It is permitted in the Deen to refute open committers of sin, whether that sin be bid'ah, kufr or fisq. And this is even more so if his sins harm others such as a person who steals from the people or from public institutions or defrauds them, as has occurred in this case. This refutation serves as a protection to society from their evil.

7. As for the one who's sin is secret and is restricted to himself and does not harm others, and he coneals it, then we also conceal it for him, and that is the origin. May Allaah conceal our sins and forgive us.

So I did not expose him. Indeed it was the West Midlands Police on their website! Then the Courts who found him guilty, and then the newspapers and press who reported that. My article actually revolves around his crimes against the da'wah if you read it correctly. And this conviction merely proves why his narrations are rejected under the guidelines of the principles of hadeeth.

Furthermore he was chastised by Shaikh Rabee' who commended him to be truthful in his speech. Shaikh Zaid ad-Dawsaree also exposed him. Shaikh Ahmad as-Subay'ee said a person's trustworthiness (***'adaalah***) is destroyed by his sins and his opposition to the Deen as is well known to ***Ahlul-Hadeeth*** and the ***Muhadditheen***.

Baarakallaahu feekum.

KAMRAN MALIK AND IMRAN MASOOM ARE NOT SCHOLARS IN THE ISLAMIC SCIENCES ACCORDING TO THOSE WHO KNOW THEM

The two detractors, Kamran Malik and Imran Masoom said in their weakening of a narration from Malik al-Dar[10] as found in the Musannaf ibn Abi Shayba and elsewhere the following point:

1) **The scholars are united that one should not delve into hadeeth and its sciences if he does not understand the basics.**

Indeed, one can never disagree with such a sound statement but this should refer more so to the likes of Abu Khuzaimah Ansaari (alias – Imran Masoom) and his colleague, the convicted one, Abu Hibban (alias – Kamran Malik) primarily, because there is a grave doubt about their own grounding in sound and authentic knowledge! Please see below for two pertinent articles quoting their Muhaddith of the age, Nasirud-Din al-Albani, on the despondent conduct and pseudo-scholarship of such types of individuals linked to pseudo-Salafism.

Indeed, these poor souls originated from the Alum Rock district of Birmingham, and in the following link, there is some spectacular exposition of their purported behaviour and deception by their fellow "Salafi" brethren:

http://www.salafitalk.net/st/viewmessages.cfm?Forum=21&Topic=2886&sortby=desc

[10] See the full reply to them both here - http://www.darultahqiq.com/the-blazing-star-in-defence-of-a-narration-from-malik-al-dar/
Direct download link for the 443 page pdf file - https://ia902202.us.archive.org/2/items/TheBlazingStar/The%20Blazing%20Star.pdf

From the last link, one may visually observe some interesting points on their appalling tactics:

PART 4.4

Previous and current Events surrounding two books that had been printed by 'Alum Rock' (1) Kitaab Raf al-Yadain (2) The Position of the Hands in the Salah of the Prophet.

On the day of the meeting, 'Alum Rocks' representative in Loughborough had ready yet another dispute that he wished that we should be aware of. (It seemed that he too had recently been made aware of this).

This issue surrounded 2 books that 'Alum Rock' had published: **(1) Kitaab Raf al-Yadain (2) The Position of the Hands in the Salah of the Prophet**.

(1) These are Urdu translations into English, which means the narrations of hadeeth have first been translated from Arabic into Urdu by the original authors, which is no problem for the Urdu speaking audience. And then from Urdu into English by 'Alum Rock' who are in reality not even native Urdu speakers, so opening up avenues of error due to two languages after the Arabic original and they do not even have the ability to check without external help because none of them are versed in Arabic either. None of them have studied any of the Sharee'ah sciences, but however can read Urdu!!

(2) He told us that these 2 little booklets had been translated (from Urdu into English) by Kamran, yet 'Salafipublications' had refused to allow him to place his name, as being the translator of the booklets! And he pointed specifically to a golden coloured label on the booklet 'Kitaab Raf al-Yadain' and he told us that, where this particular label was situated on the book this is where they had made him remove his name!!! (If one has a copy of this book and really wishes to see the reality, please hold up the cover of the book to a light bulb and see what has really been covered up. And please be assured that it is not his name!!!)

Common sense Point A: 'Salafi Publications' did not write, translate, print NOR publish the books, so how could they have refused 'Alum Rock' anything with regard to these booklets.

Common sense Point B: The gold patch must have been placed due to the request of 'Alum Rock' because it is their booklet.

Common sense Point C: If you look into the cover pages of the booklets you will find the kunyas of the liars of 'Alum Rock'.

Common sense Point D: If you look under the gold patch of the booklet by holding it to the light you will find the name 'Riyadul Haq'. So unless Kamran's real name is 'Riyadul Haq' then he has again shown his deception, because his representative claimed that Kamaran's name was being removed, and the representative can only have been told this by Kamaran or those with him, unless he made this up himself.

Common sense Point E: In reality this book was 'Alum Rock's' first attempt at refuting the Sufi 'Riyadul Haq' who holds it permissible to call upon the dead 'peers and saints' for help and make duaa to them (i.e. shirk). So what issue do 'Alum Rock' begin to refute this Sufi in? We will tell you. They refute a person who makes duaa to the dead in the issue of raising the hands before and after ruku and whether the hands should be placed above or below the naval!! And in this way, they claim they are attempting to bring the followers of this Sufi to the true dawah?!! Was this the way of the Prophets and Messengers? Is this where they began when they started calling people away from Shirk? Please all of you read the book 'Methodology of The Prophets In Calling To Allaah' by the Shaikh and Imam Rabi' ibn Haadee. So our brothers at 'Salafi Publications' rightly advised them. But 'Alum Rock's' arrogance caused them to take this advice as an attack, so 'Alum Rock' launched a dirty tricks campaign against 'Salafi Publications' that has not ended till this day. They travelled up and down the country, deceiving people, making alliances, spreading lies and rumours and attacking the honour of specific people, all because they were given direct, straight-up, frank advice that was based purely upon manhaj by our brothers at 'Salafipublications'.

(3) He told us that Kamaran had not until this day received one single payment for the books that 'Salafipublications' had sold.

Point: 'Salafipublications' clearly explained that 'Alum Rock' know themselves that this is a lie or let them take a mubalah for this false slander.

Even though we now come to find out the answer to these questions, we will allow our brothers from 'Salafipublications to answer them further if they feel the need.

Please be warned one does not know whether to laugh or cry, but for sure this was another one of 'Alum Rocks' games. We are not entirely sure if their Representative from Loughbrough actually knew the reality of what had occurred or he too had been mislead or whether he had blinded by his love of them upon ignorance about these books!! And Allaah knows best.

The scan of the above has been attached below just in case the weblink disappears in the future:

darulhadith.man.uk 30-01-2004 @ 9:17 AM Notify Admin about this post REPLY EDIT PROFILE SEND P.M.

Member
Posts: 359
Joined: Dec 2003

PART 4.4

Previous and current Events surrounding two books that had been printed by ?Alum Rock? (1) Kitaab Raf al-Yadain (2) The Position of the Hands in the Salah of the Prophet.

On the day of the meeting, ?Alum Rocks? representative in Loughborough had ready yet another dispute that he wished that we should be aware of. (It seemed that he too had recently been made aware of this).

This issue surrounded 2 books that ?Alum Rock? had published: **(1) Kitaab Raf al-Yadain (2) The Position of the Hands in the Salah of the Prophet.**

(1) These are Urdu translations into English, which means the narrations of hadeeth have first been translated from Arabic into Urdu by the original authors, which is no problem for the Urdu speaking audience. And then from Urdu into English by ?Alum Rock? who are in reality not even native Urdu speakers, so opening up avenues of error due to two languages after the Arabic original and they do not even have the ability to check without external help because none of them are versed in Arabic either. None of them have studied any of the Sharee?ah sciences, but however can read Urdu!!

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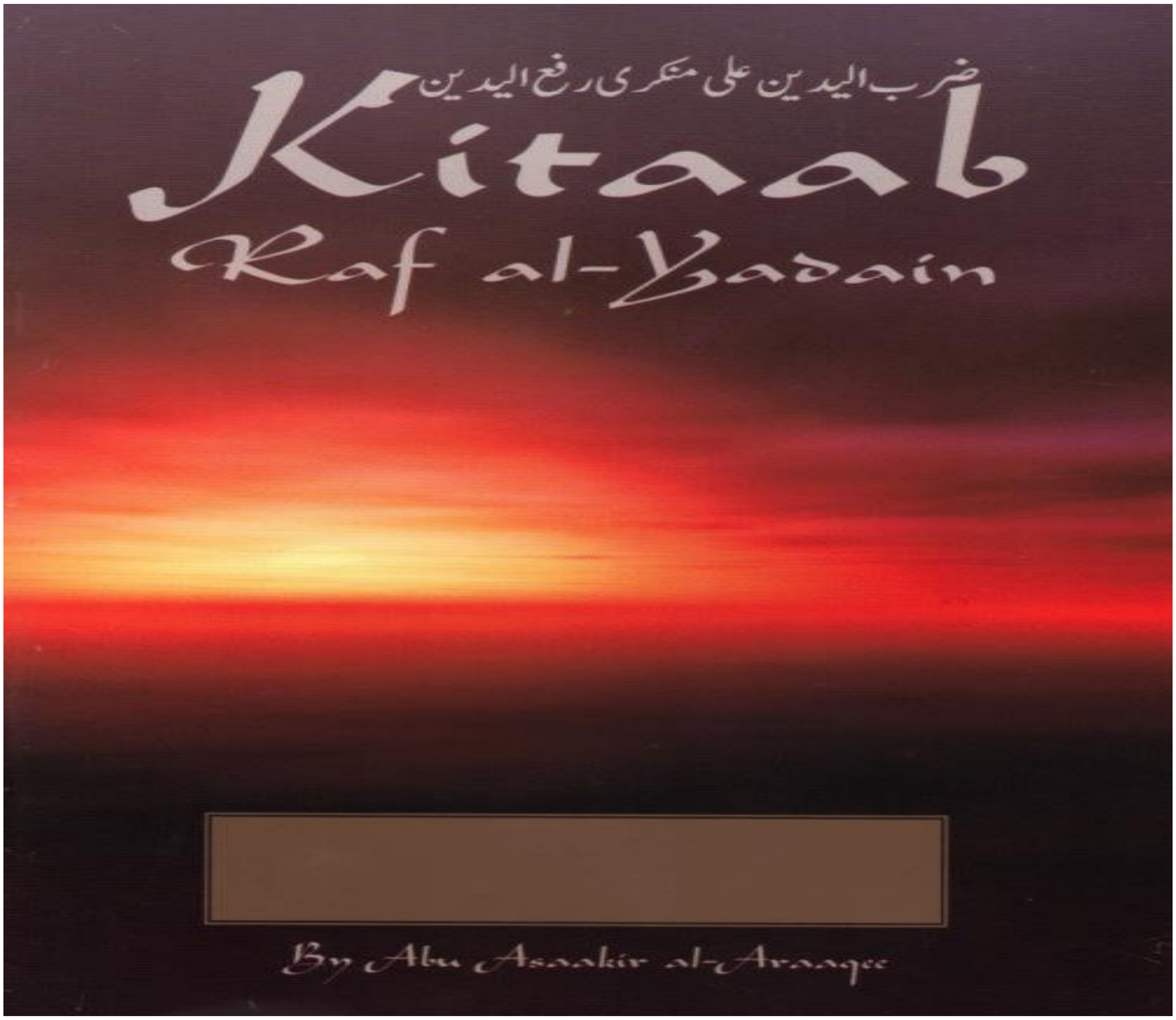
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To be Continued...

Here is the front cover of the above named book being referred to:



It has been stated in my work on establishing 20 Rak'ats of Taraweeh[11] as a response to the last two named individuals:

"Indeed, these two compilers (Abu Khuzaimah/Abu Hibban) have also put out a short book in reply to most of the proofs used by the Kufan scholars and the position of the Hanafi and most of the Maliki school on not raising the hands (raf'ul yadayn) in Salah after the first Takbir, and they also dismissed al-Zaylai's own

[11] See it here - http://www.darultahqiq.com/proving-the-authenticity-of-20-rakats-taraweeh/

authentication of some non-raful yadayn narrations from his Nasb al Ra'ya as a consequence. What is bewildering to note is that they released this book under one pseudonym of 'Abu Asaakir al-Araaqee'!! Despite it being known that it was compiled by two individuals!"

Indeed, the above image mentioned the following title:


ضرب الیدین علی منکری رفع الیدین

This very title was mentioned by the two detractors in a 2004 article they entitled as:

Answering the Lies on Imam al-Albani -The Issue of placing the hands on the Chest – al-Jawab ar-Rabbani Raf al-Kadhibah Anil Imam al-Albani[12]

On p. 4 they admitted that the above work was their production as follows (see no. 1):

> So this is the Sixth treatise in regards to this issue of answering the hanafees and their brethren on various issues. All of which are either published in normal book form **(B)** or available online **(O).**
>
> **1. Dharb al-Yadain A'la Munkar Raf ul-Yadain. (B)**
> **2. al-Qaul as-Saheeh Fee Masalatut-Taraaweeh. (O)**
> **3. Na'am ash-Shahood A'la Tahreef al-Ghaalain Fis-Sunan Abee Dawood – of Shaikh Muhaddith Sultaan Mahmood Jalaalpooree (O)**
> **4. Ghayatut-Tahqeeq Fee Ayaam at-Tashreeq – of Shaikh Muhammad Ra'ees Nadwee. (O)**
> **5. The Position of the Hands of the Prophet (Sallahu Alayhee Was-Sallam) in The Prayer – of Allaamah Badee ud deen Shah Raashidee Sindhee. (B)**

[12] Available here - http://www.salafiri.com/answering-the-lies-on-imam-al-albani-the-issue-of-placing-the-hands-on-the-chest-al-jawab-ar-rabbani-raf-al-kadhibah-anil-imam-al-albani/

6. and this in your hands Insha'Allaah is al-Jawaab ar-Rabbaanee Raf al-Kaadhibah Anil Imaam al-Albaanee al-Maroof Darj ad-Daroor Fee Wadh'e al-Aydah Alas-Sadoor War-Radood Ala Hanafee Muqallid Wal-Mardood.(O)

This treatise at hand is a summary of a much larger comprehensive work[13] on this issue and insha'Allah more is to follow on this issue as well as upon others. For further info or to receive a copy of the online version books email **AbuKhuzaimahAnsaari@yahoo.co.uk** or **Abu_Khuzaimah@hotmail.com**.

Compiled by the two weak slaves of Allaah in need of your du'as
Abu Hibbaan and Abu Khuzaimah Ansaari
Maktabah Ashaabul-Hadeeth, Birmingham UK Maktabah Badee ud deen, Birmingham UK
Completed on Friday the 9th of January 2004. (1424H)

Their debates[14] with non-"Salafis"

Quote:

"To add more clarity about the manhaj of these Alum Rock individuals, the brothers from Leeds can confirm that **Kamran** also came to Leeds with his followers (muqallidoon) to debate with a local imaam called Mawlvi Riyaz,who is asharee in aqeedah,deobandee sufi,muqallid,who warns local muslims from salafiyyah. Just to shed some light on this Maulvi Riyaz, he has close ties with Riyadh ul Haq (the sufi of Birmingham).

This debate was recorded but promptly confiscated by his cronies. This was done due to fear the recording may fall into the wrong hands. The debate revolved around issues of fiqh, we were also present. At that time we were unaware of the manhaj deviations of these Alum Rock individuals. The last issue discussed (but not completed) was do we shake hands with one or two hands. Surely this is not a point of concern when addressing

[13] After nearly 20 years I have not heard or seen them publish this in English. They claim the Sunna is to place the hands on the chest in Salah, and such an opinion and its evidences are weak and rejected in some manner.
[14] See here - http://www.salafitalk.net/st/viewmessages.cfm?Forum=21&Topic=2886&sortby=desc

an individual who upholds a batil aqeeadah/manhaj as mentioned above. Who still to this day upholds this heretical aqeedah/manhaj. The only thing that has changed if anything is that he has increased in his war against the salafis.

This adds to what our brothers have mentioned about them earlier that it is from their manhaj to go deliberately to find people to debate with. And whether they are Breilwis, Sufis, or Deobandies, their debates are always fixed around fiqh issues, or issues in which there has been khilaf, even amongst salafi Scholars. Infact we have witnessed that they boast about who has been defeated in a debate, always surrounding issues of fiqh.

Other communications with the infamous Alum Rock, they heavily promoted their urdu dawah to us trying to sell books to some of us by unknown urdu authors, mainly on issues of fiqh and refuting the hanafis!

Another thing that we brothers can confirm is that we were actually present in London in the morning when Alum Rock and their cronies turned up at the Athariyyah conference wanting to speak to Sheikh Fawzee and we witnessed what happened. The Sheikh refused to speak to these immature fattanoon. This is to confirm what our brothers at Athariyyah said about this incident and also our brothers at Dar ul-Hadith.

Brothers from Leeds"

In another post from the same link it stated:

"Al-Hamdu-Lillaahi Rabbil-'Aalameen was-Salaatu was-Salaamu 'alaa Ashrafil-Anbiyaa'e wal-Mursaleen, wa ba'd:

The games that the Alum Rock individuals have been playing for some time now are

slowly but surely becoming apparent and all Praises are to Allah. And even though the previous posts are sufficient and decisive blows in exposing the reality of Kamran, Ejaz, Imran and the others who align with them, we still felt it would be beneficial if we add to some of the experiences the brothers in Leeds and Bradford have also had with these individuals in order to solidify that which has already been mentioned in previous posts. Its strange how all those who were once connected to them are freeing themselves from them one by one and from their little childish group of destruction.

We ourselves have seen that every where in every location, from Manchester, Coventry, Birmingham, even the followers of desires in Luton, are all identifying these individuals as people who have personal goals, or as the evildoers who want to harm the dawah that is already established. We have also had some experiences with these individuals as they used to travel to Bradford and Leeds and we had some connection to them at the time when their reality was not clear to us.

Only a week or two after the beautiful lecture by the noble Sheikh Al-Alaamah Rabee ibn Haadee al-Madkhalee was given last year (April 2003) at the Salafi Masjid, Birmingham some of the ikhwaan from Bradford and Leeds went to visit the brothers at Salafi Publications. During this short period one of the brothers from Bradford came in contact with Kamran, Ejaz, and Imran near the Masjid as-Salafi Birmingham. Now for all those who listened to the lecture then Sheikh Rabee gave some important advice to the Salafis in the UK. From amongst the main issues that he advised was for the brothers in the UK to turn a new page in the book and to stop the enmity and discord between the brothers and to stop spreading aversion between one another and to cooperate with another upon righteousness.

Anyway, during this short conversation the brother reminded Kamran, Ejaz, and Imran regarding the strong advice by Sheikh Rabee and encouraged them to come to the masjid and benefit from the lectures of Abu Talha, Abu Khadeejah, Abu Hakeem and to come

together as brothers. But this sincere advice given for their benefit was arrogantly and stubbornly rejected as one of them (Kamraan) replied: ?Akhee, We only take our knowledge and advice from the ulama and not from the juhala?, and by this they meant none other than our beloved brothers Abu Talha, Abu Hakeem and Abu Khadeejah (hafidhakumullah). Now this evil statement requires some analysis.

The first thing is that the reality as we can see is that Kamraan thinks that he (and those ignorant ones with him) are way above and beyond everybody else, to the extent that Kamraan even boasted that he debated with Abu Talhah Dawud Burbank and refuted him on the issue of taqleed.

The second thing is that the lessons that are given by those Salafi brothers we mentioned are none other than the teachings of the Scholars themselves, from the explanations of the Salafi scholars of our times. We in Leeds and Bradford know that our Salafi brothers are connecting us to the knowledge of the Salafi Sheikhs, because they do not teach from themselves but from books, they present us with the knowledge of these Sheikhs in aqeedah, manhaj and fiqh. So when this individual Kamraan arrogantly said that he only takes from the ulama and not the juhala, this statement is itself from jahl and we detected some arrogance from this individual. So when Dawud Burbank reads from Sheikh Ibn Uthaimins explanation of Kitab Tawhid or Sheikh Fawzaans explanation of Aqidah Wasitiyyah, Kamran does not want to attend because he only takes knowledge from ulama not juhala.

The reality as we brothers have experienced from them is that individuals like Kamran see our noble brothers like Abu Talhah and Abu Hakeem and Abu Khadeejah, and see the goodness of the dawah and they see people have turned towards these brothers and love them for the sake of Allaah inshaa'allah. They see all this and really inside they are jealous and they crave for the position of these brothers. This is why they then show arrogance, and never benefit because they believe they are too great and too high to sit in

any lesson.

And the third thing that we must ask Kamran is that what scholars has he actually taken knowledge from apart from "Sheikh" Abdul-Hadi, the Ikhwani. He told us he rings up one Sheikh, and even then he speaks to him in English, and he claims this is taking knowledge from Ulama. We know Kamran to have never taken knowledge from any of the ulama of Salafiyyah, and we only see that his dawah is extended from that of Markaz Ahle Hadis where he came from and always revolves around the same issues!

This is one of the matters we experienced, very shortly after Sheikh Rabee gave his advice and we did not feel comfortable with these remarks of arrogance.

The next thing is that about 2 years ago Kamran, Ejaz, and Imran came to visit one of the brothers in Bradford. And this was at a time when for those Salafis outside of Birmingham nothing was really known about these individuals except that they were with the rest of the Salafis and were believed to know the Salafee manhaj. But as the following will show this was very far from the truth.

The actual reason why they had travelled all the way to Bradford **was for the main purpose of wanting a debate with a Deobandi Ashari figurehead known as Maulaanaa Ahmad Ali at his masjid**. When this was declined and not possible they then actually enquired from the brothers whether there were any other well known deobandi ?sheikhs? who they could have a sitting and debate with. So we ask, is it from the manhaj of the salaf to travel and to seek to argue and debate with the people of innovation and desires and to go to their gatherings for this purpose ? and then to argue with them on issues of fiqh? This was not the only person they wanted to debate with. They also asked about another person who is a known Breilwi figurehead in the community, and so they were

even trying to seek him out to debate with him.

This practice of them traveling and going up and down the country to enquire about, seek, find and debate with the barelwis and deobandis is well known by everyone who knew of them. We don?t know where they have taken this manhaj or which students or sheikhs they have got this from? However as the brother Hamza Mullick jazakallah khair, pointed out above, this is what they do in Birmingham as well, they actually go and find people to debate with:

quote:

> These people love to debate and argue with the Deobandis and Braewalis. This seems to occupy most of their lives. I remember one of them telling me that Kamran stays up until 4.00am reading about them. They once said to me that we are going to someone?s house for dinner come along. As we went there they said that they had to stop to talk to someone by the name of Saqib. When we entered the place there were people there and they started debating. Then the next minute people with knives and hammers turned up to fight them!!!

This is a manhaj they are upon and it is an evil manhaj. Ahmad Ali is an individual who has a number of schools, he does tapes, lectures, and he calls to his bidah. He is not a normal person from the common people that you can sit and advise and try to correct. He is an open caller to bidah. So Kamran and the cronies with him, they are known to us in Leeds and Bradford to be like this, wanting to find open callers to bidah, who are figureheads amongst the people, and to debate with them, we have seen it first hand.

On another occasion the brothers from Bradford had a sitting with Kamran and Ejaz in

Birmingham and this was before the fitnah of Alum rock became known to the people. At this time never did the brothers from maktabah Salafiyyah raise doubts about Kamran to us and rather only good was spoken about them, and we never heard anything from the brothers at the maktabah saying anything about these individuals. Rather the first time that a problem was felt was when Kamran and Ejaz complained continuously that Salafi Publications were discouraging them from releasing a book in refutation of a book by a Deobandi on the issue of the way of performing the prayer.

What we later learned is that the brothers from the maktabah were advising them that it is not befitting that you refute an Ashari Sufi Mutasawwif on issues of fiqh, and that you should begin with Tawhid and Aqidah and this is where your dawah and publications should begin and that the Salaf refuted Innovators for their innovations, not issues in fiqh in which even the Salaf themselves differed in. And that if you refute Innovators in issues of fiqh, of what benefit will this be to those who are following that Innovator in his innovations of ta'weel, ta'teel, and tasawwuf and so on. Nothing will have changed except from the fact that they might change a fiqh opinion or two, if that, but they will remain following that innovator in his evil innovations in tawhid and aqidah. This is what we learned later that this was personal advice they were being given by their Salafi brothers which as we have now learned is correct and good advice. However, the goal of Kamraan and Ejaz was to actually complain and turn the brothers in Bradford away from our Salafi brothers from the Maktabah in Birmingham, and to make it look as if they are being restricted and not allowed to do dawah and many other things. When the brothers departed one of them returned to Bradford with slight doubts and confusion against the brothers at Salafi Publications and this was because of the nature and method that Kamran and Ejaz were narrating, more specifically about Abu Khadeejah. It was clear that their aim was to put something in our hearts against our Salafi brothers.

This is what we can remember right now and we wanted to share this information so that everybody knows that these people oppose the salafi way in their dawah and their manhaj

and they hate some of the Salafis who call to Salafiyyah and also in secret or in private conversations they attempt to belittle them.

Like our brother from Manchester said above:

quote:

> Indeed, this is the same game played by Alum Rock, but as soon as the salafis are united, their frustration manifests. **They run between groups of Salafis, trying to use each of them for their own filthy goals**. Their wala and bara is corrupt, and Allah knows best what their games are and what they believe they can achieve.

This evil group tried the same with us, trying to instill hatred in our hearts towards our Salafi brothers and to make us be far from them, and indeed our brother from Manchester has spoken the truth, because these brothers run between groups of Salafis, they travel to different parts of the country, or they go around in their city, and they instill hatred and separation in the hearts.

We believe this is what they tried with us. We ask Allaah to guide these individuals to make tawbah, get rid of their arrogance and to humble themselves, and if they dont we ask Allaah to protect us from their evils."

Who is Abu Khuzaimah Ansaari Imran Masoom?

This person is the close comrade to Kamran Malik in their joint escapades in attempting to appear as though they are academic writers defending the most puritanical teachings of Islamic scholarship!

He seems to be of similar age to his convicted colleague, Kamran Malik, and his known profession is Optometry.[15] He has allowed his profile to be uploaded on his employer's website with his photo for the world to see initially as follows:

Imran Masoom BSc(Hon's) MCOptom

- Graduated in 2001 from City University London
- Member of the College of Optometry
- Worked in both multiple and independent practice
- Currently partaking in dyslexia research



The above was mentioned originally on the following link:

http://www.jonathanwalkerassociates.com/#!senior-optometrists/c1eex

There appears to be no known evidence to prove that Kamran Malik and Imran Masoom have studied at a higher academic level face to face under qualified scholars the Kutub al-Sitta (Bukhari, Muslim, Abu Dawud, Tirmidhi, Nasa'i and Ibn Majah), or the books detailing the technical terminology of the hadith sciences (Mustalah al-Hadith), and more so the books detailing the narrators of

[15] He is currently listed on the Register of Optometrists run by the General Optical Council - https://str.optical.org/Registrant/CA0D996E-E749-EB11-A812-000D3AD68B6C?filterId=Registrant

hadith (ilm al-rijal) and how to apply the rules pertaining to Jarh and Ta'dil (disparagement and praise of the narrators) to individual narrators in order to correctly grade the authenticity of narrations. If they claim to have done so then the onus remains on their students if they have any to enumerate these details and who they actually studied under and what types of warrants of authorization (ijazat) were they awarded. Note, one is not going to take into account any general Ijaza (Ijaza aama) as this type of Ijaza does not always necessitate actual face to face studies with the one granting it, but can be issued for baraka (blessings) only.

On the contrary it has been shown above that those who know them at close quarters have exposed them as basically autodidactic charlatans of the Science of hadith (ilm al-Hadith). Earlier on it was mentioned by someone who knew them in the past:

"These are Urdu translations into English, which means the narrations of hadeeth have first been translated from Arabic into Urdu by the original authors, which is no problem for the Urdu speaking audience. And then from Urdu into English by 'Alum Rock' who are in reality not even native Urdu speakers, so opening up avenues of error due to two languages after the Arabic original and they do not even have the ability to check without external help because none of them are versed in Arabic either. None of them have studied any of the Sharee'ah sciences, but however can read Urdu!!"[16]

In early September 2013, these detractors issued some q&a based PDF articles warning about a conference that was held in the most well known "Ahl-e-Hadith" masjid in Britain known as the Green Lane masjid in Small Heath, Birmingham, UK.

Here is what is being referred to:

[16] See - http://www.salafitalk.net/st/viewmessages.cfm?Forum=21&Topic=2886&sortby=desc

Clarification

Concerning The Manhaj of

Green Lane Masjid

And its Conference on

6th September 2013

Questions & Answers

With

Fadheelatush Shaikh, Muftee

Waseeullaah Abbaas

(Teacher in Haram al-Makkah)

And:

Clarification

Concerning The Manhaj of

Green Lane Masjid

And its Conference on

6th September 2013

Questions & Answers

With

Fadheelatush Shaikh

Abdullaah Naasir Rehmaanee

(Student of Imaam Badee ud deen Sindhee for over 20 years)

It is obvious that the above is part of some major inter-'Salafi" wrangling and divisions amongst their hate filled ranks.

A group of pseudo-Salafis (aligned to Salafi publications in Birmingham and its associated websites) who broke away from Green Lane masjid years ago, issued the following statement which mentioned the reality of these detractors further, as they are originally from Alum Rock, on the following link: http://www.manhaj.com/manhaj/print.cfm?amorz

Quotes from the last link:

"The GLM rebel group that we mentioned in Part 2 have recently released a PDF against the Markaz Jam'iyyah Ahl al-Hadeeth and Green Lane Mosque[17] complex and it is clear that they are making a concerted effort in their agenda. In the course of these refutations however, these people are making bold audacious claims and are propounding lies and historical untruths that must be cleared for the record. The following points are made by Maktabah Salafiyyah who have experience with these individuals and their behaviour in Birmingham over the last decade and a half. The abbreviation MJAH means "Markaz Jam'iyyah Ahl al-Hadeeth" and GLM means "Green Lane Mosque" and the abbrevation **GLM-REB means "Green Lane Mosque Rebels"**

1. Some of the individuals involved in this wave of internal GLM politics and power-struggles **(GLM-REB) are established as liars and people of fitnah with the Salafis of Birmingham and with the people of knowledge. During the late 90s they were focused on refuting Ash'aris and Deobandis on fiqh matters,[18] a matter for which they were repeatedly**

[17] Meaning the PDF's found on the blog by Abu Khuzaimah and Abu Hibban, and the covers of these PDF's are shown above based on answers from Wasiullah Abbas and Abdullah Nasir Rahmani

[18] There is little doubt they are referring to the likes of Abu Khuzaimah and Abu Hibban as this is very clear from the link provided earlier on - http://www.salafitalk.net/st/viewmessages.cfm?Forum=21&Topic=2886&sortby=desc

warned against and told that our refutations upon them start with matters of creed, not matters of fiqh. They maintained the view of **absolute unlawfulness of taqleed**, without exception, on the basis of which they considered Maktabah Salafiyyah as being astray and misguided. Not only that, they were also instrumental in sowing the seeds of discord between varying parties in the early 2000s, where they allied with the Clear Path Website (Muhammad Aqib), Hamd House (Israr Khan) and Salafi Tapes (Hamza, Zayn al-Abideen) in order to hatch plots against Maktabah Salafiyyah.

2. The GLM-REB group in this wave of internal GLM politics have had no connection, from near or far (for well over a decade) to those who have been calling to the Salafi da'wah in Birmingham. Rather, they have been enemies and opposers, and they are part of a network who have been posting on Amwaat.Morg[19], the website of Sajid Qayyum, where they slander the Salafi callers and make ridicule of the Salafi Masjid, sometimes with racist language. Others who are known to post on that website include Abdur-Ra'uf Muhammad (a mentally unstable individual who is often observed partaking in anger management therapy sessions on online forums that never seem to be successful), who was also part of the Madeenah.Com network.

3. Maktabah Salafiyyah, took the affair of Suhaib Hasan, MJAH and GLM to the Scholars and have warned from their manhaj and their activities for at least 15 years, and they have maintained this stance consistently throughout until this day - even throughout the attempts by these people to use Shaik Wasiullaah to discredit the Maktabah. This is whilst MJAH and GLM were inviting Yasir Qadhi, Tawfique Chowdhary, Muhammad alShareef and others - which indicates the hypocrisy involved here (see picture proof in Part 2). Throughout a large portion of this period whole , the GLM-REB group (the ones releasing these refutations against GLM), also infected with a similar Hizbiyyah, were actually fighting against Maktabah Salafiyyah and working to undermine and destroy them. They had ties with the followers and defenders of the

[19] Meaning the fitna filled pseudo-Salafi website known as ahya.org and its futile forum known as siratemustaqeem.com – see later for what the contributor known as "**Abu Umar 2"** had to say on this forum about these detractors and their associates from Alum Rock. These websites are now defunct.

Innovator, Abu al-Hasan al-Ma'ribee. Thirteen years later, they are spreading their tabdee' upon Tawfique Chowdhary, whereas Maktabah Salafiyyah refuted his Qutbi, Ikhwani manhaj and warned from him from the days he was on the MJAH-GLM minbar claiming manhood is only found with Palestinian children, proclaiming "once, we were men" and also when he was belittling the Scholars of the Sunnah.

4. As for the questions that are being repeated online, in the blogs and through email, "Have you read what Shaikh Wasiullah has said about GLM and Tawfique Chowdhary?" then our response is "Did you read what the Salafi Scholars have been saying about them since 15 years and what we said and wrote about MJAH-GLM and Tawfique Chowdhury in the late 1990s and onwards?" Recall several years ago how these very same rebels would spread only the refutations of Shaikh Wasiullaah against Maktabah Salafiyyah and raise high the Shaikh's praise of MJAH and GLM during the very same time that al-Hidaayah (Na'eem and Sa'eed) were involved with the masjid and during the time that Yasir Qadhi, Tawfique Chowdhary and Muhammad alShareef, (the owners of al-Maghrib Institute and al-Kauthar Institute) were being invited to MJAH-GLM alongside many other unsavouries. It is as if the saying of no other scholar had any value in the matter. Shaikh Ubaid, Shaikh Muqbil, Shaikh Rabee, Shaikh Al-Anjaree, Shaikh as-Subay'ee, Shaikh Muhammad ibn Haadee were all ignored and even ridiculed on the website amwaat.morg. This is blind-fanatical following of one Shaikh, the very thing they accuse others of. This is not a critique of Shaikh Wasiullaah at all! But a rebuttal of those who ascribe themselves to him. In fact, we feel sorry for the Shaikh that these imbeciles tarnish his name.

5. Abu Abdullah Muhammad Akhtar Chowdhary (Fatwa-Online and Madeenah.Com) has today sent out one of these refutations against GLM to his email list. He has been instrumental in constructing an opposition front to the da'wah of Maktabah Salafiyyah and in allying and aiding the MJAH-GLM nexus, bolstering their da'wah, whilst working plots in the city of Madeenah to bring down Maktabah Salafiyyah. That whole saga has been documented in these five articles (Part 1, Part 2, Part 3.0, Part 3.1, Part 3.2) where they tried to utilize Shaikh Muhammad bin Haadee, Shaikh Abdullah al-Bukhaaree and before that Shaikh Ubayd to destroy Maktabah

Salafiyyah. But their insincerity and lies were exposed and their plot failed and they were declared liars by Shaikh Muhammad and Shaikh Ubayd. Abu Abdullah Muhammad Akhtar Chawdhury has for years been defending and promoting MJAH and GLM network (along with Luton, Abu Usamah, Ihyaa Turaath and Brixton), regularly advertising conferences and events at GLM. He has shared platforms regularly with them over the last year. This man is the root of much of the evil of splitting, lying and sowing hatred both in the UK and Madeenah. He spread a long-winded defence of MJAH-GLM and their "scholars" such as Suhaib Hasan, Abdul-Hadi Umari, etc, only a few years ago. In this defence Suhaib Hasan's visit to the Eid Milad an-Nabi celebration was justified as well as justifications for the cooperation with Jam'iyyah Ihyaa Turaath. So with what right do they now criticise GLM? They're all on the same principle: Cooperation with and promotion of Ahlul-Bid'ah and disdain and refutation of the Salafis.

6. Also surfacing onto the scene now are individuals from Luton who were following and defending Abu al-Hasan al-Ma'ribee, and they too are spreading these refutations against the MJAH-GLM nexus. Each one of these groups - the Alum Rock group, Fatwa-Online and Madeenah.Com and their allies in Luton - all of them have their own agendas in taking this direction. What gives a lie to their claimed motive of "warning from evil" is that every single one of these factions, at the time when Maktabah Salafiyyah was warning from the MJAH-GLM nexus, were silent, and in fact some of them were supporting the activities of MJAH-GLM, and all of these factions were waging a war against Maktabah Salafiyyah.

7. In these new refutations against the MJAH-GLM nexus, any speech against and about Abu Usamah Khaleefah is absent, despite the knowledge of this group that he was declared an innovator by Shaikh Ahmad al-Najmee in 2002 for his persistent defence of Abu al-Hasan al-Ma'ribee - a matter that is meaningless to them because some of these factions were actually on the side of al-Ma'ribee as well. But more importantly, Abu Usamah Khaleefah is also participating in the conference that is being warned against, yet there appears to be a concerted effort to shield Abu Usamah Khaleefah in this new crisis at MJAH-GLM. Has he not appeared time and time again with conferences alongside Haitham Haddaad (another signatory

of the now infamous Sufi initiated pledge), Bilal Philips, Abu Muslimah etc. He has praised lavishly Zakir Naik of Peace TV who is worse than al-Maghrib in his alliances and allegiances! In fact a quick perusal of Naik's website shows his regular speakers which includes all of the al-Maghrib speakers and even worse than them. Why no speech about Abu Usamah, a participant in the conference? Because they need him for their future political goals AND because they've been in cahoots with him for over a decade in: Luton, Brixton, Manchester, Leicester. Many of the groups and factions mentioned in this article have cooperation with him in da'wah. Abu Usamah has no limits on who he works with, He has no issues whatsoever in working with al-Maghrib - his name is on the upcoming GLM conference with al-Maghrib's leaders! So why does poor miskeen Ahsan Hanif get it in the neck and Abu Usamah walks away unscathed as yet? Why? Politics.

8. Previously, in their activities online and elsewhere, the GLM-REB group would never fail to mention Maktabah Salafiyyah, in order to ridicule and defame them. However, in their latest PDF refutation against MJAH-GLM, they have conveniently left out any mention of Maktabah Salafiyyah, making it appear as if there is no Salafi da'wah in this city of Birmingham except theirs and that there exists no Salafi community except that of MJAH-GLM. No mention of the refutations against Tawfique Chowdhary since the late 90s for his Ikhwaniyyah, Qutbiyyah. No mention of the advice and rulings of the Salafi Shaykhs previously mentioned against the MJAH-GLM network. No mention of the struggles of Maktabah Salafiyyah against the MJAH-GLM manhaj. Why? Because they were the very ones using Shaikh Wasiullah to counter the efforts of Maktabah Salafiyyah in making clear the deviation of the MJAH-GLM network. They deceptively make mention of the name of Shaykh Rabee and Shaykh Ubayd (in their PDF article) when they have totally rejected the advices of these Shaykhs in the past, despite their knowledge that these Shaykhs have had speech against MJAH-GLM.

9. In closing, people should not be deceived and jump on this new GLM-REB bandwagon against MJAH-GLM as if this is some new revelation that has only come to light only because Shaikh Wasiullah has now spoken. In reality, the Shaikh has been used in order to lead this new

opposition against the GLM administration for the agendas of another group that is also from within the MJAH-GLM network. The proof for this is that the affair of MJAH-GLM has been known to the Salafis of Birmingham and elsewhere for fifteen years and there exist plentiful verdicts with respect to them and the Salafis have been warning against them over the past decade or more, during the time that Tawfique Chowdhary, Yasir Qadhi and Muhammad alShareef were to be found on the minbar of MJAH-GLM, and throughout the time that this same rebel network were going to and fro to Shaykh Wasiullah in order to defend the MJAH-GLM network (whilst those individuals from al-Maghrib were being invited to MJAH-GLM)!

Conclusion: MJAH-GLM + GLM-REB + FOL-MAD.COM + LUTON = All on the same manhaj from history. This is internal power struggle. Shaikh Wasiullah being used to spearhead agenda of GLM-REB against current admin of GLM. FOL-MAD.COM and LUTON jumping on bandwagon. All of it stinks of hypocrisy and amounts to a fake display of concern for the Salafi manhaj in light of the historical record and fact. You can't falsify and rewrite history. Your history will come back to bite you and declare you a liar."

Here is some form of critique[20] on these detractors and their associates from Alum Rock from an individual posting under the name:

"Abu Umar 2":

My problem is the manner in which these haters have gone about obtaining their so called advice.

They have 100% followed the SP Haddaadee model of not giving sincere advice and wanting to bring people down in order to raise their ignorant heads!

[20] See here - http://www.siratemustaqeem.com/phpBB/viewtopic.php?f=28&t=5313&start=240

Do you know that these haters from Alum Rock have started giving duroos and teaching books in Hartop Road Masjid!

Even one ignoramus refused to move his so called lesson for Abu Usamah!

And at the same time they mock Dr Ahsan Hanif for getting a Phd from Birmingham University! They even mock Madinah University as a 3rd World University!

A few lines down he said:

These are the same haters who go around Alum Rock shouting: No Taqleed! No Taqleed! No Taqleed!

Well you are right: No Taqleed! Even of Shaykh Wase-ullah!

We know them better than Shaykh Wase-ullah knows them!

OK, lets agree the GLM trustees need to be removed. Who is then going to replace them?!

MJAH!!!!!!!!!!!!!??????????? Shouaib Mirpuri!!!!!!!!!!!!!!??????????????

And I can list you the candidates who will be running to the front of the queue!

And I can also list you their credentials (both in the Deen and the Dunya) and believe me they do not want me to do that!

They want to follow the way of Ahlul-Hadith, then let them follow the first of the principles:

KNOWLEDGE BEFORE SPEECH AND ACTION!

A few lines down he also said:

My issue is the manner in which these haters have gone about trying to change things now and what they have been doing in their evil living rooms for the past year!

And now these haters are going around Birmingham claiming to have Ijaazaa' and claim they have studied under "ULEMA"

Bring out your Ijaazaa' and bring out your claims so we can analyse them!

One hater is teaching the detailed Fiqh book "Naylul-Autaar from an "Urdu" version!

Another one is teaching Asma wa Sifaat!

My advice to the brothers and sisters is simple:

Do not listen to them and do not attend their so called Duroos at Hartop Road, Alum Rock!

They are a group of little Abu Khadeejahs trying to find their kursi in the Salafee Da'wah of Birmingham!

On the very next page it became more apparent that Abu Umar was referring to these detractors like Abu Khuzaimah as understood by the latter's associate in

misrepresenting the fiqhi positions and evidences of the Hanafi Madhhab, namely, **Abu Alqama (Ali Hassan Khan)**, who stated the following:

I know Abu Khuzaymah since yeats, Abu Khadeejah offered him a lot, but he is not the kind of brother to.seek fame and power

He gave from his own pocket to help for Nurpuri and Azimbadi book

How can u doubt about such brother

Regarding the last line from Abu Alqama, there is much to doubt about the so called scholarship of Abu Khuzaimah Imran Masoom, for he is considered generally unreliable not just by us but his fellow "Salafi" brethren from his own city as exemplified in this treatise. This applies also to his associate Abu Hibban Kamran Malik.

Let us reiterate another point for them to clarify to the world if they are truly experts in hadith and follow the real way of the earlier Imams of Ahlul-Hadith:
"It would also be very interesting if these two detractors could put out a full list of all their supposed teachers in any Islamic disciplines and all their asanid to the famous books of hadith (that is if they truly possess any in the first instance!), so that one can see how many Hanafi, or any other madhhab based scholars as well as Sufis, Asharis and Maturidis are in their alleged asanid! Since they are fanatical apologists for al-Albani, it would also be beneficial for them to tell their readers who on earth did al-Albani study and read the famous books of Mustalah al-hadith and the actual hadith collections from in the manner of the well known Muhaddithin of the past and present."

It would also be advisable for them to tell their readers why one of the major leaders of their sect known as **Sayyid Nadhir Hussain al-Dehlawi** heard hadith form the Hanafi Muhaddith, **Muhammad Ishaq al-Dehlawi**, and took Ijaza also from the Hanafi Imam, **Muhammad Abid al-Sindi**. See the quote later on from Shamsul Haqq al-Azimabadi.

THE AUDIO VERDICT OF DR. WASIULLAH ABBAS ON ABU KHUZAIMAH IMRAN MASOOM REGARDING ALLEGATIONS OF PLAGIARISM AND UNSCHOLARLINESS

One of the well-known Salafi Shaykhs that the two detractors had connections to in the past is the Makkan based Indian writer and preacher known as Dr. Wasiullah Abbas.[21] One of his students from England is a Madina University graduate known as **Zulfiker Memon**. Abu Khuzaimah knew the latter and had some sort of major fall out where he wrote the following harshly titled article against him: **Answering the Lies of Zulfiker Ibrahim Memon, the Deceiving Kazzab and the Clear Deception of Abd al-Haqq b. Shaykh Muhammad Ra'is Nadwi**[22]

Abu Khuzaimah has also issued an article regarding some issues pertaining to Wasiullah Abbas and Zulfiker Memon as is evident from his article entitled: **Clarifying the Truth Regarding the False Allegations Concerning me.**[23] In this article he mentioned the following:

> Our Shaykh Wasiullah Abbas has levied an incorrect allegation concerning me, I won't go into the finer details right now due to legal reasons, and there are many to mention.

[21] His biography is available here - https://thecognate.com/shaikh-dr-wasiullah-abbas/

[22] Available on his website - http://www.salafiri.com/answering-the-lies-of-zulfiker-ibrahim-memon-the-deceiving-kazzab-and-the-clear-deception-of-abd-al-haqq-b-shaykh-muhammad-rais-nadwi/

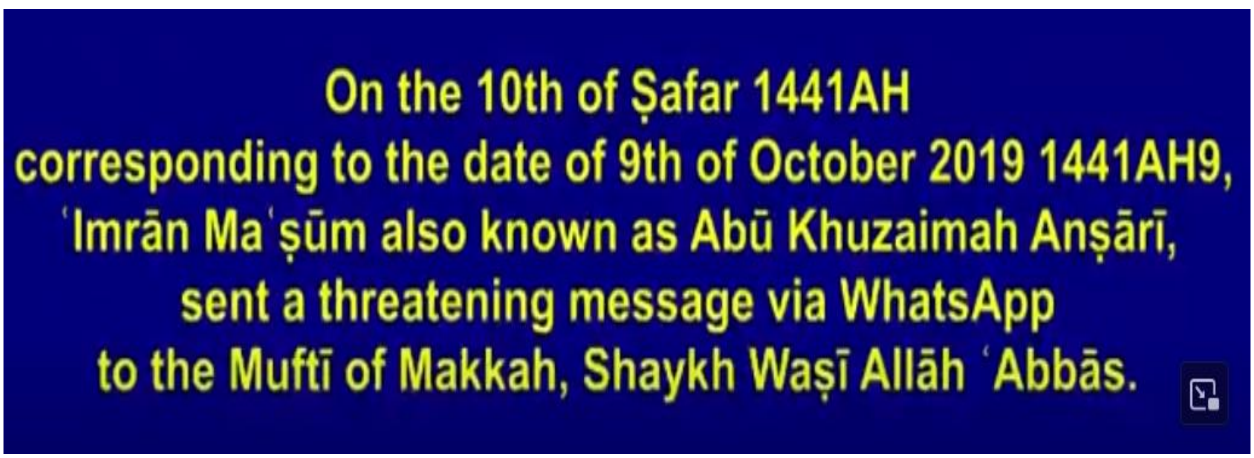
[23] Available here - http://www.salafiri.com/clarifying-the-truth-regarding-the-false-allegations-concerning-me-abu-khuzaimah-ansari/

The allegation is that Shaykh Wasiullah allegedly caught me plagiarising, because I did not mention the name of one of researchers on JUST ONE of the books I consulted while translating, verifying and annotating an Urdu rendition of Usul al-Sunnah of Imam al-Humaydi. Shaykh Wasiullah informed me that I should give due credit and mention the person, whose work I consulted i.e. the name of the researcher and according to the Shaykhs information we did not do this and hence the criticism.

Let us now mention what Wasiullah Abbas said about Abu Khuzaimah Imran Masoom and his levels of knowledge, reliability and language skills. In the following audio from October 2019 one may listen to his verdict: https://archive.org/details/wasiullah-abbas-on-imran-masoom

The words were translated into English as follows from the audio clip:





Here is the copy of ʿImrān Maʿṣūm's poor level of Arabic (which he used Google translate for):

"السلام عليكم.
لقد سمعت تسجيلك عني وهو ما فعلته في عام 2017.
وقد نشر هذا ذو الفقار وأتباعه الأعمى هذا.
في التسجيل أنت غير عادلة ولم تتحدث عن الحقيقة.
سأثبت كل هذا بتفاصيل كثيرة مع الكثير من الأدلة
في المحكمة في المملكة العربية السعودية وفي المملكة

The Muftī of Makkah replied on the same date, 10th of Ṣafar 1441AH corresponding to the 9th of October 2019.

Dr. ʿImrān, I have read what you have sent. Look, for Allāh's sake rectify yourself.

منـي لك نـاصـح أمين
I am to you a sincere advisor

You have said so many twisted things, you are doing some good deeds but you are wasting it at the same time. You are giving other people your good deeds.

This, which you are doing, try and understand it but the difficulty is that a jāhil is not able to understand, so do not be a jāhil.

The second thing,
do whatever you feel like doing
but the truth of that 2017 (event);
we al-ḥamdu li-Allāh have been
born in this dunyā for (speaking) the truth,
if anyone asks, 'can we seek ʿIlm from such a person?'
I will say no!

A person like
ʿ Imrān is not worthy of being someone
from whom one should seek ʿIlm.

I will continue to say this and
I say this to you as well,
if the meaning of the 2017 (event)
has only been told to you now
by someone else in which
someone asked about you.

Have you understood or not?

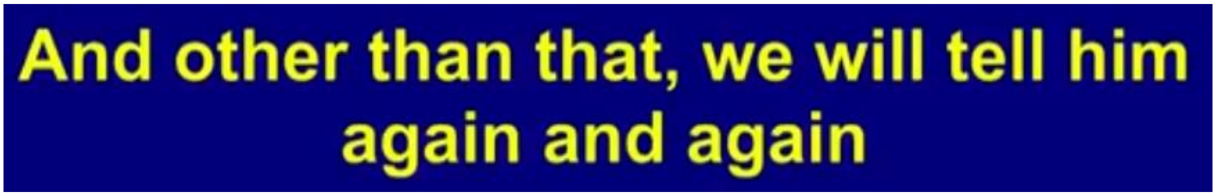
You can do whatever you want to do.

But we cannot say that
ʿImrān is a great scholar al-ḥamdu li-Allāh.

One whose Urdu is not even proper
and (even) his Arabic;
I wasn't able to understand
at the end that what was he (even) saying to me.

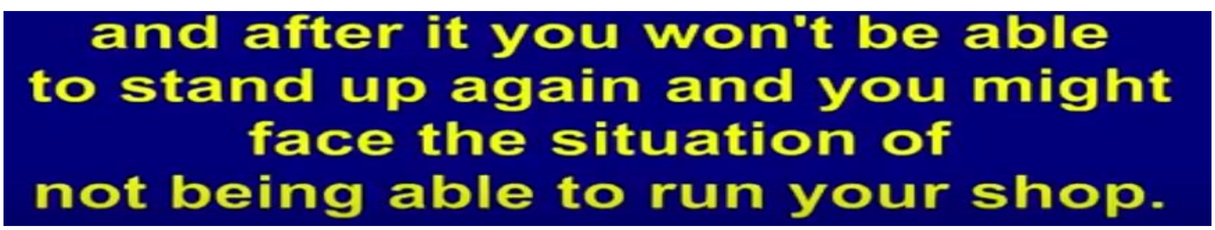






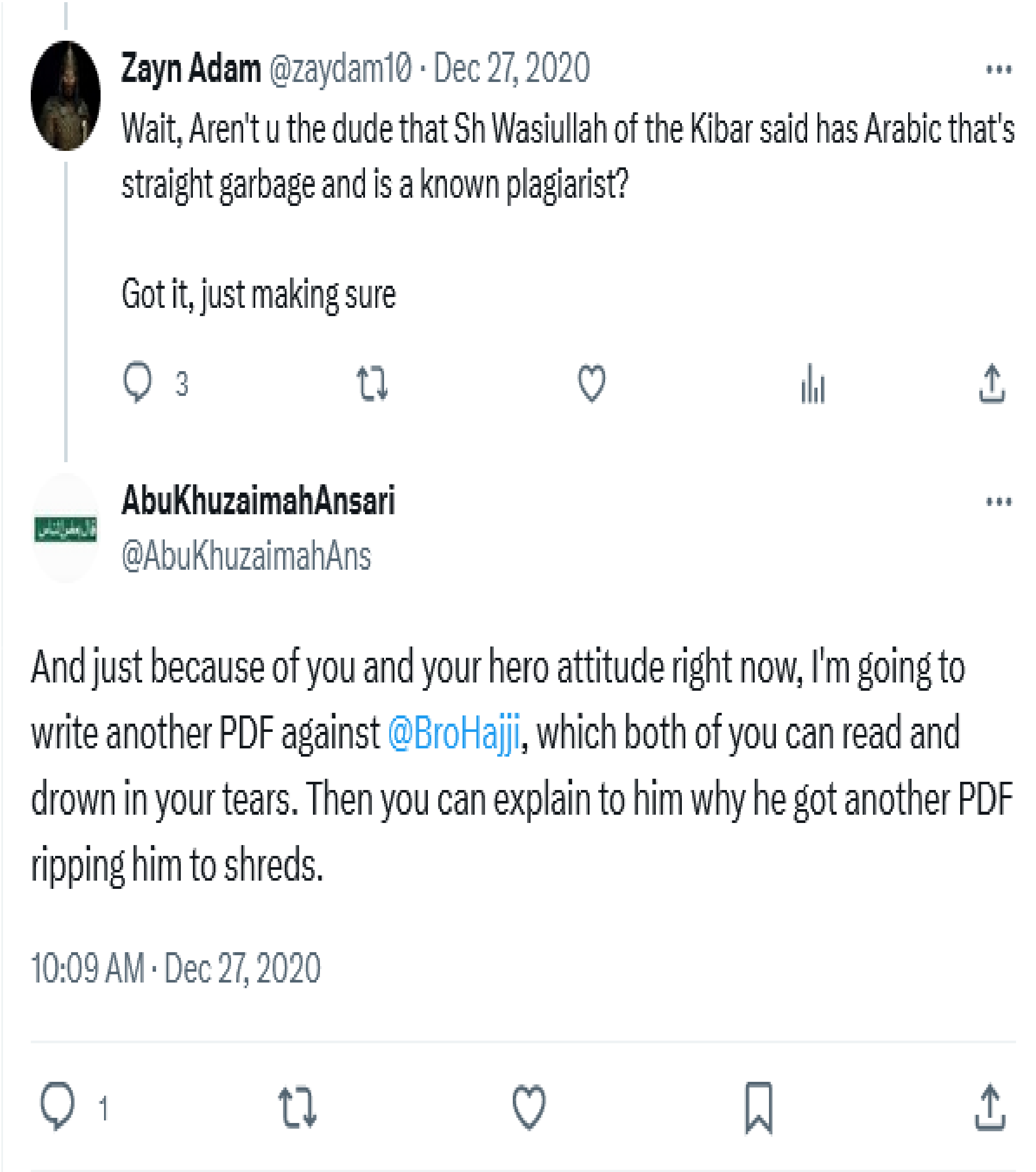






The above words from Wasiullah Abbas are clear that Abu Khuzaimah is unreliable in his estimation, with poor language skills, and not a scholar amongst the ranks of British Salafism. This was also noticed by people on twitter (now renamed as X.com). One may see the appalling manners of Abu Khuzaimah and

the street level gutter language he has used against others in his twitter timeline. An example:[24]


Zayn Adam @zaydam10 · Dec 27, 2020

Wait, Aren't u the dude that Sh Wasiullah of the Kibar said has Arabic that's straight garbage and is a known plagiarist?

Got it, just making sure

3

AbuKhuzaimahAnsari
@AbuKhuzaimahAns

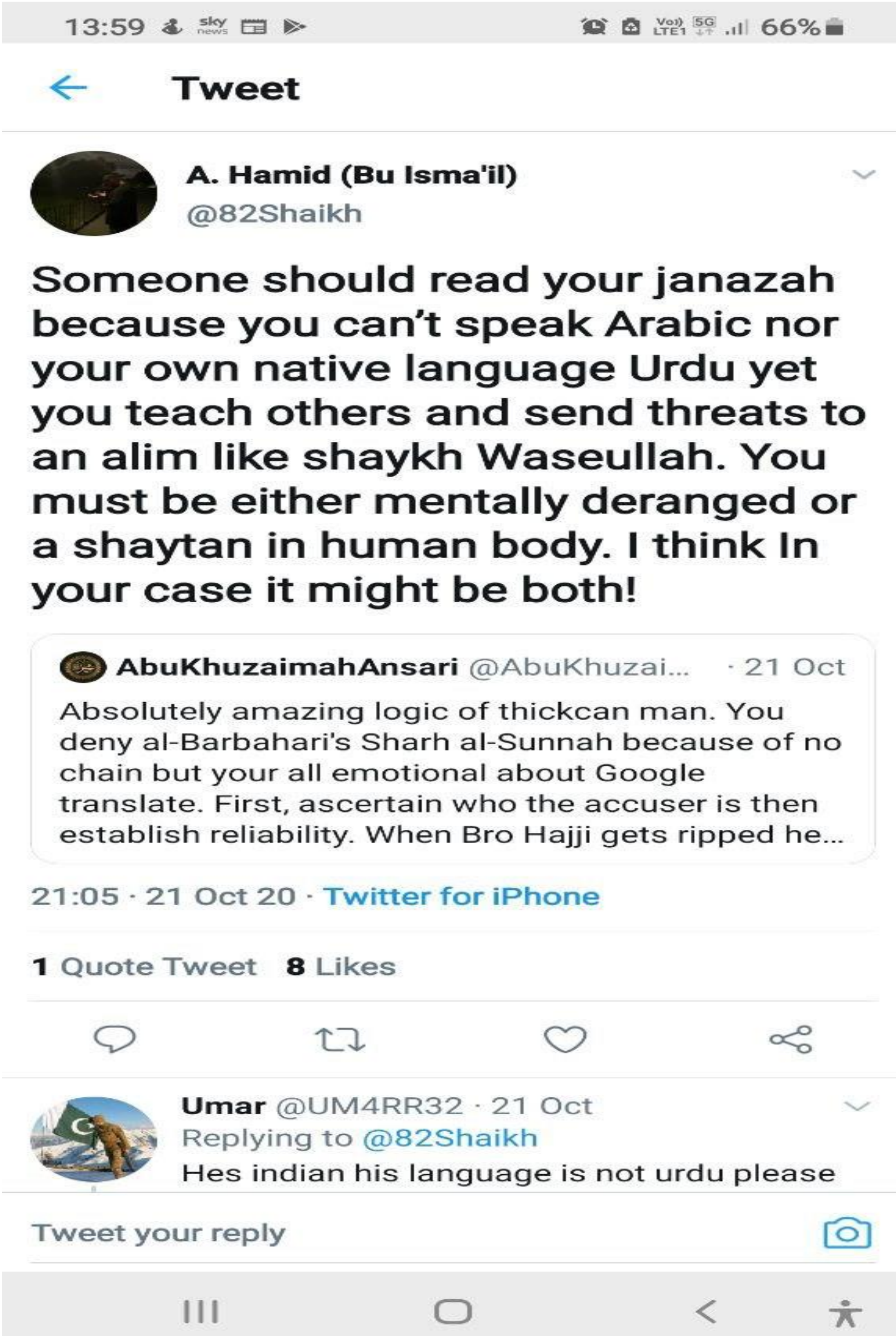
And just because of you and your hero attitude right now, I'm going to write another PDF against @BroHajji, which both of you can read and drown in your tears. Then you can explain to him why he got another PDF ripping him to shreds.

10:09 AM · Dec 27, 2020

1

Another two tweets were present on twitter but now appear to have been deleted:

[24] https://x.com/zaydam10/status/1343133480516022273?s=20


13:59
Tweet
A. Hamid (Bu Isma'il)
@82Shaikh
Someone should read your janazah because you can’t speak Arabic nor your own native language Urdu yet you teach others and send threats to an alim like shaykh Waseullah. You must be either mentally deranged or a shaytan in human body. I think In your case it might be both!
AbuKhuzaimahAnsari @AbuKhuzai... · 21 Oct
Absolutely amazing logic of thickcan man. You deny al-Barbahari's Sharh al-Sunnah because of no chain but your all emotional about Google translate. First, ascertain who the accuser is then establish reliability. When Bro Hajji gets ripped he...
21:05 · 21 Oct 20 · Twitter for iPhone
1 Quote Tweet 8 Likes
Umar @UM4RR32 · 21 Oct
Replying to @82Shaikh
Hes indian his language is not urdu please
Tweet your reply

And:

← **A. Hamid (Bu Isma'il)**
@82Shaikh

A. Hamid (Bu Isma'il) @82Shaikh

0 Following **0** Followers

Joined January 2014

A. Hamid (Bu Isma'il) ... 21 Oct 20

Shaykh Waseullah Abbas exposes the jahil @AbuKhuzaimahAns and warns people from taking knowledge from him. This charlatan fool was caught for plagiarism and using google translate. It was game over after this!

2:20

1,165 views

Assalamu alaikum. What did Imran Ma'sum plagiarise as mentioned here:

10/11/20, 14:00

"THE SALAFI DA'WAH IS NOW IN DISARRAY": AL-ALBANI

Nasir al-Albani (d. 1999 CE), who was one of the major proponents and outspoken representatives of a modern day sect that describes itself as "Salafiyya", spoke with some beneficial truth regarding a fact that was well known about many of those attached to his very own sect; namely that his sect has very few capable scholars, and many general followers lack good manners and upbringing, as well as the fact that his sect is in total disarray and filled with subdivisions.

The following is his description and judgement as translated and propagated by one of his own admirers on the disarray and downright shallowness of many of those linked to pseudo-Salafism. Note also that he was describing the situation before his death in 1999, and since that time Salafism has gone via more turbulent disintegration into further factionalism which is often at odds with each other, and waging written and verbal attacks against each other has become a daily reality. This is especially visible to any simple researcher who visits Arabic or English websites and forums run by subdivisions within its ranks globally.

It is indeed a bitter reality of how many of these Salafi sect members behave and strut around pompously in various parts of the world with the catch phrase – "A return to the Qur'an and Sunna", while acting as though they have been given the divine right to spread their ideology, methodology and distorted creed (aqida) on certain matters, with their warped and distorted understandings of the sources of Islamic law (Qur'an, Sunna, Ijma and Qiyas), and all the while misleading their own souls as well as many unsuspecting Muslims into the false sense of belief that they can do away with the real and classically accepted Mujtahid Imams like Abu Hanifa,

Malik ibn Anas, Muhammad ibn Idris al-Shafi'i and Ahmed ibn Hanbal, and thousands upon thousands of scholars attached to these 4 Madhhabs for well over 12 long centuries of Islamic History, who truly explained the Shari'a with the right tools of taqwa (God-fearingness), qualified scholarship and abstention (zuhd) from this temporal world.

Before one reads al-Albani's own words, it is recommended that the readers also take a look at the following links to see more on why this sect callings itself "Salafi" as well as hijacking the name of the real Ahlus Sunna wal Jama'a for its own ends should not be taken seriously or accepted in any way as representing the way of the Saved Sect (Firqatun Najiyya) in this age:

Books Refuting al-Albani Directly or by Inference[25]

Differences between al-Albani, Ibn 'Uthaymin and Ibn Baz – In Fiqh and Aqida[26]

Albani's Aberrations & Errors – Shaykh Habibur Rahman A'zami[27]

It is pertinent to note that al-Albani himself quoted the following in one of his responses that is applicable to many of those linked to Salafism and other deviated sects of this era:

And he ﷺ said as is reported in *Saheeh* al-Bukhaari and Muslim, from the hadith of 'Abdullaah ibn 'Amr ibn al-'Aas**,** ***"Verily, Allah does not take away knowledge by snatching it from the people but He takes away knowledge by taking away the***

[25] https://www.darultahqiq.com/books-refuting-al-albani-directly-or-by-inference/

[26] https://www.darultahqiq.com/differences-between-al-albani-ibn-uthaymin-and-ibn-baz-in-fiqh-and-aqida/

[27] https://www.darultahqiq.com/albanis-aberrations-errors-shaykh-habibur-rahman-azami/

scholars, so that when no scholar remains, the people turn to the ignorant as their leaders. Then they are asked to deliver religious verdicts and they deliver them without knowledge—so they go astray [themselves], and lead others astray."

The following is from a blog on al-Albani:

Questioner: What is your Excellency's opinion about … the ***Salafi da'wah*** in general, and specifically in Kuwait, Egypt and Saudi?

Al-Albaani: I say that unfortunately the *Salafi Da'wah* is now in disarray, and I attribute the cause of that to the hastiness of many of the Muslim youth to claim knowledge: so he will have the audacity to pass *fatwas,* and to declare things to be *haram* and *halaal* before he knows.

Some of them, as I have heard on numerous occasions, can't even recite an *aayah* from the Quraan properly—even if the Noble *Mushaf* were [open] in front of them—let alone the fact that he will make many mistakes when [simply] reading a *hadith* of the Prophet ﷺ. And so that proverb that is well-known in some countries is applicable to him:

إنه تزبب قبل أن يتحصرم

"He became a raisin before [even becoming] a sour grape."

You know what الحصرم is, is this word used amongst you? When a grape starts out it becomes a green berry, this is what الحصرم is referring to, and it is very sour, so before he even reaches this stage of being a sour grape, he makes himself out to be a raisin.

Thus for many of these people to prop up their heads and be hasty in [both] claiming knowledge and writing when they haven't even traversed half the way on the path to knowledge is what now unfortunately makes those who attribute themselves to the *Salafi da'wah* split into groups and factions.

And so there is no cure for this except for these Muslims to fear their Lord, the Mighty and Majestic, and for them to know that it is not for everyone who starts off seeking knowledge to take the lead in declaring *fatwas* about things being *halaal* and *haram*, or declaring *hadiths* to be authentic or weak except after a long lifetime, a lifetime in which he practices learning how *fatwas* are delivered and how [verdicts] are derived from the Book and the *Sunnah*.

And in this respect these callers or *Salafis* must comply with that third check which I mentioned before when speaking about beneficial knowledge and righteous actions, saying that beneficial knowledge must be according to the methodology of the *Salaf as-Saalih*.

So nowadays when many of the Islamic callers depart from this check, the third check which Imaam Ibn al-Qayyim, may Allaah have mercy on him, indicated in his poetry when he said:

"Knowledge is, 'Allaah said … His Messenger said …
The Companions said …' and it is not hidden."

Not paying heed to what our *Salaf as-Saalih* were upon makes the people go back, after having been united, to disunity which separates them as it had done with many Muslims before, turning them into groups and factions, each faction pleased with what it has. This is my opinion of the situation.

So if, as we hope, they are sincere they must cling to the correct knowledge-based principles, and that the person who has not reached the level of having correct knowledge does not have the audacity to … that he keeps himself out of sight from [delving into] that and he entrusts knowledge to the one who knows it [i.e., the scholars].

… in this regard [there] is a narration which has been reported in the books of *hadith*, I think it was ’Abdur-Rahmaan ibn Abi Layla, may Allaah have mercy on him, who was one of the major scholars of the *Salaf as-Saalih*, he said, “In this mosque …” and maybe he was referring to the Prophet’s Mosque, “… I met …” and then he mentioned a [specific] number of Companions, I forget the number now, “… so when one of them would be asked …”

Interjection: Seventy.

Al-Albaani: Maybe it was. “I met seventy Companions in this mosque, when one of them would be asked a question or asked for a *fatwa*, he would wish that another one of the scholars from those Companions who were present would shoulder the responsibility for it,” and the reason for that was because they feared that they would make a mistake and thus [as a result] would cause other people to fall into making a mistake. So they would wish to not have to take this responsibility and that someone else would.

As for now, then the situation, most unfortunately, is the polar opposite.

And that is because of one reason, which is something I always mention: that this blooming which we now see for the Book and the *Sunnah* and the *Salafi Da’wah* is something new, this blossoming which they call an awakening has not been going on for a long time such that these people can reap the fruits of this awakening or

blossoming in themselves, namely, by being nurtured on the foundations of the Book and the *Sunnah* and for them to then inundate, with this correct nurturing based upon the Book and the *Sunnah*, others who are around them, [calling] those closest [to them firstly] and then those after them.

So the cause is that the effects of this *da'wah* have not become apparent because it is new to this time in which we live, for this reason we find the situation to be the opposite of what 'Abdur-Rahmaan ibn Abi Layla reported about those Companions who would be cautious of being asked questions and who would wish that someone else would be asked, and the only reason that would make them answer a question would be because they knew that it was not allowed for them to hide knowledge—but in the depths of their hearts they used to wish that someone else would bear that responsibility.

As for now, in many *Salafi* gatherings let alone non-*Salafi* ones, a person who it is assumed has more knowledge than other people present is asked a question, and all of a sudden you will see that so and so has started to speak even though he wasn't asked, and so and so has started to speak even though he wasn't asked—what makes these people do that?

It is the love of fame. It is self-centredness, "I am here," i.e., "I have knowledge. *Maa shaa Allaah* about me."

This shows that we have not had a *Salafi tarbiyyah*. We have grown up with *Salafi* knowledge, each according to his efforts and striving towards that knowledge, but as for *tarbiyyah*, then we have not yet acquired it as an Islamic, *Salafi* community …

… so we are now in an awakening in terms of knowledge but we are not in an awakening of correct upbringing [*tarbiyyah*]. That is why many times we find

individuals, some callers, that can be benefitted from in terms of knowledge but not in manners—because he brought himself up on knowledge but was not in a righteous environment in which he was raised from childhood, and for this reason he lives carrying the manners which he inherited from that society in which he exists and in which he is found, and it is a society which without doubt is not an Islamic one, but he was able to, by himself or with the direction of some of the people of knowledge, follow the path of [obtaining] correct knowledge, but the effects of this knowledge are not seen in his manners, in his behaviour, in his actions.

The cause of this manifestation which we are talking about now is that we have not matured/fully developed in knowledge except a few individuals.

And secondly, individuals, even more so, have not been brought up according to a correct Islamic upbringing and that is why you will find that many of the beginners in seeking knowledge will prop themselves up as a head … the head of a *Jamaa'ah* or faction, and it is here that an old piece of wisdom which expresses this manifestation applies, it says, "The love of fame will break one's back," so the cause of [all of] this goes back to a lack of a correct upbringing on that correct knowledge.

Al-Hudaa wan-Noor, 188.

———————————-

Is there a solution for this type of disarray and pomposity in behaving like the real people of ilm (knowledge) according to the words of Nasir al-Albani himself? Indeed, in another post by his admirer the following were the words of al-Albani:

"Everyone who hears a statement from the Book or the ***Sunnah*** … not understanding anything from the Book and the ***Sunnah*** except a few phrases and words which he hears from some of the callers [***daa'ees***]–words which may be true and some of which may be incorrect … because of that [i.e., the few phrases he may have picked up, some of which are correct and some of which are not] he sees himself as having become a scholar, it being permissible [now] for him to say, 'I think that … my opinion is that … I think that this statement is incorrect …' and he interferes in every major and minor issue–**all the while not being able to read a *hadith* correctly.**

This [situation] has its dangers. And if the affair, and this is my personal opinion, if the affair hinges between following one of the four ***madhhabs*** and being rigid on it and between every Muslim becoming a claimant to knowledge and to ***ijtihaad***, **then there is no doubt that remaining upon what the forefathers were upon in following the *madhhabs* and discarding the opinions of the ignorant ones who have not studied any knowledge, is better.** And this is by way of choosing the lesser of two evils."

AL-ALBANI ON 'THE SAPLINGS' IN HIS SECT

The Saplings: On the Innovation of People and Youngsters Who Have Barely Finished Secondary School Propping Themselves Up As 'Daa'ees' When They Know Only Simple Rulings and Maybe Some Aayahs and A Few Hadiths

Questioner: Virtuous, kind father, we would like you to explain to us what the correct methodology in the *Salafi da'wah* is, especially in this time in which tribulations have increased and knowledge has decreased, and what is the difference between organising …? We would like a clarification, may Allaah reward you with good.

Al-Albaani: Concerning *da'wah*, then none except the people of knowledge who maintain justice are to carry it out. As for what has become widespread in this time where lots of people who have been given an amount of knowledge that can hardly [even] be mentioned call themselves, 'Callers to Allaah,' then—and maybe you will find this surprising but I take the responsibility for what I [am about to] say—in my opinion this is one of the innovations of the present age.

It is from the innovations of this day and age that thousands of callers have spread out amongst the people who do not have knowledge of the Book nor the *Sunnah* or the narrations of the *Salaf*, in fact, [they do] not [even have knowledge concerning] the existent *madhhabs* that are blindly-followed today.

All they know are a few simple rulings and maybe some *aayahs* and some *hadiths*—which even someone from the people who has the least amount of knowledge can say—and then they prop themselves up as callers.

When they are then asked about a topic they are at a loss and are not able to answer, and they may go and answer based upon manifest ignorance, this is from the blights of the present day and age.

And it doesn't stop at these sprouting youth, rather we may find old men who have not been given an abundant share of knowledge who have become famous as callers to what? To Islaam, but they [in fact] fight Islaam by fighting the *Sunnah* of Allaah's Messenger ﷺ without which a Muslim cannot understand Allaah's Book, so how can someone who is ignorant of the knowledge of the *Sunnah* and who fights some of it, [who] at the very least [fights it] in *'aqeedah*, [how can someone like that] be a caller to Islaam?

… likewise today there are callers who have not been given an abundant amount or a lot of knowledge of the *Sunnah* according to which the Noble Quraan can be explained correctly.

So what is one to say about people like these?

In fact, what are we to say about the present day saplings who have barely finished secondary school let alone obtained a more advanced certificate from … even a professor's certificate … even in *Sharee'ah* … what are we to say about these people who have propped themselves up to call to Islaam?

And he ﷺ said as is reported in *Saheeh* al-Bukhaari and Muslim, from the hadith of 'Abdullaah ibn 'Amr ibn al-'Aas, ***"Verily, Allah does not take away knowledge by***

snatching it from the people but He takes away knowledge by taking away the scholars, so that when no scholar remains, the people turn to the ignorant as their leaders. Then they are asked to deliver religious verdicts and they deliver them without knowledge—so they go astray [themselves], and lead others astray."

… before everything, calling to Allaah must be done based upon knowledge:

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّن دَعَآ إِلَى ٱللَّهِ وَعَمِلَ صَٰلِحًا وَقَالَ إِنَّنِي مِنَ ٱلْمُسْلِمِينَ

"And who is better in speech than he who invites to Allaah and does righteous deeds and says, 'I am one of the Muslims.'" [Fussilat 41:33]

If he is not a scholar who acts upon his knowledge then he will not be a righteous scholar, and someone who does not have something, as was said in the past, cannot give it.

So it is obligatory that the caller be a scholar, and this [too] is not enough, he must be a scholar of the Book and the *Sunnah* and not of some of the *fiqh* opinions of those who came later …

… this is the first thing, that he be a scholar, and secondly that he be a scholar of the Book and the *Sunnah* on the methodology of the *Salaf as-Saalih*. And lastly that he acts upon his knowledge, because even if calling to Allaah were done correctly one hundred per cent but is not coupled with that caller's actions then it will not have the desired effect on the masses because people pay heed to following the actions of the people of knowledge and excellence more than they do their statements.

Hence, all of the above is truly applicable to the likes of the convicted bilker, Kamran Malik, and his side kick, Imran Masoom, as both of them are not considered by any

of their Salafi scholars to be recognised academics themselves or known to have any high-level Islamic credentials. What has been witnessed from them is sarcasm filled slanders, puerile prattle that is putrid in many of their writings, and their pitiable research skills, as well as their bloopers in English and lack of understanding of classical Arabic Islamic texts.

RABI IBN HADI AL-MADKHALI'S ADVICE TO THE WOULD-BE HADITH SCHOLARS IN HIS SECT

The following post is also somewhat applicable to detractors like Imran Masoom and Kamran Malik as they have been accused by their fellow Salafi brethren to have had no formal training in the Islamic sciences, but are keen to feign credibility in analysing and grading ahadith and athar. Even if they were to quote those that suit their selective agenda, this work will serve to aim in showing the names of other leading Muhaddithin of the past who were unmentioned by these detractors for reasons that are beyond comprehension, despite them spending hundreds of pages in attempting to seal the matter as if it was the final word, and no one can dare to overturn their claims and findings with regards to the authenticity of the narration from Abu Ayyub al-Ansari (ra)!

It was by the pen of their so-called Imam of Jarh and Ta'dil in this age, namely, Dr. Rabi Madkhali,[28] who is currently residing in Makka al-Mukarrama.

Valuable Advice For Those Who Are Hasty in Tas-heeh, Tadh'eef, and Takhreej of Hadeeth

By Shaykh Rabee' bin Haadee Al Madkhalee

Translated by:

Akram Abdul Qaadir As-Saylanee an-Najdee

Source: http://www.rabee.net/show_fatwa.aspx?id=109

Question:

[28] See the link below where Abu Khuzaimah declared him to be: ***"The great Shaikh, Allaamah"*** - *https://ahlulhadeeth.wordpress.com/2014/03/30/part-4-untearing-madkhalism-outside-in-shaikh-rabee-ibn-hadee-al-madkhali/*

What is your opinion on some of the students who have not firmly planted their feet in the knowledge of takhreej (relating the sources of a Hadeeth) tas-heeh (grading hadeeth as authentic) tadh'eef (grading hadeeth as weak) and ta'leef authorship, then they see (it is better) to sit in their homes for the sole purpose of takhreej, tas-heeh, tadh'eef, and ta'leef and they do not attend the classes of the scholars citing that they do not benefit from their classes? I hope from Allaah, and then from you to direct some advice to them.

Answer:

By Allaah, we advise these people to seek knowledge and to respect the scholars and to stick to them. (This is) because this scholar or teacher has experience and can bring you benefit that you may not come across except through lengthy and arduous research. Sticking to the scholars is a sign of steadfastness of this person and distancing him from vanity and being amused with himself. Humility, my brother; take from the strong scholar and the weak scholar. Stick to him, read to him Al-Bukhari and Muslim, read to him from the books of Tafseer. Even if he that one is not a strong scholar, rather due to sticking to him, you will reach a lot of good. Al-Bukhari used to take from lesser than him, and he would correct the big scholar and he was only 11 years old, he continued seeking knowledge all of his life. Nowadays, people are less than him in levels, so do not become vain and do not raise yourself over those you see from the scholars that they do not reach your standards in terms of knowledge. So you do not find those like Imaam Ahmad, or Ibn Taymiyyah, and other than them, you will never find those like them. Take from those who are present and benefit from them, and stick to them and you will attain good with the Will of Allaah.

I fear for many of those vain people – and I do not want to mention names-. For example, one of them stays in the lands of the scholars for many years and does not sit with a scholar ever; and he secludes himself with the books and then he brings out problems to the Ummah. They (the salaf) used to say: "Whoever has his books as his Shaykh will err more than he is correct." They used to be referred to as "Suhufiyyeen" (book keepers) because they did not attain knowledge from the mouths of men, rather they attained it from pages.

They will cite Shaykh Al Albaanee as a proof – meaning that he took from the books-! My brother, Shaykh Al Albaanee had scholars, and he was a man who had no peers, incomparable from these types. Allaah gave this man blessings, and perhaps he is like Al Bukhaari in terms of his (ability in) perception, awareness, and intelligence. I recently read in his biography, meaning in the start of his seeking of knowledge that he debated one of the heads of the reciters and defeated him in his own science. If you are like that, then continue, but this is rare -May Allaah bless you-. And when Shaykh (Al-Albaanee) began with Tas-heeh, Tadh'eef, and Takhreej, he began with experience.[29] *He did not begin in authenticating and weakening (hadeeth) until after he studied, applied and practiced. He wrote a takhreej of Al Ihyaa of Al-Haafidh Al -Iraaqee with his hands. He knew the methodology of the scholars and their ways, etc. After all this, he began to make tahqeeq (checking), and authenticating, and weakening. No one helped him in it, not the scholars of Al-Azhar or other than them. So who did he learn from (in this)? However, you (the one who thinks he's like Al-Albaanee)… the all of the people are above you, so learn and be humble.*

What al-Madkhali did not clearly mention or distinguish is that al-Albani is not noted to have studied any major book related to the hadith sciences at the hands of any of the notable Hadith scholars. Al-Albani lived in Damascus in the time that its leading Muhaddith of the age lived, and many people flocked to study under him and take formal warrants of authorisation (Ijazat) from. He is none other than the one given the title – al-Muhaddith al-Akbar (The greatest Muhaddith) in his age, **Shaykh Badrud-Din al-Hasani (d. 1935).**[30]

[29] Rather, he did not study Hadith sciences formally with any known Muhaddith or acquire formal training on how to grade narrations utilising the principles of hadith, Jarh and Ta'dil etc.

[30] See here - http://www.muhaddith.org/shaikh_hasani.html

Quotes from the last link on the status of Shaykh Badrud-Din al-Hasani:

The following are quoted from {Al Durar Al Lu'lu'iyyah} by Shaikh Mahmood al Rankoosi (pp. 9, 13, 28) who was his special student for the last twelve years of his life:

- He knew Saheeh Muslim and Bukhaari by heart, including individual chains of narrators and their biographies. It is not improbable that he also knew by heart their commentaries from "Fath Al Baari", al `Ayni and al Nawawi.

- Egypt's Mufti Shaikh Muhammad Bakheet said: <<If he was with us in Egypt, (out of respect) scholars would carry him over their shoulders.>>

AL-ALBANI'S IJAZA FROM SHAYKH RAGHIB AL-TABBAKH AND BEING SELF TAUGHT IN THE HADITH SCIENCES

Al-Albani has mentioned that he took Ijaza in hadith from the Hanafi-Ash'ari-Sufi[31] inclined Hadith scholar and historian, **Shaykh Muhammad Raghib al-Tabbakh (d. 1951 CE)**. The fact that Shaykh Raghib was not only a Hanafi in fiqh and Ash'ari in creed was told to me as Allah is our witness, by one of his late students, the onetime Mufti of Halab (Northern Syria), Dr. Ibrahim al-Salkini (d. 2011), in his house in the city of Halab with a witness back in August 2002. Of the most notable scholars who actually did study with Shaykh Raghib and was from the same city of Halab where Shaykh Raghib lived was none other than Shaykh Abdal Fattah Abu Ghudda (d. 1997).

- Shaikh Muhammad al Qaayaati said: <<He is among the rarities of this age... We were present one night when he was reciting "Saheeh Al Bukhaari". He recited more than one hour, discussing topics and explaining Hadeeth by heart.>>

- The great Hadeeth scholar Abdu'l Waasi` al Yamaani said: <<I have heard teachers and preachers in numerous countries but I have never seen anybody similar to him concerning his expertise in all Sciences.>>

- A scholar from India said in a long biography: <<He is the Qutb (pivot, pillar) of our time and the Mujaddid (renovator of religion) of our age.>>

- Shaikhu'l Islam in Istanbul, Musa Kaazim Afandi said: <<He is the Qutb of the Muslim world.>>

- Al Sayyid al Kabeer al Kittaani al Maghribi said: <<There has been no one comparable to him since five hundred years.>>

- Experts in engineering and mathematics would often attend his lessons and concede his superiority in these sciences saying: <<We spent all our life learning but did not reach his level.>>

[31] Meaning he was a Hanafi in terms of fiqh, Ash'ari in aqida and Sufi inclined as shall be clarified in this section.

Al-Albani met and was granted an ijaza from Shaykh al-Tabbakh in the year 1946[32] when al-Albani was aged around 32; as mentioned by his associate and publisher of a few of his main works, known as Zuhayr al-Shawish (d. 2013). See later for what other scholars mentioned about him and his promulgation of al-Albani's works.

The Ijaza he attained was a type of general Ijaza (Ijaza aama) which is of little value but for tabarruk (blessings), and even young children have attained such an ijaza in the past and this practice is ongoing even in our time. A controversial Egyptian Salafi that is not liked by Madkhali-Salafis, by the name of Abu Ishaq al-Huwayni mentioned the following as recorded in *Silsila al-Huda wal-Nur*.[33] In Arabic:

أبو اسحاق: طيب شيخنا بالنسبة للشيخ محمد راغب الطباخ، في بعض كتبكم تقولون شيخنا بالإجازة فنريد فقط إلقاء الضوء على يعني نوعية الإجازة والمشيخة ونحو ذلك.

الشيخ: نوعية الإجازة هي شكلية محضة، وكل الإجازات إلا ما ندر منها في القرون المتأخرة شكلية لا قيمة لها؛ الرجل كان عضوا في المجمع العلمي العربي في دمشق، وكان يتردد إلى دمشق بهذه المناسبة أو بغيرها، وكان من جملة الأعضاء الشيخ عبد القادر المغربي، وكان له ابن ربما سمعتم باسمه هو محمد المبارك، محمد المبارك كان في برهة من حياة الإخوان هناك، رئيس الإخوان المسلمين؛ وأنا كنت أتردد على الإخوان المسلمين وأرحل معهم في رحلاتهم، وأحضر في محاضراتهم، وطبعا معروف الغاية من ذلك، وهو نقل الدعوة إليهم؛ ولذلك تأثر الكثير منهم، كان من هؤلاء محمد المبارك؛ طبعا الى قدر، كان الشيخ راغب رحمه الله بحكم تردده إلى دمشق كان في بينه وبين والد محمد المبارك عبد القادر

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[32] Quoted here - https://al-maktaba.org/book/31617/31320

[33] Seethe wording here - https://al-fatawa.com/fatwa/23229/في-بعض-الكتب-تقولون-عن-الشيخ-راغب-شيخنا-بالاجازة-فما-هي-هذه-الاجازة-وما-قصتكم-معه-الالباني and the original audio clip from al-Albani - https://www.youtube.com/watch?v=fCUOqJHSMdM

مودة، فكان ينزل عندهم ويزورهم؛ فكما حدثني محمد المبارك أنه في جلسة جاء ذكري فذكرني محمد المبارك بخير إنه هذا شاب ناشيء وعنده وعنده همه ونشاط في علم الحديث؛ وما أدري التفاصيل فهو أحبني هكذا في الغيب وقال لمحمد المبارك إنه أنا بس أحضر لازم، أعطيه خبر لمحمد ناصر من أجل أنا بدي أجيزه؛ فنقل إلي ذلك محمد المبارك، وراحت الأيام وجاء ونزل في فندق هناك في دمشق فاتصل بي هاتفيا بالدكان وقال لي الشيخ راغب جاء فذهبت إليه ولا أعرفه أنا من قبل، سلمت عليه وحدثني بما كان سمع من محمد المبارك وقال إن هذا الشيء يعجبني لأن علم الحديث أصبح نسيا منسيا وإلى آخره؛ وأنا بحب اجيزك، قلت جزاك الله خير، هو عامل إجازة على طريقة المشايخ، لكنها كتاب كان سماه بالأنوار الجلية في الإجازات الحلبية أو نحو هذا؛ فقال لي اقرأ، يعني شكليات كلها، قرأت له في نفس الكتاب يمكن في مكان ما، فبعد ما قرأت انتهى كل شيء، ومطبوعة الإجازة في نفس الكتاب، مطبوعة وفي فراغات فهو يملئ هذه الفراغات حسب الأشخاص.

أبو اسحاق : زي كوبون مثلا

بضحك الحويني والشيخ

الشيخ : أي نعم ، فأنا أشير إلى هذه الحقيقة وأنا استعملها الحقيقة كسلاح لهؤلاء الناس المساكين ، اللي يعرفون أن العلم هو الذي تلقي مباشرة من المشايخ ، ولو كانوا غير علماء كذلك الشيء بالشيء يذكر ؛ أنا الحقيقة خرجت بأمر لا يطاق في دمشق بالنسبة للذين لا علم عندهم بعلم الحديث ؛ فأنا طلعت لهم بنغمة هذا صحيح وهذا ضعيف وهذا موضوع ؛ وبعدين هذه المسألة الفلانية خلاف السنة ؛ وكان من ذلك ما تعرفه من كتاب " تحذير الساجد من اتخاذ القبور مساجد " فقاطعت المسجد الأموي هناك ما عاد صليت فيه في الوقت اللي كان أبي يستصحبني معه من أجل التبرك في الصلاة هناك لأنه جاء في حاشية ابن عابدين أنه " الصلاة في مسجد بني أمية بسبعين ألف صلاة " قلت: سبحان الله ، أقول المشايخ هذول، كم هم في ضلال مبين ، بسمعوا الحديث في صحيح مسلم "صلاة في مسجدي هذا بألف صلاة" . شو جاب المسجد الأموي سبعين ألف صلاة أكثر من المسجد النبوي ؛ المهم فهذه القضايا عملت

زوبعة هناك وأقامت الناس وأقعدتهم وخاصة والدي رحمه الله وصاحب له ؛ الشاهد عند الصاحب الآن أرسل إلي يوما قال لي أنا عاوزك في البيت ، في عندي ساعة معطلة ، إيمتى أجيك قال بعد المغرب ، رحت وجدت عنده طالبين هم ، هما كان زملائي في الدراسة ، على والدي الفقه ، وتلقي القرآن بالتجويد ؛ سلمت وغرفته بعيدة واسعة جدا ، جلست عند الباب وهو هناك في الزاوية ، قطع الدرس وقال أنا بدي أكلمك كلمات بس لا تنزعج ولا تغضب ؛ قلت له خير إن شاء الله أيش في ، قال ليش تركت مذهبك ؛ قلت ما عندي خبر

ضحك الطلبة

الشيخ : كيف تركت مذهبي أنا لا أزال حنفي ؛ قال لا أنت بترفع يديك بالصلاة ، هذه من جملة الأشياء اللي طلعت فيها ونقموا بها علي ، وقال بعضهم هذا يستحق أربعين جلدة لأنه ترك المذهب الحنفي ؛ قلت له يا أخي أنا ما تركت المذهب الحنفي ، قال ترفع يديك ، قلت له برفع يدي ، لكن ما بتورك مثلا ؛ وأكثر المسائل اللي أنا بتبناها حسب دراستي السابقة فمسألة واحدة بتخرجني عن مذهبي وعشرات المئات من المسائل ما بتخليني في مذهبي ؛ ودخلنا معه في نقاش ، وقال لي أنت ما بصير تجتهد شو أنت وشو كذا وأنا صار لي عشرين سنة ؛ وهنا الشاهد عشرين سنة كسرت ركبي أمام المشايخ ولسه أنا ما بستغني عن الشيخ وين أنت ما درست ولساتك شاب وإلى آخره ؛ تميت أنا أبحث معه وهو تأخذه الحرارة ، وصورة لا أنساها أبدا في الوقت اللي قال بس أنا بدي أحكي معك كم كلمة ، لا تنزعج منها ؛ كان هو هناك في الزاوية ثم يمشي هيك زحفا مثل الطفل الصغير ، وأنا ساند ظهري للجدار ورافع رجلي هيك حتى وصل عندي ويحكي معي ويقول ما بصير هيك وين كان وين صار ، شو السبب ؟ لأنه يضيق ذرعا ما في عندهم الحجة ، ما في عندهم كلام ؛ فالشاهد هالإجازة هذه تلقم بعض الناس حجرا أن هذا ما له شيخ ؛ فأنا بقول إلي شيخ في الإجازة الشيخ راغب الحلبي مؤلف تاريخ حلب وهكذا إلى آخره ؛ لكن الحقيقة أنا أشعر أن بعض الناس بطلبوا مني إجازة بقول لهم أولا أنا ما أعتدت أن أعطي إجازة ، وبعدين بشوف إعطاء الإجازة حماقة متناهية ؛ لأن هذه الإجازة لا تعطي علما ، إنما تعطي شكلا ، والله فلان مجاز من فلان ؛ عامة الناس شو بفهموا ، والله هذا مجاز من فلان وكلما كان

المجيزون كثيرين كلما كان المجاز عالي سماؤه مع أنه " مكانك راوح " ؛ ما بستفيد من هذه الإجازة شيئا وإنما يستفيد من اجتهاده " أقم الصلاة " هذه قصة يعني راغب .

Meaning of the above words:

"Abu Ishaq: Good, our Shaykh, regarding Shaykh Muhammad Raghib al-Tabbakh, in some of your books you say ***'our Shaykh through authorization (ijāzah)***,[34] so we just want to shed light on the type of ijāzah, discipleship, and so on.

The Shaykh: ***The type of ijāzah is purely formal, and all ijazāt except the rare ones in later centuries are formalities without value***. The man was a member of the Arab Scientific Academy in Damascus, and he would frequently travel to Damascus for this or other reasons. Among the members was Shaykh Abdul Qadir al-Maghribi, and he had a son you may have heard of named Muhammad al-Mubarak. ***Muhammad al-Mubarak was involved with the Muslim Brotherhood there for a period as leader of the Muslim Brotherhood.*** And I would frequent the Muslim Brotherhood, travel with them on trips, and attend their lectures—of course the purpose is known, which is to propagate the da'wah to them—so many of them were influenced, including Muhammad al-Mubarak. Of course, to a degree.

As Shaykh Raghib, may Allah have mercy on him, would travel to Damascus, there was affection between him and the father of Muhammad al-Mubarak, Abdul Qadir. He would stay with them and visit them. As Muhammad al-Mubarak related to me, in one sitting my mention came up. Muhammad al-Mubarak spoke well of me, that I am an aspiring youth with dedication and activity in hadith science ('ilm al-hadith). I don't know the details, but he loved me without having

[34] Al-Albani said this in his *Tahdhir al-Sajid* (p. 64).

met me, and told Muhammad al-Mubarak that when I come, I must give news to Muhammad Nasir that I want to grant him ijāzah. Muhammad al-Mubarak conveyed this to me.

Days went by and he came and stayed at a hotel in Damascus, called me at my shop by phone, and said Shaykh Raghib has come. So, I went to see him without knowing him before. I greeted him with salam, and he told me what he had heard from Muhammad al-Mubarak, saying he likes this as hadith science has become neglected and forgotten. And so on, that he wants to grant me ijāzah. I said may Allah reward you well with goodness.

He went through the process as scholars do, but it was a book he named *Al-Anwār al-Jaliyyah fi'l-Ijazāt al-Halabiyyah* or something similar. He said to me, read. Meaning just formalities. I read to him from the same book somewhere. When I finished, that was it, and the printed ijāzah is in the same book, printed with blanks for him to fill in according to each person.

Abu Ishaq: Like a coupon, for example.

Al-Huwayni and the Shaykh laugh –

The Shaykh: Yes, indeed. I point out this reality and I actually use it as a weapon against these poor people, who know that knowledge is only what is directly received from the Shuyukh (scholars), even if they are not scholars themselves. The thing is reminded by the thing. I actually went out with something unbearable in Damascus for those who have no knowledge of hadith science ('ilm al-hadith). I came out to them with this tune - this is Sahih (authentic) and this is ḍa'eef (weak) and this is mawḍū' (fabricated).

The Shaykh: And then this issue is contrary to the Sunnah. Among that was what you know from the book *'Warning the Prostrator from Taking Graves as Mosques.'* ***So, I boycotted the Umayyad Mosque***, I no longer prayed in it at the time when my father used to take me with him for the blessing (tabarruk) of praying there because it came in the footnote of Ibn Abidin that 'Prayer in the Mosque of the Banu Umayyah is equal to 70,000 prayers.' I said: Glory be to Allah! I say, these Shuyukh, how lost they are in clear misguidance! They hear the hadith in Sahih Muslim, '*Prayer in my mosque here is worth 1,000 prayers.'* How can the Umayyad Mosque be 70,000 prayers more than the Prophet's Mosque?!

Anyway, these issues caused an uproar there and stirred up the people, especially my father, may Allah have mercy on him, and his companion. The point is, this companion sent for me one day and said I want you at home, I have an hour free, when can I come get you? I said after Maghrib, so I went and found two students[35] with him. They were my colleagues in study, studying fiqh with my father, and reciting the Qur'an with proper recitation (tajwid). I greeted with salam and his room was very spacious and large. I sat by the door, and he was over there in the corner. He stopped the lesson and said I want to talk to you, just a few words, don't get upset or angry. I said, hopefully something good, what is it?

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[35] Al-Albani has also mentioned some of these possible students being referred to. Quote from the work entitled: The Life of Shaikh al-Albaani, May Allaah, the Most High, have Mercy upon him, Questions and Answers (p. 7), by Muhammad Bayyoomi, translated with slight editing by Ahmed Abu Turaab. Quote:

Al-Huwaini: I asked Shaikh Shu'aib al-Arnaa'oot about some things and then he ended up saying, "I used to go to Shaikh Nooh (i.e., Shaikh al-Albaani's father) but Shaikh Naasir would not be present at our sittings."

Al-Albaani: I never used to attend those lessons which he is referring to. But we used to have a private lesson with my father with two other Arnaa'ooti youths one of whose names was Abdur-Raheem Zainul-Aabideen and he is still alive, the other has passed away and we used to read Al-Qadoori in hanafi fiqh to him, likewise we read Al-Maraah in morphology to him and we finished reciting the Quraan to him.

So this does not mean that we did not read to him, for I would not attend at the time he was attending just as the opposite [conclusion] is not binding–for he never used to attend these particular lessons of ours with my father, [but this does not mean] that he never sat with my father, this is not binding.

He said, why did you leave your madhhab (Hanafi school of fiqh)? The students laughed. I said, I don't know what you mean, I haven't left my madhhab. He said you raise your hands in prayer. This was among the things I came out with that they resented me for, and some said I deserve 40 lashes for leaving the Hanafi madhhab. I said, O brother, I did not leave the Hanafi madhhab. He said you raise your hands. I said yes, I raise my hands, but I don't reject for example. And most of the issues I adopt are according to my previous studies - one issue may take me out of my madhhab, while hundreds of issues keep me within it.

So, we entered into a discussion, and he said to me, you can't do ijtihad, who are you and who is so-and-so, and I've spent 20 years studying. Here the point is, for 20 years I have broken my neck (meaning: strived hard to acquire knowledge) in front of the Shuyukh and I still can't do without the shaykh, where are you, you haven't studied and you're still young, and so on. I remained discussing with him while he was extremely distressed.

An image I will never forget is when he said let me just talk to you a few words, don't get upset with them. He was over there in the corner, then he crawled like a small child, while I leaned my back on the wall with my leg up like this until he reached me talking and saying it can't be done this way, where has it come to, what's the reason? Because he was extremely frustrated, they had no argument, no words.

So, the point is, this ijazah shuts some people's mouths that this one has no Shaykh. So, I say, my Shaykh in ijazah is Shaykh Raghib al-Halabi, author of the History of Halab (Tarikh Halab), etc. But the truth is, I feel some people ask me for ijazah, I tell them firstly I don't usually give ijazah. ***Secondly, I see giving ijazah as utter foolishness. Because this ijazah does not give knowledge, it only gives form. So-and-so is authorized by so-and-so. What do the people understand? By Allah, he is authorized by so-and-so. And the more***

numerous the authorizers, the higher the sky of the licensed, while he is stuck in the same place. He does not benefit from this ijazah whatsoever, rather he benefits from his own striving.[36] 'Establish prayer', this is the story in brief regarding Raghib."

In the above quotation, al-Albani claimed the following: ***"In the footnote of Ibn Abidin that 'Prayer in the Mosque of the Banu Umayyah is equal to 70,000 prayers.'"***

This claim of his was answered to the video link given in the above footnote. A contributor using the username: Hussien Allayla, answered al-Albani by saying:

الألباني في الدقية 50: 5 يكذب ليشنع على الإمام العلامة ابن عابدين أنه يقول الصلاة في بني أمية ب ٧٠ ألف صلاة !

ولننظر إلى نص ابن عابدين رحمه الله تعالى: وقد صرح الفقهاء بأن الأفضل بعد المساجد الثلاثة ما كان أقدم ، بل ذكر في أخبار الدول بالسند إلى سفيان الثوري أن الصلاة في مسجد دمشق بثلاثين ألف صلاة ، وهو ولله الحمد إلى وقتنا هذا معمور بالعبادة ومجمع للعلم والإفادة، ولا يزال كذلك إن شاء الله تعالى الى أن يهبط على منارته الشرقية البيضاء عيسى ابن مريم عليه السلام إلى آن يرث الله الأرض ومن عليها من الأنام " . حاشية ابن عابدين، ج١، ص٨٨، طبعة دار الكتب العلمية، تحقيق عادل عبد الموجود، علي معوض .

فانظر كيف حرف العدد من ٣٠ ألفاً الى ٧٠ ألفاً، كي يتسنى له الطعن والتشهير .. وثانيا : ابن عابدين ناقل عن كتاب " أخبار الدول " والناقل يكفيه ذكر المصدر .

ثالثاً: هو لم يرفع المسجد الأموي فوق مستوى المسجد النبوي، حتى يهزأ الألباني بقلة الأدب على عقول الفقهاء .

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[36] One can note how al-Albani demeaned the Ijaza system, and this was explained with its 8 types in greater detail by Hadith scholars like Imam ibn al-Salah in his Muqaddima. This type of mockery and undignified degradation was also the way of these two detractors being replied to as can be noticed by their absurd language regarding ijazat. What Ibn al-Salah mentioned shall be mentioned later on.

رابعا: اذا قلت هذا خطأ غير متعمد منه فأقول : إن كان لا يضبط عدداً في نص .. فكيف تعتقدون فيه العلمية والضبط والتحديث للحديث النبوي الشريف !

" إنها لا تعمى الأبصار ولكن تعمى القلوب التي في الصدور "

Meaning:

“Al-Albani in minute 5:50 lies in order to defame the eminent Imam and scholar Ibn Abidin, claiming he says the prayer in the mosque of Bani Umayyah (The Umayyad Masjid in Damascus) equals 70,000 prayers! Let us look at the actual text of Ibn Abidin, may Allah the Exalted have mercy on him: *‘The jurists have explicitly stated that after the three sacred mosques, the older mosques are superior. Rather, it is mentioned in Akhbar al-Dawlah with the chain back to Sufyan al-Thawri that the prayer in the mosque of Damascus equals thirty thousand prayers. And it, by the praise of Allah, continues in our time to be populated with worship and a place of gathering for knowledge and benefit, and it will remain so, Allah willing, until Isa ibn Maryam descends upon its eastern white minaret, until Allah inherits the earth (for him) and whoever is upon it from mankind.’* Footnote of Ibn Abidin, vol. 1, p. 88, published by Dar al-Kutub al-Ilmiyya, edited by Adil Abdul Mawjud and Ali Mu'awwad.

So, observe how he distorted the number from thirty thousand to seventy thousand, in order to facilitate defaming and slandering.

Secondly: Ibn Abidin is transmitting from the book ‘Akhbar al-Dawlah’ and it suffices for a transmitter to mention the source.

Thirdly: He did not elevate the Umayyad Mosque above the level of the Prophetic Mosque, such that al-Albani would mock with impudence the intellects of the jurists.

Fourthly: If you say this is an unintentional mistake on his part, I say: If he cannot accurately relate a number in a text, how can you consider him precise, meticulous, and renewing the noble Prophetic hadith!"

Hence, it is unproven that al-Albani formally studied hadith at the hands of any major hadith scholars and was well known to be autodidactic via his personal learning of hadith in the Zahiriyya library in Damascus. He did study some of the non-hadith-based sciences under his father, **Shaykh Nuh al-Albani,** who belonged to the Hanafi Madhhab and who he had a well-known fall out with[37] when al-Albani was aged in his twenties, and later on made up with according to al-Albani.

As is known one of the Albanian Shaykhs who also studied under Shaykh Nuh al-Albani was the late **Shaykh Shuayb al-Arna'ut** (d. 2016). He has also confirmed that al-Albani did receive a type of Ijaza from Shaykh al-Tabbakh but did not formally study under him at all. This was mentioned by Shaykh Nuh Keller[38] who was a student of Shaykh Shuayb's. Quote:

"Our teacher in hadith, **Sheikh Shu'ayb al-Arna'ut**, tells my wife and me that Sheikh Nasir al-Albani ***learned his hadith knowledge from books and manuscripts in the Dhahiriyya Library in Damascus, as well as his long***

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[37] Quote: Then later the time came where [there was], as they say, calamity upon calamity. It so happened that my father had to be away for a day or two and so he requested that I [lead] the prayer on his behalf, i.e., the second congregational prayer, so I refused and said to him, "You know my opinion in the matter, and it is very difficult for me to change my opinion." A number of issues came up which ignited his fury against me.
So one day while we were having dinner he said to me in a clear Arabic tongue, after he spoke about the situation that he and I were living in as regards my opposition to him, he said, "Either there is agreement or separation." So I said to him, "Give me three days to think about the situation." He replied, "You have that." So I came with the answer, i.e., that since you have given me the choice, then I choose to live far from you so that I do not trouble or upset you because of my opposition to your school of thought.

Plus, on p. 18: "So Shaikh Al-Albaani replied: I got married through my own efforts, I got married and my father did not get involved, nor did he visit me, nor congratulate me, nor ask Allaah to bless me. He would only come to the shop sometimes–but he would not enter."

[38] See here - http://www.masud.co.uk/ISLAM/nuh/masudq6.htm

years working on books of hadith. He did not get any significant share of his knowledge from living hadith scholars, according to Sheikh Shu'ayb, for the very good reason that there wasn't anyone in Damascus[39] at the time who knew much about hadith, and he didn't travel anywhere else to learn. I have heard Salafis say that he has an *ijaza* from one person in Syria, but it could only be (according to Sheikh Shu'ayb) from someone with far less knowledge than himself

I believe Sheikh Shu'ayb about this, because his family, like Sheikh Nasir's, were of the Albanians who emmigrated to Damascus at the collapse of the Ottoman Empire, and they all know each other rather intimately. The impression one gets is that Sheikh Nasir's father, Sheikh Nuh al-Albani, was so strict a Hanafi that he produced something of an over-reaction in Sheikh Nasir not only against Abu Hanifa and his madhhab, but against traditional Islamic sheikhs as well. According to Sheikh Shu'ayb, Sheikh Nasir studied *tajwid* or 'Qur'anic recitation' and perhaps the Hanafi fiqh primer *Maraqi al-falah* [The ascents to success] with his father Sheikh Nuh al-Albani, and possibly other lessons in Hanafi fiqh from **Sheikh Muhammad Sa'id al-Burhani**, who taught in Tawba Mosque, in the quarter of the Turks on the side of Mount Qasiyun, near Sheikh Nasir's father's shop. Sheikh Nasir subsequently found that his time could be more profitably spent with books and manuscripts at the Dhahiriyya Library and in reading works to students, and he did not attend anyone else's lessons.

As for his *ijaza* or 'warrant of learning,' Sheikh Shu'ayb tells us that it came when a hadith scholar from Aleppo, Sheikh Raghib al-Tabbakh, was visiting the Dhahiriyya Library in Damascus, and Sheikh Nasir was pointed out to him as a promising student of hadith. They met and spoke, the sheikh authorized him "in all the chains of transmission that I have been authorized to relate"—

[39] There was Shaykh Badrud-Din al-Hasani as mentioned above, and his students at *Darul Hadith al-Ashrafiyya* in Damascus, but al-Albani did not take the opportunity to study under them at all.

that is to say, a general *ijaza*, though Sheikh Nasir did not attend the lessons of the sheikh or read books of hadith with him. Sheikh Raghib al-Tabbakh had chains of sheikhs reaching back to the main hadith works, such as *Sahih al-Bukhari*, the *Sunan* of Abu Dawud, and hence had a contiguous chain back to the Prophet (Allah bless him and give him peace) for these books. **But this was an authorization (ijaza) of *tabarruk*, or 'for the blessing of it,' not a 'warrant of learning'—for Sheikh Nasir did not go to Aleppo to learn from him, and he did not come to Damascus to teach him.**

This type of authorization (ijaza), that of *tabarruk*, is a practice of some traditional scholars: to give an authorization in order to encourage a student whom they have met and like, whom they find knowledgeable, or hope will become a scholar. The reason I know of such *ijaza*s is because I have one, from the Meccan hadith scholar Sheikh Muhammad 'Alawi al-Maliki, which authorizes me to relate "all the chains of transmission that I [Muhammad 'Alawi al-Maliki] have been authorized to relate by my sheikhs," including chains of transmission reaching back to the hadith Imams Malik, al-Bukhari, Muslim, Abu Dawud, al-Tirmidhi, al-Nasa'i, Ibn Majah (Mecca: Muhammad 'Alawi al-Maliki, 1412/1992). Though my name is on the authorization, and it is signed by the sheikh, it does not make me a hadith scholar like he is, because aside from some of his public lessons, my hadith knowledge is not from him but from Sheikh Shu'ayb, whom I have actually studied with. Rather, Sheikh al-Maliki knows my sheikhs in Damascus, that I am the translator of *'Umdat al-salik* [Reliance of the traveller] in Shafi'i fiqh, that we have known each other for some time, and he approves of my way. The scholarly value of such *ijaza*s is merely to establish that we have met."

Dr. Emad Hamdeh mentioned the following in his work entitled: ***Salafism and Traditionalism: Scholarly Authority in Modern Islam*** (pp. 61-62):

"Much of the criticism toward Albānī was due to the fact that he was self-taught. It contrasted with much of the entire Traditionalist educational and authoritative

system because without particular expectations of qualifications through the teacher–student link, non-Traditionalists can claim scholarly authority. Albānī is known to have very few ijāzas from scholars and was distinguished in religious circles for how few ijāzas he held. Besides attending the lessons of his Hanafī father, Albānī never studied under a single scholar for a long period of time. Albānī's critics often try to discredit his scholarship by mocking him for being a watch-repairer and self-taught.

Habīb al-Rahmān al-A'zamī[40] states:

Whoever knows Albānī and is familiar with his history, knows that he did not receive knowledge directly from the mouths of the scholars. Neither did he sit before them to benefit. Knowledge is by learning, what is it then with him and knowledge, when he did not learn? It has reached me that the extent of his knowledge is Mukhtasar al-Qudūrī, and that he was best skilled in repairing watches. He acknowledges that without shame and a consequence of that is that he, by God, does not know what a single student who works studying hadīth in our schools knows. (9)."

Footnote no. 9: H. A'zamī, Shudhūdhu, 9–10.

Al-Albani also took some knowledge of Hanafi fiqh and Arabic language from a well-known Hanafi-Sufi scholar known as Shaykh Muhammad Sa'eed al-Burhani (d. 1966 CE). Thus, many of those hasty ones in this age are in reality imitating the methodology of al-Albani in grading ahadith and athar via usually selective self-study via books. This is called the autodidactic way. Note how the above named Shuyukh of al-Albani, viz; his father: Nuh al-Albani (d. 1952), Raghib al-Tabbakh (d. 1951) and Sa'eed al-Burhani (d. 1966), were all from the Hanafi Madhhab which many of his followers have the greatest perceived disdain for in this time and recent decades.

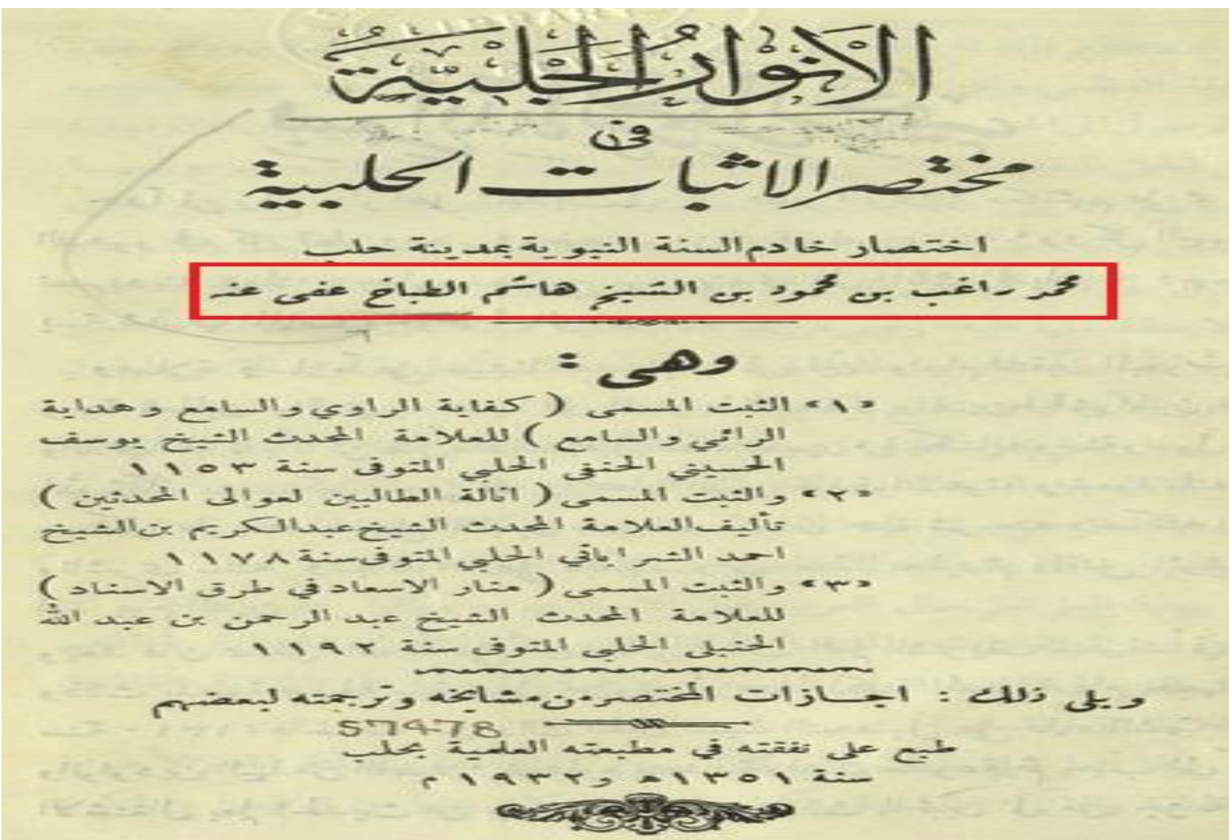
Indeed, most of the commentaries to the major hadith collections in the last 100 plus years have been written by Hanafi scholars from the Indian subcontinent.

[40] He died in 1992 and met al-Albani and refuted him in writing too. See his work on al-Albani here: https://www.darultahqiq.com/albanis-aberrations-errors-shaykh-habibur-rahman-azami/

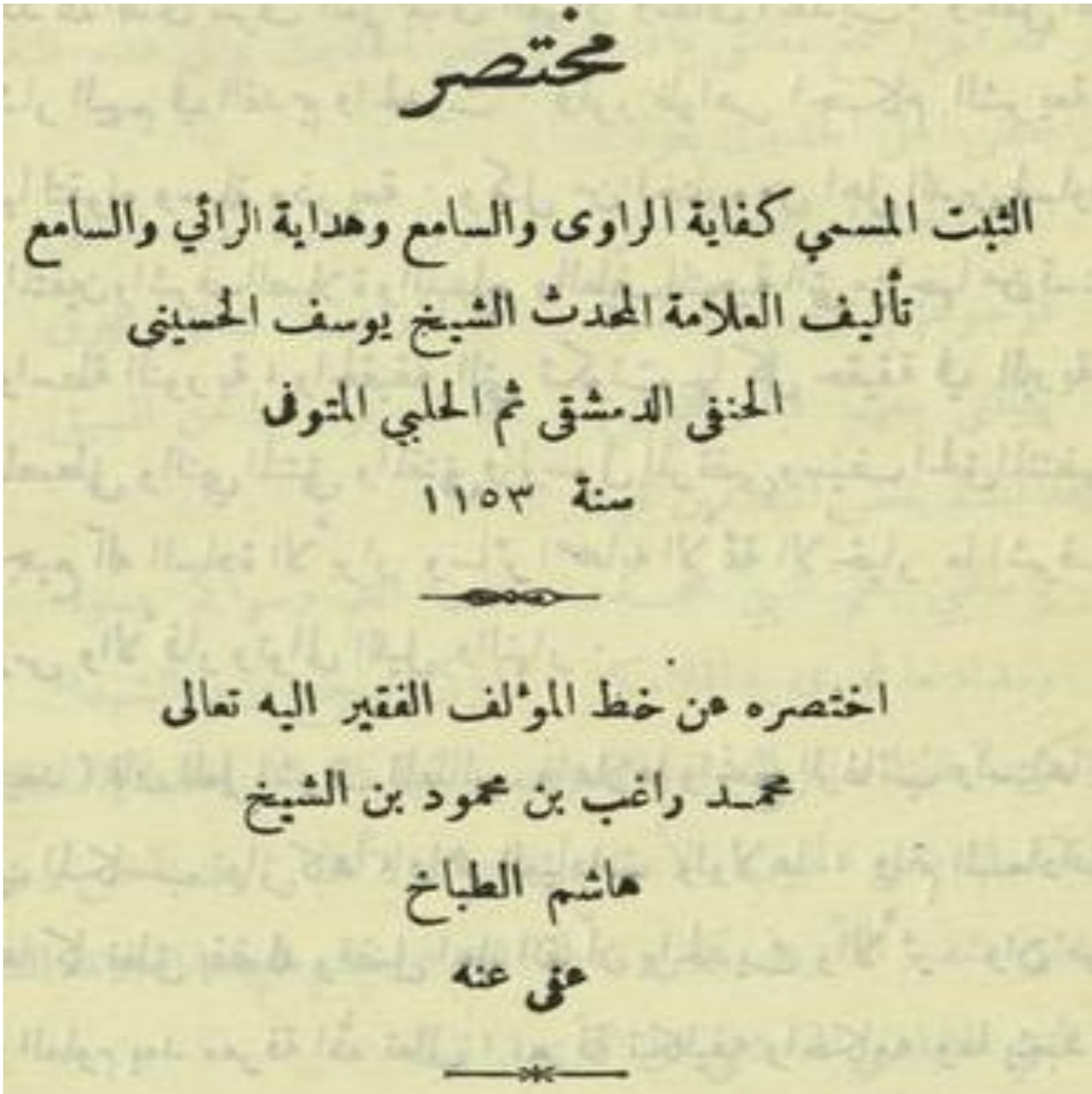
To date, only a small minority of Salafi writers have written commentaries on Sahih al-Bukhari and other major books of Hadith in the Arabic language.

Al-Albani is regarded by the two detractors and their fraternity as being the greatest Muhaddith of the age, but what they also fail to address and admit is that he is the one who wrote on hadith and had the greatest number of refutations and critiques of his works done by those who belonged to his sect or by those who diametrically opposed it. Indeed, one would be hard pressed to find any previous Muhaddith who had so many refutations written against him.

Additionally, it is worth showing these detractors how within the named *al-Anwar al-Jaliyya fi al-Ijazat al-Halabiyyah,* compiled by Shaykh Raghib al-Tabbakh, that he also transmitted Sufi literature that would be most abhorrent to the likes of al-Albani and his followers today. Front cover of the first edition published in 1932:


الأنوار الجلية
في
مختصر الاثبات الحلبية
اختصار خادم السنة النبوية بمدينة حلب
محمد راغب بن محمود بن الشيخ هاشم الطباخ عفي عنه
وهي :
«١» الثبت المسمى (كفاية الراوي والسامع وهداية الرائي والسامع) للعلامة المحدث الشيخ يوسف الحسيني الحنفي الحلبي المتوفى سنة ١١٥٣
«٢» والثبت المسمى (اثالة الطالبين لعوالي المحدثين) تأليف العلامة المحدث الشيخ عبدالكريم بن الشيخ احمد الشرابافي الحلبي المتوفى سنة ١١٧٨
«٣» والثبت المسمى (منار الاسعاد في طرق الاسناد) للعلامة المحدث الشيخ عبد الرحمن بن عبد الله الحنبلي الحلبي المتوفى سنة ١١٩٢
ويلي ذلك : اجازات المختصر من مشايخه وترجمته لبعضهم
579478
طبع على نفقته في مطبعته العلمية بحلب
سنة ١٣٥١هـ و١٩٣٢م

This work is based on three works by three earlier scholars as mentioned in the image. The first work being mentioned was Shaykh al-Tabbakh's abridgement of *Kifayatul Rawi* by Shaykh Yusuf al-Hussaini al-Hanafi (d. 1153 AH). From p. 11:



مختصر

الثبت المسمى كفاية الراوى والسامع وهداية الرائي والسامع

تأليف العلامة المحدث الشيخ يوسف الحسينى

الحنفى الدمشقى ثم الحلبي المتوفى

سنة ١١٥٣

اختصره من خط المؤلف الفقير اليه تعالى

محمد راغب بن محمود بن الشيخ

هاشم الطباخ

عفى عنه

Sufi literature transmitted in the above work with no objections in the footnotes by al-Tabbakh:

On p. 99 he mentioned his chain of transmission for *Dala'il al-Khayrat*[41] of Shaykh al-Jazuli as follows:

— ٩٩ —

عن ابن الخباز عن ابن مالك .

[الخصائص الكبرى والصغرى] للجلال السيوطى رحمه الله تعالى ورضى عنه عن مشايخنا الذين رووا عن شيخ الاسلام النجم الغزي عن النجم المذكور عن والده شيخ الاسلام البدر الغزي عن مؤلفها الجلال السيوطى وكذلك سائر تآليف السيوطى رضي الله عنه بهذا السند .

[حرف الدال المهملة]

(دلائل الخيرات) عن شيخنا الشيخ احمد النخلى المكي عن شيخه وجيه الدين السيد عبد الرحمن بن السيد احمد بن السيد محمد بن السيد احمد الحسيني المغربى المالكى المكناسى الشهير بالمحجوب نزيل مكة المشرفة قدس الله تعالى سره العزيز وسنده فيها عن ابيه احمد عن جده محمد عن ابى جده احمد عن مؤلفها السيد الشريف الحسيب النسيب محمد ابن سليمان الجزولي رحمه الله تعالى ورضي عنه ونفعنا به وبهم اجمعين فى الدين والدنيا والآخرة امين .

(دلائل النبوة) للحافظ ابى بكر احمد بن الحسين البيهقى نرويه بعموم الاجازة مكاتبة عن شيخنا الحسن بن على العجيمى المكى الحنفى رحمه الله تعالى عن العارف بالله سيدى احمد بن محمد القشاشى عن العلامة شمس الدين محمد بن احمد الرملي الانصاري عن شيخ الاسلام زكريا بن محمد الانصارى عن جماعة اعلاهم ابو ذر عبدالرحمن بن محمد الزركشى شفاهاً قال اخبرنا ابو عبد الله محمد بن ابراهيم البيانى قال اخبرنا ابو حفص

Between pp. 111-112 where his chains for *al-Futuhat al-Makkiyya* of Shaykh Muhyud-Din ibn al-Arabi and *Futuh al-Ghayb* of Shaykh Abdal Qadir al-Jilani:

[41] Some Salafis have attacked this work by claiming it contains words of Shirk within it.

(حرف الفاء)

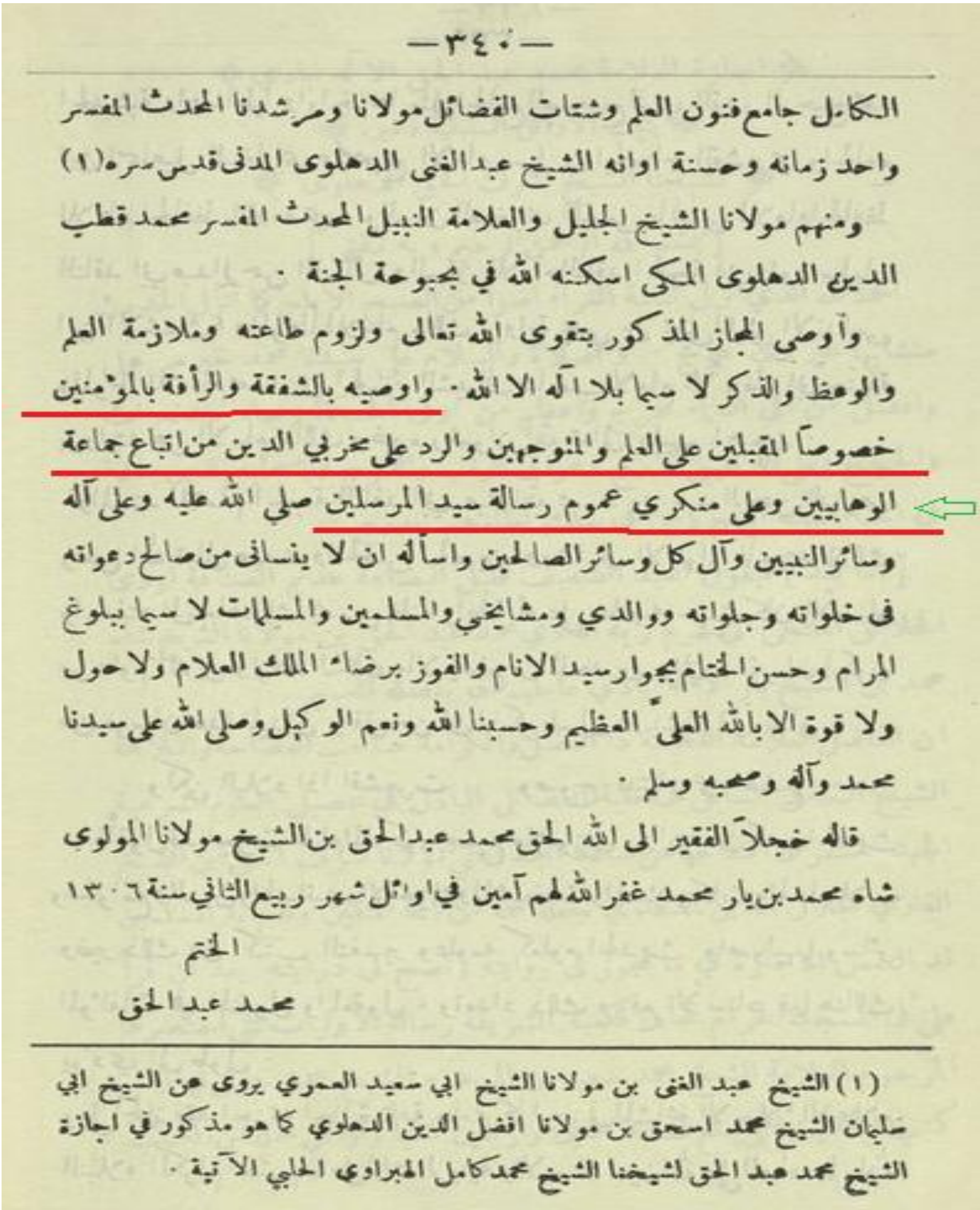
الفتوحات المكية لعلامة المحققين وشيخ الاولياء الكاملين الشيخ الاكبر سيدي محى الدين بن العربى الطائي الأندلسى الدمشقي قدس الله سره العزيز ونفعنا واحبتنابه فى الدارين آمين. وكذلك سائر مؤلفات الشيخ الاكبر رضى الله تعالى عنه تقدمت روايتها:

فتوح الغيب لسلطان الاولياء شيخنا الشيخ عبد القادر الجيلى رضى

— ١١٢ —

الله تعالى عنه تقدمت رواية كتبه فى حرف الغين عند رفع سند الغنية له نفعنا الله تعالى واحباءنا به .

On p. 340 of Shaykh Raghib al-Tabbakh's above named *al-Anwar al-Jaliyyah* he also published an ijaza dated 1306 AH from **Shaykh Muhammad Abdal Haqq al-Ilah-Abadi** to Shaykh Muhammad Sharaf al-Haqq al-Dehlawi who also attacked Wahhabis (viz, Salafis who respect Muhammad ibn Abd al-Wahhab al-Najdi). This can be witnessed on p. 340 as underlined with no objection in the footnotes by Shaykh al-Tabbakh:



—٣٤٠—

الكامل جامع فنون العلم وشتات الفضائل مولانا ومرشدنا المحدث المفسر
واحد زمانه وحسنة اوانه الشيخ عبد الغنى الدهلوى المدنى قدس سره(١)

ومنهم مولانا الشيخ الجليل والعلامة النبيل المحدث المفسر محمد قطب
الدين الدهلوى المكى اسكنه الله في بحبوحة الجنة .

وأوصى المجاز المذكور بتقوى الله تعالى ولزوم طاعته وملازمة العلم
والوعظ والذكر لا سيما بلا اله الا الله . واوصيه بالشفقة والرأفة بالمؤمنين
خصوصاً المقبلين على العلم والمتوجهين والرد على مخربي الدين من اتباع جماعة
الوهابيين وعلى منكري عموم رسالة سيد المرسلين صلى الله عليه وعلى آله
وسائر النبيين وآل كل وسائر الصالحين واسأله ان لا ينساني من صالح دعواته
في خلواته وجلواته ووالدي ومشايخي والمسلمين والمسلمات لا سيما ببلوغ
المرام وحسن الختام بجوار سيد الانام والفوز برضاء الملك العلام ولا حول
ولا قوة الا بالله العلي العظيم وحسبنا الله ونعم الوكيل وصلى الله على سيدنا
محمد وآله وصحبه وسلم .

قاله خجلاً الفقير الى الله الحق محمد عبد الحق بن الشيخ مولانا المولوى
شاه محمد بن يار محمد غفر الله لهم آمين في اوائل شهر ربيع الثاني سنة ١٣٠٦

الختم

محمد عبد الحق

(١) الشيخ عبد الغنى بن مولانا الشيخ ابي سعيد العمري يروى عن الشيخ ابي
سليمان الشيخ محمد اسحق بن مولانا افضل الدين الدهلوي كما هو مذكور في اجازة
الشيخ محمد عبد الحق لشيخنا الشيخ محمد كامل الهبراوي الحلبي الآتية .

The red underlined portion stated:

وأوصيه بالشفقة والرحمة بالمؤمنين خصوصاً المقبلين على العلم والمتوجهين ، والرد على مخربي الدين من أتباع جماعة الوهابيين ، وعلى منكري عموم رسالة سيد المرسلين صلى الله عليه وعلى آله وسائر النبيين

Meaning:

"And I advise him to have compassion and mercy for the believers, especially those inclined towards knowledge and righteousness, and to ***refute the corrupters of the religion from the followers of the Wahhabi group***, and those who reject the universality of the message of the Master of the Messengers, may the peace and blessings of Allah be upon him, his family, and all other Prophets."

It has been mentioned that Shaykh Raghib al-Tabbakh was a Hanafi in fiqh, Ash'ari in aqida and transmitted Sufi literature in his *al-Anwar al-Jaliyyah*. He also used to read the works of the putative authorities of Salafism, namely, Ibn Taymiyya, and Muhammad ibn Abd al-Wahhab. As for his links to the Sufis and a point proving his Ash'ari links the following was mentioned by his own son, **Muhammad Yahya al-Tabbakh**, in the introduction to the later printed edition of *al-Anwar al-Jaliyyah* (pp. 14-15):

أثناء زيارتنا لدمشق عام (١٩٤٩) أخذني معه لزيارة الشيخ محي الدِّين بن عربي، حيث صلينا ركعتين وقرأنا له الفاتحة.

لم ينقطع عن الزاوية الهلالية إلا في السنوات الأخيرة من عمره، وعندما بدأ بطلب العلم حبب إليه علم الحديث ومصطلحه.

سافر إلى حماة عندما سمع بقدوم العالم الهندي محمد شرف الحق الدهلوي إليها، ومكث فيها ثلاثة أيام، ليأخذ الإجازة الأولى في المسلسل

بالأولية، بلغت إجازاته خمس عشرة إجازة كتابه «الأنوار الجلية»، وطبعه لبعض كتب الحديث النبوي وما تضمه مكتبته منها، يدل على تمسكه بالسنة النبوية، كما تأثر بكتب محمد بن عبد الوهاب، وابن تيمية وغيرهما بدون مغالاة، إذ يكره العنف، ويرفض التكفير ويقبل التأويل، فيد الله تعني: القدرة.. .

Meaning:

During our visit to Damascus in (1949), he took me with him ***to visit (the grave of) Shaykh Muhyud-Din ibn Arabi[42], where we prayed two rak'ats and read the (Sura) Fatiha for him (his soul).***

He did not cease attending the (Sufi) ***Hilali Zawiya[43]*** except in the last years of his life, and when he began seeking knowledge, he developed a fondness for the science of Hadith and its terminology.

When he heard of the arrival of the Indian scholar Muhammad Sharaf al-Din al-Dehlawi to Hama, he travelled there when he came to it, and stayed in it for three days, in order to receive the first ijazah for the (Hadith known as) *al-Musalsal bil-Awwaliyya.*[44]

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[42] Some of the Salafis have declared him to be a kafir or an innovator.

[43] This is a Sufi lodge in his hometown of Halab founded by Shaykh Muhammad Hilal al-Ramhamadani, the son of Shaykh Umar who passed away in the year 1147 Hijri / 1744 CE. Its adherents follow what is known as the Qadiri-Khalwati Sufi tariqa. The fact that Shaykh Ragib would visit this lodge often is an indication of his attachments to contemporary Sufis. Pictures of the Zawiya: https://www.archnet.org/sites/2866

[44] This is the following patterned chained Hadith that aspiring students of Hadith try to listen to directly from a scholar who had it transmitted to him with a fully connected chain of transmission (sanad) back to the Prophet (sallallahu alaihi wa sallam):

الرَّاحِمُونَ يَرْحَمُهُمُ الرَّحْمَنُ ارْحَمُوا مَنْ فِي الأَرْضِ يَرْحَمْكُمْ مَنْ فِي السَّمَاءِ

"The merciful are shown mercy by the All-Merciful. Have mercy to those on earth, and the Lord of the Heavens will have mercy upon you."

He attained fifteen ijazah (certificates) as in his book *Al-Anwar Al-Jaliyyah*, and his printing of some books of Prophetic hadith, and what his library contained of them indicates his adherence to the Prophetic Sunnah, as he was also influenced by the books of Muhammad ibn Abd al-Wahhab, Ibn Taymiyya and others, without going to extremes, as he opposed violence, rejects takfir (declaring other Muslims as unbelievers), and accepts ***al-Ta'wil (figurative interpretation). So, the Yad (hand) of Allah refers to His Power.***[45]

[45] This type of figurative interpretation is null and void to contemporary Salafis who would not hesitate to describe the one who holds such a ta'wil to be a negator of an attribute of Allah and a so-called Jahmi (follower of the controversial deviant from the 2nd century known as Jahm ibn Safwan).

MANY SALAFIS AND THEIR SELF-TAUGHT METHODOLOGY IN UNDERSTANDING SACRED ISLAMIC TEXTS

In this section a warning on the general dangers and pitfalls of being self-taught in the Islamic sciences as witnessed from al-Albani in the Hadith sciences, and a large contingent of Salafis all over the world shall be presented from Dr. Emad Hamdeh's, ***Salafism and Traditionalism Scholarly Authority in Modern Islam.*** Some selective quotes from the latter work:

pp. 61-62:

Salafi autodidacts

Over the past few centuries, several reformers have emerged who studied Islam without formal religious training. The primary differences between these reformers and Traditionalists was not always the content of what it means to be an observant Muslim, but rather the way Islam is learned and understood. This is not to say that reformers, especially the Salafi ones, do not distinguish themselves in how they engage with daily acts as observant Muslims. Rather that they primarily disagreed on the necessary conditions for the production of authentic scholarship. Traditionalists consider it essential for knowledge to have been obtained through reliable teachers who link themselves back to earlier scholars. Salafis s such as Albānī, Abd al-Qādir al-Arna'ūt (d. 2004), Alī al Halabī, and Huwaynī are primarily self-taught and do not have any formal religious training. Although they do not explicitly encourage self-learning, they do believe that "proper" knowledge could be obtained outside of the teacher–student link.

Much of the criticism toward Albānī was due to the fact that he was self-taught. It contrasted with much of the entire Traditionalist educational and authoritative

system because without particular expectations of qualifications through the teacher–student link, non-Traditionalists can claim scholarly authority. Albānī is known to have very few ijāzas from scholars and was distinguished in religious circles for how few ijāzas he held. Besides attending the lessons of his Hanafī father, Albānī never studied under a single scholar for a long period of time. Albānī's critics often try to discredit his scholarship by mocking him for being a watch-repairer and self-taught.

Habīb al-Rahmān al-A'zamī[46] states:

Whoever knows Albānī and is familiar with his history, knows that he did not receive knowledge directly from the mouths of the scholars. Neither did he sit before them to benefit. Knowledge is by learning, what is it then with him and knowledge, when he did not learn? It has reached me that the extent of his knowledge is Mukhtasar al-Qudūrī, and that he was best skilled in repairing watches. He acknowledges that without shame and a consequence of that is that he, by God, does not know what a single student who works studying hadīth in our schools knows. (9)."

Footnote no. 9: H. A'zamī, Shudhūdhu, 9–10.

pp. 80-81:

With the rise of the new media, the mass consumption of Islamic knowledge is at people's fingertips. Before the internet, anyone looking for information on Islam had to consult a scholar or search through books. The overload of Islamic information available today has allowed people to learn without leaving their homes. While access to information is a great benefit to many, it comes with some

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[46] He died in 1992 and met al-Albani and refuted him in writing too. See his work on al-Albani here: https://www.darultahqiq.com/albanis-aberrations-errors-shaykh-habibur-rahman-azami/

pitfalls. The introduction of the printing press in the Muslim world also played a role in the decline of traditional education because it was the increase in the availability of books that made it easy to learn without studying directly with a scholar. The printing press threatened to release scripture from the structure of discipline and authority that governed its social existence and ensured its moral reception. This challenged traditional pedagogical methods and provided an outlet for others to redefine Islam by taking its interpretation out of the hands of the ulamā and appropriating for themselves the authority to interpret Islam. Because scholarship in the Ottoman Empire was primarily based on the ijāza system those who claimed scholarship outside this system were not considered credible…

The printing press and cassette tapes allowed Salafi autodidacts such as Albānī to access and share knowledge without studying with scholars. While print enabled Traditionalists to extend their influence in public affairs it was also challenging their authority. With the mass printing of classical works, scholars were not always around when these texts were read. Their monopoly over the transmission of knowledge was depleted. Books which they possessed and transmitted with a whole series of mnemonic aids to memory, could now be consulted by anyone who would make what they will of them. The force of 1200 years of oral master–disciple transmission became increasingly ignored. Modern documentary culture vilifies memorization as irrational and superfluous. For Traditionalists, memorization was not thoughtless repetition, but it was a learning skill that enhanced memory and instilled virtues for which memory was essential. This is not to say that Traditionalists did not use texts, but texts were not studied alone without a teacher. "Proper scholarship" consisted of a slow study of texts in the presence of a teacher.

pp. 82-84:

In the history of Muslim thought and belief, new media very often played a key role in the introduction and distribution of new religious interpretations. The introduction of the printing press in the Middle East in the nineteenth century led to the emergence of a new class of Muslim intellectuals who were successfully able to challenge the authority of religiously established ulamā. Had they not had the possibility to spread their ideas through new channels of communications that could not be controlled by the ulamā, the reformers of the nineteenth and twentieth centuries would hardly have had the same impact. For instance, print was essential to Albānī's popularity. In 1957, **Zuhayr al-Shāwīsh**, a Damascene Salafi, established a publishing house in Damascus, al-Maktab al-Islāmī, which built a reputation for itself in its early years as a scholarly press that published critical editions of classical works that bolstered the Salafi mission, including many of the writings of Ibn Taymiyya and his student Ibn Qayyim. These publications were distinguished because they contained detailed tables of contents and indexes, few printing errors, and, most importantly, rigorous documentation of hadīth. It was in this latter capacity – as the hadīth editor that Shāwīsh hired Albānī and through which Albānī's scholarship would be showcased.

Previously, Albānī's writings were published through a Damascene reformist journal, al-Tamaddun al-Islāmī, which had limited circulation. Shāwīsh published many of Albānī's earlier writings with al-Maktab al- Islāmī, and, with his distribution networks, established Albānī's name and reputation among Salafi publics in the Gulf and elsewhere. Indeed, it was Albānī's writings through al-Maktab al-Islāmī that attracted the attention of leading Salafis in Saudi Arabia such as the former mufti Abd al-Azīz b. Bāz. Al-Maktab al-Islāmī was Albānī's exclusive publisher for decades until he had a falling out with Shāwīsh in the 1990s and the two parted ways. Shāwīsh's pivotal role in spreading the teachings of Salafis such as Albānī was best expressed by Alī al-Tantāwī (d. 1999), who said, ***"Were it not for Zuhayr, the views of Nāsir [al-Dīn al-Albānī] would not have circulated."***

Shāwīsh and al-Maktab al-Islāmī helped spread a form of Salafism that focused on hadīth verification, authenticity, and basing all Islamic teachings thereon that shaped and authenticated modern Salafi Islam.

For centuries, the ulamā had the exclusive role of scriptural interpreters and religious authority. Laity had no role in the interpretation process, nor did they have the tools to challenge religious authority because texts and outlets to share opinions were very limited. However, the mass proliferation of religious texts through print and the internet have changed this consider- ably. A clear example is the rise in Qur'anic translations over the last twenty years. Using the internet, one can find hundreds of previously non-existent Qur'ān translations as well as multiple languages.

pp. 87-88:

Reservations against self-learning

Traditionally trained scholars often caution about the many educational pitfalls of learning without a teacher. It was problematic if the student obtained knowledge from books rather than through a teacher because on their own, books were a threat to the epistemological basis on which Islamic revelation and traditional educational methods stood. Traditionally trained scholars found self-learning problematic because it threatened the entire educational and authoritative system. Without particular expectations of qualifications through the teacher–student link, the untrained could effortlessly claim scholarly authority. Abū Ishāq al-Shātibī (d. 790/1388) argues that when this link is interrupted, heresy (bid'a) occurs, because abandoning the adherence to a

teacher is an indication of following an evil innovation in religion.[47] In other words, Shātibī considers knowledge
acquired outside of this link to lack authority and validity.

A person might graduate from the most prestigious western university, but if he did not learn Islam from a qualified Muslim teacher through the ijāza system, his knowledge is not considered authentic by Muslims who believe in the traditional system. The production of a scholar in the traditional system would not be possible by self-learning, intensive weekend seminars, or online classes. Studying directly with a teacher for extended periods was vital because it allowed the teacher to vouch for the student at the scholarly, spiritual, and personal level. Those who do not follow the traditional method of learning tend to do away with the entire system. They consider the Muslim community to have gone wrong and believe it their job to put it right. They attempt to retrieve the "true" teachings of Islam from the oppressive institutions that caused centuries of stagnant scholarship and blind imitation of scholarly authority. They create a do-it-yourself method where one will come to an authentic reading of scripture by putting tradition to the side and approaching Islamic texts with a fresh reading. The emergence of reformers over the last few centuries who insisted the texts are easy to understand opened the flood gates of individuals who dismissed the importance of scholarly expertise in textual interpretation.

P. 89:

Abd al-Fattāh Abū Ghudda describes the phenomenon of interpreting religion without proper qualifications as "the affliction of modern times (musībat al-asr). He states that some people think they can surpass previous scholars using only books, the Qur'ān, Sunna, and their reason. Abū Ghudda explains that

[47] Footnote no. 110 mentioned: 110 Abū Ishāq al-Shātibī, Al-Muwāfaqat, Vol. 1 (Al-Khubar: Dār Ibn Affān, 1997), 145.

autodidacts argue that a plethora of information is now available through books and the internet that was not available to scholars in the past. Like other ulamā, Abū Ghudda argues that there are things beyond the texts, such as the interpretation of the scholarly community, that are lost when one studies alone. In his view, it is dangerously misleading to approach texts and discuss them outside of their historical, cultural, and linguistic contexts.[48] In the Traditionalist scheme, education is about the reference to scripture, but understanding them according to scholarly methods. Ismāʾīl al-Ansārī[49] observes that there are other problems with studying only from texts. Texts commonly have typographical errors; without a teacher to identify these mistakes the person will follow them unknowingly. Self-taught individuals bypass teachers in hopes of not performing taqlīd, but instead, they end up performing taqlīd of printed books. He states, "This is what blameworthy taqlīd produces from the one who blames praiseworthy taqlīd!"[50]

pp. 90-91:

The late-Ottoman Hanafī jurist Ibn Ābidīn (d. 1258/1842), who was also the most distinguished scholar of his time, explains that the absence of a teacher to correct misunderstandings results in lay readers not fully grasping technical terminology. Superficiality is what often accompanies self-study and is perhaps amplified in today's era of immediacy of information and instant gratification.[51] Muhammad Hasan Hitou, a Syrian Shāfiʿī jurist who studied in al-Azhar, gives an example of one of his own students who read a text that says Yandub saddu furja fī al-saff, which means that one who is praying can fill in the gap. The dots

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[48] The footnote here mentioned: 115 - A. Abū Ghudda, Lecture in Turkey.

[49] He was a Salafi writer who actually wrote refutations against al-Albani.

[50] Footnote 116 stated: Ismā!īl al-Ansārī, Ibāhat, 106.

[51] Footnote 120 stated: Muhammad Amīn Ibn Ābidīn, Radd al-Muhtār alā al-Durra al-Mukhtār Sharh Tanwīr al-Absār (Riyadh: Dār Ālim al-Kutub, 2003), 139.

on the last letter in the word furja were missing as is common in many Arabic texts. The student mistakenly read it as Yandub saddu farjihi fī al-saff which means that one should cover their private parts when standing i_n line for prayer. When asked to explain the text the student said that during prayer one should place a tissue in their underwear to ensure no urine gets on their clothes during prayer. Hitou notes that this student should not be chastised because he was learning with a teacher and was happily corrected for his misunderstanding. However, autodidacts do not have anyone to correct their misunderstanding of texts. What is worse, Hitou explains, is that they also want to enforce their misunderstanding of texts on everyone else.[52]

Mustafā al-Sibāʿī (d. 1964), a prominent Syrian politician and hadīth scholar, makes a similar point. He gives an example of a layperson who refrained from getting a haircut on Friday morning for several years because he had read a hadīth that prohibited halq before the Friday prayers. Eventually, he learned that the hadīth was actually talking about having groups sit in circles in the mosque's (hilaq) because they disrupt and inconvenience the congregants.[53]

There is also a context often missing when one relies only on texts. For instance, one can be misinformed by a misprint. Muhammad Awwāma points out that sometimes there are different narrations where the Arabic short vowels differ. Consequently, this results in different fiqh opinions, because the variation in short vowels change the meanings. Concerning this, Awwāma shares an incident between the Syrian scholar **Abd al-Azīz Uyūn al-Sūd (d. 1978) and the young Albānī:**

A man who I did not know entered upon me in the mosque before the afternoon call to prayer, then someone told me his name – then our shaykh told me his

[52] Footnote 121 stated: Muhammad Hasan Hitou, Al-Mutafayhiqūn (Syria: Dār al-Farābī, 2009), 26–27.
[53] Footnote 122 stated: Mustafā al Siba'i , Al-Sunna wa Makānatuhā fī al-Tashrīi al-Islāmī (Beiruit: Al-Maktab al-Islāmī/Cairo: Darussalam, 2006), 367.

name, and it was shaykh Nāsir al-Albānī! – so he sat and waited for the call to prayer. When the caller to prayer said: Allāhu Akbara[54] Allāhu Akbar – with a "a" after the "r" – this man said in revolt and anger: "This is wrong, this is an innovation!" Our shaykh Abd al-Azīz Uyūn al-Sūd said: "What is wrong and an innovation?" Albānī said: "This contradicts what is in the Sahīh of Muslim!" Our shaykh repeated the question: "What is in the Sahīh of Muslim?" [Albānī] said: "What is in the Sahīh of Muslim is Allāhu Akbaru Allāhu Akbar – with a 'u' after the 'r'" – our shaykh then said to him in his known mannered and calm way: "Did you acquire Muslim's Sahīh from your teachers, from their teachers, back to imam Muslim [learning so] that he narrated the hadīth with a 'u' after the 'r', or was it based on what is printed in an edition?!" Our shaykh then said: "He kept silent, so I kept silent, and he prayed and took off."[55]

Awwāma intends to highlight that there is a lot of meaning lost when relying only on books. Awwāma goes on to say: ***"This man [Albānī] does not have any shaykhs except one shaykh – from the scholars of Aleppo – through ijāza, not by talaqqī, acquiring it, companionship, and following [the scholar].***"[56] Other Traditionalists have also pointed to the mistakes Albānī made as a result of relying on print. For instance, Ismā'īl al-Ansārī notes that in a printed version of Tabarī's tafsīr there is a chain of narration that mistakenly says "Alqama narrated from Marthad" rather than "Alqama the son of Marthad." Based on this Albānī looked up Marthad and found that al-Dhahabī said that he does not have any known narration. Ansārī states:

This is a mistake! Albānī performed taqlīd of the printers!! The correct chain says "From Alqama b. Marthad" … Furthermore, had Albānī pondered over Dhahabi's statement "He does not have a known narration" he would have been guided to the correct answer, because had that narration been from Marthad from

[54] Footnote 123 stated: Ending the word with the fatha short vowel.
[55] Footnote 124 stated: M. Awwāma, Athar, 47.
[56] Footnote 125 stated: M. Awwāma, Athar, 47.

Mujāhid, he would have had a known narration! However, this is what blameworthy taqlīd produces from the one who blames praiseworthy taqlīd![57]

P. 92:

Traditionalists lament about a new generation who have a superficial understanding of Islam but are nevertheless in positions of leadership. Calls for ijtihād and reform include the non-trained layperson. Hitou notes that this call to ijtihād evolved into a dismissal of fiqh that tens of thousands of the greatest scholars of the umma contributed to in order to build an Islamic system that governed the Islamic world for fourteen centuries. He says: "This call to ijtihād is actually an invitation to destroy this great structure." He goes on to say that self-learning results in thinking that the early scholars were mistaken and accusing them of not following scripture. "They tell people not to follow the great classical scholars, but to follow the Sunna of the Messenger of God, as though the classical scholars were enemies of the Sunna."[58] Traditionalists consider the call to return to the Qur'ān and Sunna instead of the madhhabs an implicit accusation that the madhhabs follow something other than the Qur'ān and Sunna. What is meant by calls to prefer scripture over scholarly opinions is that the madhhabs should not be followed when they contradict a text. However, this is problematic because it is directed toward the scholars, but lay Muslims are often included in this invitation to evaluate legal opinions in light of scripture. Consequently, lay Muslims begin questioning scholarly opinions in light of scripture despite their lack of expertise.

Abū Ghudda notes that ijtihād cannot be accomplished by only reading texts. It is a challenging endeavor for which most people are unqualified. Abū Ghudda responds to autodidacts who claim to bypass the legal schools and follow the

[57] Footnote 126 stated: I. Ansārī, Ibāhat, 106.

[58] Footnote 127 stated: M. Hitou, Al-Mutafayhiqūn, 2–3.

Qur'ān and Sunna, "So does that mean that Abu Hanifa, Mālik, Ahmad, and al-Shāfiʿī follow the Bibble?! Some people think if they read a few books on hadīth they become muhaddiths!"[59] In other words, by claiming to use only their reason and scripture autodidacts insinuate that ulamā followed their personal opinions rather than scripture.

When autodidacts discard traditional learning methods it is more than just cutting corners, but it is a rejection of scholarly institutions and their authority. For traditionally trained ulamā, education is not only the ability to cite scripture, but also to understand it according to their principles of interpretation. The internet created a democratization of Islamic knowledge that breaks down the standard notions of religious authority. This democratization of knowledge was not viewed positively by everyone.

P. 93:

Similarly, Hitou notes that self-learning leads lay intellectuals to think that they have mastered texts, and they give fatwas that contradict scholarly consensus.[60]This undermines traditional scholars because autodidacts use texts found on the internet to overshadow thousands of scholars trained within the traditional system. Abū Ghudda mockingly refers to the computer as hafiz al-asr (the greatest scholar of modern times), where people leave real life teachers and resort to a machine for information.[61]

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[59] Footnote 128 stated: A. Abū Ghudda, Lecture in Turkey.

[60] Footnote 131 stated: M. Hitou, Al-Mutafayhiqūn, 17.

[61] Footnote 132 stated: A. Abū Ghudda, Lecture in Turkey.

A REPLY TO THEIR MALICIOUS AND SLANDEROUS INTRODUCTION

The two detractors started off their introduction with a back biting session in order it seems to tame their innate desire to cool off from their vitriolic temper that seems to have been enraged since July 2005, when the initial response was placed on sunniforum.com,[62] and the whole of it has been posted in the introduction to this response.

In their state of confusion, they opened up their melodrama by mentioning on p. 26:

> "I bear witness that there is none worthy of worship save Allaah, the One Who has no partner and we bear witness that Muhammad (*sallallaahu 'alayhi wa sallam*) is his servant and Messenger."

Note how one blogger seems to have forgotten that it was a joint effort or is it the case they cannot recall who wrote what?!

[62] Original link before the website was removed http://www.sunniforum.com/forum/showthread.php?7104-Reply-to-Abu-Khuzaimah-and-Abu-Hibban-on-their-claims-against-Dr-GF-Haddad

After that they quoted three Qur'anic verses. Let us quote just one verse from Suratul Baqara (2:42) that will address the attitude of these detractors and their reality:

وَلَا تَلْبِسُوا۟ ٱلْحَقَّ بِٱلْبَٰطِلِ وَتَكْتُمُوا۟ ٱلْحَقَّ وَأَنتُمْ تَعْلَمُونَ

"And do not mix the truth with falsehood or conceal the truth while you know [it]."

These detractors have been exposed, humiliated and charged with flagrant lying by their pseudo-Salafi brethren in faith in the city of Birmingham, England. On top of that one of them using the kunya: Abu Hibbaan, alias, Kamran Malik had been charged, convicted, and incarcerated for his crime of wilful fraud of a large amount of other people's money! It is thus totally ironic for his likes to be attempting to rebuke and refute this writer and a whole host of other names when all along as he was contriving his response he was wallowing in a state of criminality within the depths of his dilapidated heart! It is also strange and bewildering that his side kick, Imran Masoom, kept utterly schtum about all of this behaviour from his co-author, and even after his conviction, he had the audacity of re-issuing this response as a large volume in June 2014 which equated to the holy month of Ramadan 1435 AH.[63]

This is a conclusive proof that Imran Masoom is one who continued to spread the works and efforts of a convicted criminal whose escapades were mentioned

[63] Indeed, the properties of the pdf issued showed that the compiler was Imran Masoom on 29-6-14 at 2:49 pm

by the British media and stretch way back to 2010 when he was under initial investigation as documented earlier on. Thus, Abu Khuzaimah Imran Masoom is one who is aligned with a known fasiq (major sinner), and this is a major stain on his own reputation.

They continued to state on the same page onwards:

> In September 2002 we received an email from a brother asking for information with regards to a narration that was causing some concern. The email contained a passage from an article authored by Gibril Fouad Haddad in which he presented a narration of Abu Ayoob al-Ansaari (τ) as an evidence for kissing, touching and rubbing graves and tombs. Without thinking about it too much we compiled a very brief article in response highlighting just some of the basic points. Which we then emailed to the brother and also posted on a forum.

Indeed, they did this and posted it on the now defunct forum which was filled with the vilest forms of fitna and fasad:

http://www.siratemustaqeem.com/phpBB/viewtopic.php?t=866

It was posted by Abu Khuzaimah with the whimsical title:

G F Hadaad Using Weak Narrations To Establish Grave worship

Had this person been balanced he should have mentioned that actually the narration emanates from hadith books like the Musnad of Imam Ahmed ibn

Hanbal and Mustadrak of Imam Abu Abdullah al-Hakim amongst others. Would they dare say that these books spread narrations encouraging "grave worship."?!

As for the forum that Abu Khuzaimah has previously posted on, namely, the above http://www.siratemustaqeem.com forum which is part of the ahya.org website, this matter needs a little bit of expose on according to their pseudo-Salafi brethren. These two detractors and their associates are known to be originally from Alum Rock in Birmingham, England. This is what one person stated about them:

"And if you look to see which websites are promoting their efforts and defending them, then that will truly make you realise the truth about these deceivers. None other than the websites of the Luton hizbees and the lovers of Qutubees and hizbees, like Ayha. You see them posting on these sites with hidden names."[64]

As for the above forum that Abu Khuzaimah and Co actively participated in the past, then it was run by an individual known as Sajid Kayum. This person has been exposed by his fellow sect members as the following link showed with a title that is the way of so called "Salafi manners":

Sajid Kayum: The Hypocritical Coward Who Runs The Forums of Amwaat.Morg In Which Slanders and Alleged Sins Are Spread About Other Muslims[65]

On p. 27 the detractors stated:

[64] See here - http://www.salafitalk.net/st/printthread.cfm?Forum=21&Topic=1323

[65] http://www.themadkhalis.com/md/articles/cotrs-the-hypocritical-filthy-coward-who-runs-the-forums-of-amwaatmorg.cfm

Then on the 15th of July 2005 Abul Hasan Hussain Ahmed (alias Hussain Ahmed and many others) authored a medium sized article in response. This in turn was posted on sunni forum (a deobandee hanafee persuasion forum) under the following title. **"Reply to Abu Khuzaimah and Abu Hibban on their claims against Dr GF Haddad"**

This is true, but alhamdulillah, no soul on the face of the earth can prove that I post with other pseudonyms and fictitious names. Rather, the same accusation was made against them by their fellow sect members as quoted above! Rather, they need to also clarify if their friend Abu Alqama Ali Hassan Khan is not the one who was posting under the screen name Abu Taymiyah[66] and then got banned for his fitna.

On p. 29 the detractors stated:

"If one also scrolls to the bottom of the link you may also see a promoter of Abul Hasan Hussain Ahmed, the beggar aka faqir espressing his delight as if he were a pet. Let it also be known faqir is barailwee whereas Abul Hasan Hussain Ahmed has leanings to the deobandee sect. This proves this association under the guise of helping each other under the universal banner of Hanafiyyah."

[66] The original link of his promotion of the article by the two detractors on the Abu Ayyub (ra) narration: http://www.sunniforum.com/forum/showthread.php?14299-Building-Structures-and-Illuminating-Graves&p=64124&viewfull=1#post64124

As for Faqir being a Barelwi[67] then this too would need proof for he has been posting on not only Deobandi forums but also on Barelwi one's. He is known to me from those days when posting on Sunniforum and has met me and studied under me. They claimed that I have leanings to the 'deobandee sect', but I doubt a lot of Deobandis considers themselves other than part of Ahlus Sunna wa'l-Jama'a. Indeed, I belong to the Hanafi Madhhab and those who have studied with me are from various camps. I have had cordial relationships with these camps.

What is more in need of answering by these detractors and more so the followers of Rabi al-Madkhali are why such 'Salafi' prayer leaders of the Masjid al-Haram, like Abdar Rahman Sudais[68] and Sa'ud al-Shuraim[69] have visited Darul Ulum Deoband in recent years?! They need to explain if they became innovators after visiting Darul Ulum Deoband which they consider to be a place of innovation (bid'a).

As for their point about Faqir: *"espressing his delight as if he were a pet."*

I say: Too many cooks spoil the broth as an old saying goes! They meant "expressing". Once again, this is a biased conclusion, for all Faqir said was:

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[67] May be the two detractors being responded to can explain why a "Barelwi" would promote a very well known Deobandi response to the Barelwis and their allegations (see post 6 by Faqir):

http://marifah.net/forums/index.php?showtopic=3210&#entry25046

[68] See here - http://www.deoband.net/blogs/shaikh-sudais-visits-darul-uloom-deoband-and-leads-the-jumuah-salah

[69] See here - http://www.deoband.net/news/shaikh-al-shuraim-imam-of-kaba-is-visiting-deoband

السلام عليكم

JazakAllah khair ☺

He may have smiled, but so did their "pet", Abu Turab Ali Rida Qadri after Abu Khuzaimah initially posted his short article in September 2002. This is what Qadri said: "GF Haddad sometimes makes me laugh also."

They continued to say on p. 29:

When we first saw the article we thought there were only a few points that needed answering and the bulk of his article was just sheer lies, deceit and the usual dogmatic hanafee polemics which we have been accustomed to over the years. At the same instance we also thought it would be a waste of time to compile a response because it would inevitably fall on bigoted staunch minds. With time constraints, one thing leading to another and one day leading to the next, our minds turned to other issues and in this way our response was left unauthored.

I say: This is a crass lie, for the bulk of my article is not *"sheer lies, deceit and the usual dogmatic hanafee polemics."* This will be exemplified further in this response.

They continued to state on pp. 29-30:

"Then came the time when Abul Hasan Hussain Ahmed, with his constant innate desire to please the masses, released his answer to our compilation on the issue of Taraweeh being 8 or 20 titled, *'al-Qaul as-Saheeh Fee Masalatut Taraaweeh'*

See here,

http://ahlulhadeeth.files.wordpress.com/2007/09/alqaulassaheeh.pdf

)

We compiled and released the *'al-Qaul'* in 1424H / 2003ce and Abul Hasan Hussain Ahmed feebly answered it in 1430H / 2009ce ie approximately 6 year later. During this the hanafee quarters were rejoicing as if they had achieved a sense of salvation and redemption."

Reply:

Indeed, their mistaken ridden article on trying to refute all the major evidences for 20 rak'ats Taraweeh was answered and published in 2009, but it did not take 6 years for a response to be written. Nor was it written to please the people but to exemplify the truth and refute weak arguments. Indeed, the work was written in a much shorter time frame. If one looks at the URL given above the detractors seemed to have uploaded their claims against 20 rak'ats of Taraweeh in 2007 on that WordPress site, even if it was written way back in 2003 and uploaded on some other website before 2007.

They went out of their way to oppose the way of the vast bulk of the Salaf and Khalaf who have maintained the Sunna to be 20 rak'ats. Hence, this is an example of where they opposed the most dependable position of the Salaf and onwards.

Imam al-Nawawi (d. 676 AH) said in his voluminous work known as *al-Majmu Sharh al-Muhadhhab* (4/32)[70] (comments in brackets are mine):

"Our Madhhab (Shafi'i school) it is 20 Rak'ats with ten salams (meaning the salams after every two Rak'ats) besides the Witr, and that is 5 Tarweehat and a Tarweeha is 4 Rak'ats with two tasleems (meaning after every 2 Rak'ats there is a salam to the right and left side), this is our Madhhab, and it is also the saying of Abu Hanifah and his Companions, Ahmed (ibn Hanbal), Dawud (ibn Ali al-Zahiri) and other than them, and it has been transmitted by al-Qadi Iyad (a Maliki Imam) from the majority of the scholars…"

The vast majority of Sunni scholarship has accepted 20 Rak'ats of Taraweeh in the blessed month of Ramadan. Indeed, Imam al-Nawawi (d. 676 AH), mentioned that the scholars had agreed upon 20 rak'ats, and naturally, this would mean the Imams of Ahlul Hadith, Fuqaha (jurisprudents) from the Sunni Madhhabs and beyond that from the Salafus-Salihin, and after that period via the ages. He mentioned in his *Kitab al-Adhkar*[71]:

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[70] *Al-Majmu Sharh al-Muhadhhab* of al-Nawawi, printed with *Fath al-Aziz* of al-Rafi'i (d. 623 AH) in the middle section and *Talkhees al-Habeer fi Takhreej Ahadith al-Rafi'i al-Kabeer* of al-Hafiz ibn Hajar al-Asqalani (d. 852 AH) in the footnotes; printed by Idara al Taba'til-Muniriyya, Cairo, no date given

[71] See p. 310 of the Dar al-Minhaj edition (1st edition, 2005 CE, Jeddah, S. Arabia) which used 5 manuscripts to publish this edition of Kitab al-Adhkar

اعلم أن صلاة التراويح سُنّة باتفاق العلماء، وهي عشرون ركعة، يُسَلِّم من كل ركعتين

Meaning:

"Do know that Taraweeh prayers are Sunna which is agreed (Ittifaq) upon by the scholars, and it is 20 rak'ats, with the taslim after every 2 rak'ats."

Indeed, the whole response to their doomed claims has been uploaded here:

ANSWERING THE CLAIMS THAT THERE ARE NO AUTHENTIC NARRATIONS FOR 20 RAK'ATS TARAWEEH[72]

Additionally, there is a Hadith mentioning 20 rak'ats of Taraweeh being performed by Allah's Messenger (sallallahu alaihi wa sallam) as reported by the Sahabi, Jabir ibn Abdullah (ra), that has not been presented by them, and has been presented to the world in 2015. It is available under the title:

Perfecting the Proofs that the Prophet (صلى الله عليه وسلم) Performed 20 Rak'ats of Tarāwīh Prayer

Available to download here:

https://ia802707.us.archive.org/22/items/PerfectingTheProofs/PerfectingTheProofsThatTheProphetPerformed20RakatsTarawih_darultahqiq.pdf

[72] http://www.sunnicourses.com/resources_taraweehebook.html

Thus, the claim of the detractors about our work on Taraweeh:

“During this the hanafee quarters were rejoicing as if they had achieved a sense of salvation and redemption.”

This is once again a biased conclusion as there was no salvation and redemption needed when our proofs were in the main known, and the conclusion of the work was to demonstrate that the key narration from Umar (ra) for 20 rak’ats is Sahih to a number of great scholars that were enumerated in the above work. Indeed, even some Salafi scholars have accepted some of the evidences for 20 Rak’ats. On may refer to the following link for proof of the latter point:

https://www.darultahqiq.com/salafi-scholars-who-authenticated-al-bayhaqis-narration-for-20-rakats-taraweeh/

It is also worth pointing out an example of a scholar recording Ijma (consensus) on 20 rak’ats of Taraweeh. **Imam Abul Hasan Ibn al Qattan al Fasi (d. 628 AH)** has mentioned in his *al-Iqna fi Masa’il al-Ijma* (The conviction on the legal rulings related to Agreement) (1/174):

943 – وعن ابن عباس «أن رسول الله صلى الله عليه وسلم كان يصلي في رمضان عشرين ركعة والوتر».

944 – وروي عشرون ركعة، عن علي رضي الله عنه، وشتير بن شكل وهو الصحيح عن أبي بن كعب من غير خلاف من الصحابة، وهو قول الجمهور.

No. 943: From Ibn Abbas (ra): “That the Prophet, Sallallahu alaihi wa sallam would pray in Ramadan twenty rak’ats and the Witr.”

No. 944: “Twenty rak’ats has been related from Ali, radiallahu anhu, and Shutayr ibn Shakl, ***and it is Sahih (authentic) from Ubayy ibn Ka’b, without difference of opinion from the Sahaba, and it is the qawl (saying/view) of the majority (al-Jumhur).”***

From pp. 30 to 35 they started to analyse the relative connection that I and Dr. GF Haddad have in terms of a few of the scholars we commonly took some form of Ijaza from. As if this is something bewildering, shocking and an anathema! Naturally, this has nothing to do with the Abu Ayyub al-Ansari (ra) narration, but they tried to make a case that we work in collaboration against the so called “Salafis” who have hijacked the name of the Salaf and Ahlus Sunna for their own disjointed and little crumbling sect that has numerous intra-Salafi divisions refuting each other on a regular basis around the world somewhere!

They also made out that we apparently made endeavours with GF Haddad as a way to make an alignment of Hanafiyya in order to refute Salafism! It will be shown later how they lied about their claim that GF Haddad is a Hanafi as they brought this claim up in different parts of their work full of ad hominem attacks and diatribes.

It is also a figment of their own imaginations if they thought I came to the defence of GF Haddad. Rather, the unbiased reader would be able to see that my response was entitled:

Reply to Abu Khuzaimah and Abu Hibban on their claims against Dr GF Haddad

My opening lines mentioned:

Assalamu alaikum wa rahmatullahi wa barakatuh

With regard to what Abu Taymiyah posted here in his attempts to discredit Dr GF Haddad:

http://www.sunniforum.com/forum/showthread.php?t=7081

I have put the following together in haste before travelling for the next 3 days, so if any mistakes have crept in I apologise.

The following is a reply to the claims of Abu Khuzaymah and Abu Hibban, who attacked Dr GF Haddad in their puerile and vitriolic style with very little scholarly kalam to their credit. The following will show up where these 2 individuals stand in honesty and what their level of scholarship really is! These two individuals from Birmingham, UK – have been exposed for dishonesty and even lying by their own "Salafi" brethren! This may be shown on another occasion.

The claims of these two have been disseminated by Abu Alqama Hassan Ali Khan, who has never rejected our assertion that he posts under the screen name: Abu Taymiyah here on Sunniforum.com!

Hence, the article was written to show what some scholars had mentioned about its authenticity as well as other auxiliary matters. It was not written as some

sort of apology for anyone. Indeed, these detractors knew very well that I had even written a piece after that time as a critique of one of GF Haddad's answers regarding a narration from Wa'il ibn Hujr (ra) as found with the additional wording "under the navel" in at least five different manuscripts of the Musannaf ibn Abi Shayba.

It was entitled: ***Contentions on the Ziyada to Wa'il ibn Hujr's Narration***

Here is the article in question:

http://www.darultahqiq.com/contentions-on-the-ziyada-to-wail-ibn-hujrs-narration/

This will be revisited again as they made a claim regarding Shaykh Habibur Rahman al-A'zami (d. 1992) of India and a point made in the above linked article.

They also claimed on p. 34: *"G F Haddad is an ardent proponent of the barailwee soofee school of thought."*

If that claim is one hundred percent true, then how is it that some British Barelwis have problems with some of his writings and views? These detractors may not know that, but it is known to those who have insight in such affairs. Indeed, he has also retracted some of what he stated before with regard to Deobandis and Shah Isma'il Dehlawi. Here is the proof:

http://eshaykh.com/doctrine/deobandi-explanation-of-controversial-passages/

It is well known that many Barelwi scholars do not consider the main elders of the Deobandi School to be from Ahlus Sunna and have excommunicated them. If GF Haddad was an ardent Barelwi then why would he consider both parties to be from Ahlus Sunna wa'l Jama'a? Proof from 2001[73]:

"May Allah grant benefit in increasing our knowledge of the real respective stands of the Shuyukh of Deoband and Barelly so as to tell right from wrong on the issues that presently tear apart the Indo-Pakistani Sunni community - to the immense delight of the enemies of Islam in India and the West - then, to follow right and renounce wrong even regardless of our purported Region/School/Tariqa loyalties. ***Both sides are Muslim and both sides are of Ahl al-Sunna,*** *even if some are more purely so than others and even if the leadership that comes with that august title is not equally shared. And Allah alone grants success."*

One of those that he has esteemed is the late Kuwaiti Shafi'i Shaykh known as Sayyid Yusuf al-Rifa'i (d. 2018 CE). The latter had connections to both Deobandis and Barelwis. GF Haddad also quoted him saying in the same link:

"The Deobandi group represents the brightest Ulema of India, Pakistan, and Bangladesh while the Barelwi group represents the vastest mass of the common Muslims in those countries." Sayyid Yusuf al-Rifa`i in his book Nasiha li Ikhwanina `Ulama' Najd.

[73] https://groups.google.com/forum/#!msg/soc.religion.islam/LdyCA2iZYSU/7HwNylCv47EJ

The two detractors may also see his apologia[74] for the Deobandi Shaykh Rashid Ahmed Gangohi where he ended off by saying:

"The slave of Allah, al-Hajj Gibril ibn Fouad was graced with ijaza to narrate - among other works - al-Tirmidhi's Sunan from al-Sayyid Muhammad ibn `Alawi, from his father `Alawi ibn `Abbas, from **Shaykh Husayn Ahmad al-Madani al-Hindi, from Mahmud al-Hasan al-Hindi, from RASHID AHMAD al-GANGOHI**, from the Shaykh, the Imam, the Muhaddith, Shaykh `Abd al-Ghani Ibn Abi Sa`id al-`Umari al-Dihlawi al-Madani al-Mujaddidi, with his chain to Imam al-Tirmidhi radiyAllahu `anhum ajma`in."

The above chain of transmission is via well-known Deobandi elders. Would any clear cut Barelwi scholar ever narrate through that link? He narrated via the late Sayyid Muhammad ibn Alawi al-Maliki who had links with both Barelwis and Deobandis and took ijaza from both parties.

One wonders what the detractors would make of the following from GF Haddad[75]:

Bismillah al-Rahman al-Rahim:

There is no difference in the generalities of `Aqida and Fiqh between Barelwis and Deobandis. They are both Sunni Hanafis, Sufis, Ash`aris or Maturidis. One stands in need

[74]See here - https://groups.google.com/forum/#!topic/soc.religion.islam/R5GAo9C2-U8

[75] See here - https://groups.google.com/forum/#!searchin/soc.religion.islam/Nor$20do$20we$20endorse$20Takfir|sort:relevance/soc.religion.islam/naVhmHJQtMg/k50oc2cN_P8J

of the best each school has to offer, as indeed hold many of the living prestigious teachers known to both sides.

Among the best commentaries on Sahih Muslim and the Sunan of al-Tirmidhi and Abu Dawud are works by the Deobandis. The lives of the Sahaba by al-Kandihlawi is a masterpiece. I`la' al-Sunan and Aathaar al-Sunan are very valuable. As for Imam Ahmad Rida Khan and his works, whoever does not recognize their worth as one of the treasures of this Umma is a blasted nincompoop who should wear a dunce cap until he learns.

Both sides are strict Hanafis and mainstream Sufis. We do not endorse the mistakes that anyone might have made, such as uttering words rightly perceived to lack adab in matters of `Aqida or contesting the legality of celebrating Mawlid.

Nor do we endorse Takfir. Demonization of the other, saying they are munafiq is unacceptable. We leave extremism to Najd and its minions. Come together. Sayyid Muhammad `Alawi al-Maliki advised you to do so, Sayyid Yusuf al-Rifa`i advised you, Shaykh `Abd al-Hadi Kharsa advised you, Sayyid Ya`qubi, Dr. al-Nass, others... Do you think you stand for the honor of Allah and His Prophet more than such as these? Think again.

When the situation is such that there is mutual avoidance at mosques, gatherings, etc. then it becomes wajib for every true and sincere Deobandi should seek out his counterparts among Barelwis and for every true and sincere Barelwi to seek out his counterparts among Deobandis, pray together, learn from one another, give salam, and increase love. Disunity is sin. Or are you afraid you will lose reputation or funding? Shame.

Here is the resting-place of Shaykh `Abd al-Qadir Gilani and Imam Abu Hanifa bracing for another Mongoloid onslaught. Will you Sunnis still be debating and anathematizing one another because of who said what as the Hour rises? Stressing ikhtilaf and schism is from Shaytan. If this is what the general public chooses to follow, it is their loss even as they shout ALLAHU AKBAR and YA RASULALLAH from God's dawn to the wee hours. Salam.

Hajj Gibril
Shawwal 1423/December 2002

One more answer from GF Haddad on Deobandis[76]:

Salam alaykum, concerning the following remarks:

Ala Hazrat Imam Ahmed Raza Khan [6] False ALLEGATIONS by WAHABIS

Thanawi accepted the compliments by his mureed that he was a rasul; he insulted Rasul; Khaleel said that shayTaan knew more than Rasul; Gangohi said that Allah could lie; Nanothvi said that a prophet can appear; Ismayil Dahalwi made atrocious remarks on Rasul and awlia if the shari`ah compels him to make *takfeer*, he as a mufti should. incidentally, these handful are everyone to the blind-followers of the dobs.

I must say I have not seen clarity or reliable precision in this series of posts, or even basic *adab* with the scholars of Islam.

All of the above allegations have to be very carefully and in conscience double-checked in the light of evidence and according to the procedure of Shari`a. At the very least one should quote the exact words of the authority or authorities who leveled those charges against these scholars,

[76] See here - http://www.sunnah.org/articles/Deobandis.htm

as well as the latter's exact original expressions under dispute, if they exist or if one has real knowledge of them.

To say: "he who doubts in their *kufr* (deobandis) is also a kaafir" is completely rejected. Ya hu, Dar al-`Ulum in Deoband is an Islamic university whose curriculum consists entirely in the mothers of books in Sunni `aqida, usul, and fiqh, and which has produced the greatest fuqaha' and hadith scholars of India since its inception. Are you throwing all these, their students (past and present), us, and the general public who has no idea of these divergences into the Fire with a few casual words?

Even if this condemnation did not apply to Deobandis, it is still unacceptable to say: "he who doubts in the kufr of X is also a kaafir" except in very, very clearcut cases such as idolatry -- we seek refuge in Allah. Even then, there is a difference between the kufr of X in saying a particular statement tantamount to kufr, and his being a kafir. There is a great difference. What about those who are unclear about it for various reasons, such as not ascertaining the exact meaning of X's words? Are we going to be like Abu al-`Ala' al-Bukhari who declared: "he who doubts in the kufr of Ibn `Arabi is also a kafir, and he who calls Ibn Taymiyya Shaykh al-Islam is a kafir"? Is it not better to be like Mulla `Ali al-Qari who said that in such cases the best course is silence?

The rule is: "We do not declare as disbelievers any of the People of the Qibla other than upon denial of a mass-transmitted article of Islamic Law."

The Prophet -- Allah bless and greet him -- called Mu`adh a rasul. Shaytan knows more unbeneficial knowledge than anyone else, including the Prophets. Allah said -- in meaning -- "And they schemed, and Allah schemed, and Allah is the best of schemers." That is, He throws back the lies of liars upon them in their own terms. And Allah knows best what the above-named scholars meant in their original remarks.

What I know about the scholars of India listed above and below is that they are pure Sunnis. They defended *tawassul* and refuted Salafi innovations on the matter of *ziyara* of the Prophet -- Allah bless and greet him:

- `Allama muhaddith Rashid Ahmad al-Gangohi (d. 1905 CE) - `Allama muhaddith Khalil Ahmad al-Saharanfuri (d. 1927 CE) - `Allama muhaddith Shaykh Mahmud al-Hasan al-Deobandi - `Allama shaykh Mir Ahmad Hasan al-Husayni - `Allama muhaddith shaykh `Aziz al-Rahman al-Deobandi - `Allama murshid shaykh `Ali Ashraf al-Tahanawi - `Allama shaykh Shah `Abd al-Rahim al-Ranfuri - Shaykh al-Hajj al-Hakim Muhammad Hasan al-Deobandi - Mawlawi Qudrat Allah - Mawlawi mufti Kifayat Allah - `Allama shaykh Muhammad Yahya Saharanfuri

Their anti-Salafi fatwa on *ziyara* is available at www.sunnah.org if I remember correctly.

As for Abu al-Qasim Nanotwi, it is enough credit for him that he stood firmly in the face of the Ahmadiyya heresy.

**As for `Abd al-Hayy al-Lucknawi (d. 1304) who apparently was insulted in another post, he and Ahmad Zufar al-Tahanawi**[77] (d. 1393) are the greatest hadith scholars that India has known in the last hundred years, and this Sunni Muslim is definitely innocent of anyone who attacks them. `Abd al-Hayy on *ziyara* alone wrote three long fatwas in refutation of Ibn Taymiyya.

Said ashraf `Ali Thanawi listing matters of *kufr* and *shirk* in his book Bahishti Zeywar: to do meelad ash-sharif, to visit the graves, to seek help from them etc, are all *shirk*.

I do not remember reading the above in my English Bashishti Zewar and I doubt that Ashraf `Ali al-Tahanawi said that to celebrate mawlid or visit the graves is *shirk*. As for seeking help apart from Allah it is shirk whether from the living or the dead.

Ashraf `Ali al-Tahanawi wrote a treatise entitled "*Nayl al-Shifa' bi Na`l al-Mustafa*" (Obtaining remedy through the sandals of the Elect One) found in his book *Zad al-Sa`id (*Provision for the fortunate). The muhaddith of India Shaykh Muhammad Zakariyya Kandihlawi said in his English translation of al-Tirmidhi's *Shama'il*:

[77] A Deobandi scholar.

"Maulana Ashraf `Ali Thanwi Sahib has written in his book Zaadus Sa`eed a detailed treatise on the barakat and virtues of the shoes of Rasulullah Sallallahu `Alayhi Wasallam. Those interested in this should read that book (which is available in English). In short, it may be said that it [the Prophet's sandal] has countless qualities. The `ulama have experienced it many a time. One is blessed by seeing Rasulullah Sallallahu `Alayhi Wasallam in one's dreams; one gains safety from oppressors and every heartfelt desire is attained. Every object is fulfilled by its *tawassul* (means, petition, request). The method of *tawassul* is also mentioned therein."

In his book *Nashr al-tib* (in Urdu, p. 6 and 215 of the Lahore edition) the same Ashraf Ali Thanwi cites among his evidence the hadith of Jabir: "The first thing that Allah created is the light of the Prophet, Allah bless and greet him" on the authority of `Abd al-Razzaq, and relies upon it.

Does all this strike the Sunni Muslim as the custom of one who condemns Mawlid or *tawassul* through the Prophet and awliya? *La hawla wa la quwwata illa billah.*

May Allah have mercy on all of them, and may Allah teach us to realize the position of the ulamas of this Community in His presence.

Dr. GF Haddad

It is thus fairer to state that GF Haddad is not a "staunch Barelwi" and nor have I seen him propound takfir on Deobandis even if he has admiration for the Shaykh of the Barelwis, Ahmed Rida Khan, and agrees on certain views ascribed to the Barelwi school. For any blogger to suggest that we are totally in line with GF Haddad in all matters is also a major distortion and a baseless claim. We are free to decide for ourselves who we take our deen from in this age provided they are from Ahlus Sunna wal Jama'a and uncontroversial in their beliefs and practices.

As for my aqida then it is not hidden and has been available to listen to in the public discourses on ***al-Aqida al-Tahawiyya*** since 2008.[78] This has been exemplified to the general masses, students of knowledge and qualified scholars in public institutes, as well as in at least three Darul Ulum Madrasa's that I have had the opportunity to clarify the Sunni creed with detailed evidences.

One wonders what have these detractors actually done for the masses except causing mischief and rabble rousing according to their own brethren in faith as has been quoted earlier. Where is the evidence, they have the correct aqida even according to their fellow sect members? Where is the evidence that they have truly studied the higher echelons of the Shari'a related sciences under their own set of scholars? Indeed, it has never been independently witnessed or testified on their blog or other than it as far as one can see. If this claim is incorrect, they can rectify it by getting third parties to independently testify in their favour.

On the contrary accusations have been levelled against Kamran Malik on a matter related to the noble Sahaba as well as his weakness in fiqhi (jurisprudential) matters. This is what those who know him had to say[79]:

"14. Indications of jahl: Kamran Malik[80] claimed in the house of Abu Khadeejah, summer 2001, that the position towards the difference between Mu'aawiyah Ibn Abee Sufyaan and 'Alee Ibn Abee Taalib, radi allaahu 'anhumaa, was a

[78] See here - http://sunnicourses.com/products_aqidatahawiyya.html and also here: http://sunnicourses.com/products_aqidatahawiyyah2013.html

[79] See p. 34 of the *"Advice and Guidance to the 4 of Alum Rock & Their Associates And an Explanation of Their Opposition to the Usool (Fundamentals) of Ahl us-Sunnah Concerning Ijtimaa' (Uniting), Ikhtilaaf (Differing) and Tafarruq (Splitting)."* Pdf available here - https://archive.org/download/AlumRockBoysExposed/Alum%20Rock%20boys%20exposed.pdf

[80] Who is also known as Abu Hibbaan.

difference which is not ijtihaadee and it is not to be said that Mu'aawiyah is rewarded for his so-called 'ijtihaad'. He claimed that he had read this in the books of a Hindee scholar! When Abu Khadeejah mentioned to him the Aqeedah from the books of the kibaar al-'ulemah such as Ibn Baaz, Ibn Uthaymeen and Fawzaan - Kamraan said that was not enough, and wanted someone from the Salaf – So Abu Khadeejah quoted to him some A'immah from the Salaf – but still he was not satisfied and claimed he would return to the book of the Hindee scholar and see what he has to say! So even in the usool of the Deen, his ignorance is clear for the one who has insight.

15. Indications of jahl: Kamran Malik led the prayer in the house of a brother at maghrib time in Birmingham. After praying maghrib, Kamran noticed that there was rainfall, so he prayed 'Eeshaa straight after shortening the prayer to two units! When asked why he had shortened the prayer, he claimed that there is hadeeth reporting that the Messenger of Allaah, salallaahu 'alayhi wassallam, shortened the prayer during rain! The brother is still waiting for him to bring this narration over a year later. This is not only fasaad in his own worship but his jahal has lead to him to nullifying the worship of others. And he is the one who claims taqleed is haraam – yet, it seems, taqleed is haraam unless you make it of them! So bring the proof if you are truthful. Reported by Hamza of London."

A SEVERE WARNING AGAINST THOSE WHO OPPOSE TAQLID BY THEIR IMAM HARB AL-KIRMANI (D. 280 AH)

These two detractors, Imran Masoom and Kamran Malik, are against Taqlid of the Four Sunni Madhhabs, and this reminds one of the ways of the heretics from the Mu'tazila sect. Imam Abū Bakr Aḥmad al-Khatīb al-Baghdādī (d.463 AH) mentioned in his book *al-Faqīh wa 'l-Mutafaqqih* (2/133):

وحكي عن بعض المعتزلة , أنه قال : لا يجوز للعامي العمل بقول العالم حتى يعرف علة الحكم , وإذا سأل العالم فإنما يسأله أن يعرفه طريق الحكم , فإذا عرفه وقف عليه وعمل به وهذا غلط لأنه لا سبيل للعامي إلى الوقوف على ذلك , إلا بعد أن يتفقه سنين كثيرة , ويخالط الفقهاء المدة الطويلة , ويتحقق طرق القياس

"It is related that some of the **Muʾtazilites** said*: 'It is not permitted for a layman to act upon the fatwa of an ʿĀlim until he knows the reason behind such ruling (ie. proof). So when he (does) ask the ʿĀlim he should ask him so he (himself) comes to understand the ruling (ie. knowing the proof himself). After he does understand it he should apply it (ie. the ruling)'. (Al-Khatīb then says:) This is wrong! **There is absolutely no way for the layman to do that, except after studying many years, mixing with the fuqahā' for long periods of time and (then) understand the intricacies of analogical reasoning**".*[81]

One may also see the following ruling from Makka in 1987 that was also signed by the late Saudi Grand Salafi Mufti – **Abdul Aziz ibn Baz** (d. 1999):

[81] Quoted here - https://www.darultahqiq.com/laymen-asking-scholars-proof/

https://www.darultahqiq.com/fatwa-on-taqlid-and-its-detractors-by-the-islamic-fiqh-academy-makka-al-mukarrama-1987/

Quote from the end:

> Regarding the group who call for **discarding the schools of law and want to induce the people into a new line of independent legal reasoning, attacking the existing schools of law and their Imams, or some of them**; in our above statement on the schools of jurisprudence, and the advantages of their existence and of their Imams, [we state that] **it is necessary for them to desist from this odious way which they pursue and with which they mislead the people, split their ranks and divide their unity.** [They do so] at a time when we are in urgent need of unity in order to confront the grave challenges posed by the enemies of Islam, rather than this call to division, of which we have no need.

One of the students of Imam Ahmed ibn Hanbal was a scholar by the name of Harb al-Kirmani (d. 280 AH). Certain Salafis have edited and published a work attributed to him by the title: *Masa'il Harb al-Kirmani*. In the section dealing with marital issues (al-Nikah) till the end of the book, the following severe judgement has been issued by Harb al-Kirmani on those who reject Taqlid. This being the methodology (manhaj) of many Salafis globally, including the two detractors being responded to. Here is the quote from the said *Masa'il* (3/978) that the contemporary Salafi sect needs to listen to from one of their own Imams they claim to respect:

ومن زعم أنه لا يرى التقليد، ولا يقلد دينه أحدًا فهذا قول فاسق مبتدع عدوا لله ولرسوله – صلى الله عليه وسلم –، ولدينه، ولكتابه، ولسنة نبيه عليه السلام، إنما يريد بذلك إبطال الأثر، وتعطيل العلم، وإطفاء السنة،

والتفرد بالرأي، والكلام، والبدعة والخلاف. فعلى قائل هذا القول لعنة الله والملائكة والناس أجمعين. فهذا من أخبث قول المبتدعة، وأقربها إلى الضلالة والردى، بل هو ضلالة زعم أنه لا يرى التقليد

Translation:

"Whoever claims that he does not accept taqlid, nor follows anyone in religious matters, then this is the saying of a fasiq (a major sinner) mubtadi (misguided innovator), an enemy of Allah, His Messenger (peace and blessings be upon him), the religion, His Book, and the Sunnah of His Prophet (peace be upon him). By this claim he only intends to invalidate the athar (narrations), negate knowledge, extinguish the Sunnah, isolate himself with ra'y (personal opinion) and Kalam (heretical type of theological rhetoric), bid'a (innovation) and difference of (unacceptable) opinion. Upon the one who utters this saying is the la'na (curse) of Allah, the angels and all of mankind. This is among the most wicked sayings of the mubtadi'a (innovators), and the closest to dalala (misguidance) and destruction. Rather, it is dalala to claim that one does not see the need for taqlid."

Hence, the two detractors would be considered to be innovators and misguided from the words attributed to Harb al-Kirmani, as they think they are capable of extracting the full Sharia without the need for Taqlid of the recognised Mujtahid Imams.

ANSWERING THEIR PREPOSTEROUS PRATTLING ON POSTING UNDER FAKE NAMES: A REPLY TO THEM AND ALI RIDA QADRI

Moving onto p. 36 of their claims regarding my personal career. They claimed:

> This individual, who is a chemist and school teacher from East London, a claimant of scholarship. We have shown his desire's with regards to him wanting to be a scholar. Over the years from his various posts on the different forums he has moved up the rank from brother Hussain Ahmed, to brother Abul Hasan, then to Sidi Abul Hasan then Dr Abul Hasan and now Shaikh Dr. Abul Hasan.
>
> He has been posting on various internet forums like Sunni Forum and Marifah. He has since debunked Sunni forum or they debunked him and hence has moved on to graze new pastures. Inadvertently he has been using his portal website of Sunni courses to disseminate some of his meagre writings.

Reply:

Indeed, it is not hidden that I have degrees related to Chemistry but where they got this claim of being a school teacher based in East London is beyond me. It looks like they have attempted to do a bit of detective work and some unknown person(s) have falsely conveyed this information to them. If they think their claim

is correct, they are challenged to bring evidence that I am a Science teacher and they can also go ahead and bring forth evidence from the Department of Education as well.

As for the titles they mentioned about this writer then once again what has this got to do with them? It seems like they are full of loathsome jealousy to say the least. These may have been given by other writers on forums etc, so what does this show except petty mindedness from these two detractors. Alhamdulillah, I have always used my real Kunya or actual name when posting on websites or some forums. Indeed, their "detective" – **Abu Turab Ali Rida Qadri** knows this all too well, even if he thinks I post with other pseudonyms with his usual tirade of conspiracy theories!

I may not have been posting on Sunniforum for several years but what evidence do they have that I have "debunked" them or they have done that with me?! Indeed, I have had cordial relations with its Amir, Mufti Husain Kadodia since those days and I am still in contact with him in groups we share via some social media applications that are downloaded onto mobile phones.

This is another one of their juvenile claims which has nothing of scholarly value to add to their work on the Abu Ayyub (ra) narration. As for using the Sunni Courses portal to disseminate my writings, then the last time I looked there was just one major article on it, and that is the piece on 20 rak'ats Taraweeh. Most of my writings are on darultahqiq.com. It seems that they love to make claims but find it extremely difficult to qualify their claims as they have a biased mentality in order to satisfy their ultra-egos!

Between page's 37 to 48 of their work filled with puerile prattle they introduced a highly spurious theory that I apparently post on various forums with multiple pseudonyms, and more to the point I apparently posted some remarks on their own blog using other pseudonyms for myself like Abu Zahra and Abu Maryam. Indeed, these brothers are known to me but as for the alleged evidence they provided of posting with different screen names on their own WordPress blog and apparently getting "caught" out, then the answer to that is very simple!

Indeed, Abu Zahra and Abu Maryam may have posted comments on their ahlulhadeeth blog but not through any coercion from me or others. If they had posted comments, then where are all of these comments? It is clear that these comments have been censored by those running their blog and they are unknown people whose reliability is in question as it has not been verified. **Even the main writings of Kamran Malik and Imran Masoom are put out using the kunyas: Abu Hibbaan and Abu Khuzaimah Ansaari! One wonders why do they hide their real names when they post their articles if they are on the truth? Why have they done this even with the Abu Ayyub al-Ansari (ra) piece?!**

The reader who has reached this far knows very well that Abu Hibbaan is none other than the convicted criminal known as Kamran Malik! Indeed, he has been proven to be a liar and fraudster by a British court with overwhelming evidence! He has also been exposed for deception and slander by his own Salafi sect brethren in Birmingham and elsewhere! Thus, it would not be surprising if this individual or other unknown persons linked to them have done a simple trick to try and frame Abu Zahra and Abu Maryam as posting on their blog with the same login details linked to the Internet protocol (IP) address etc.

If anyone was to post a comment on any public blog with say one username and one email address initially, and then moments later with another user name and

a different email address one would expect the administrators behind the blog to notice that they may have the same IP address. This is not rocket science. Once the admin has logged the two separate email addresses used by the two different usernames, anyone from those behind a blog who have admin privileges can now play a duplicitous fraud. If the admin wanted to, they could easily post some comments on their own blog using these two logged email addresses and two different user names from any computer in the world! This was the case using WordPress back in those days and that is the medium these two detractors initially posted their piece on the Abu Ayyub al-Ansari (ra) narration on. The two posts would be logged using one IP address if posted using just a computer or several if all networked using the same unique IP address! Hence, it is a simple strategy to frame those they despise and try and attempt to score the most cheap and childish points!

Even after they played this vile trick which led them to surmise that I am the actual one who posts under two other screen names given above, it seems like they were not internally satisfied with their own inane little theory, so they came off with another one when saying (on p. 45):

"There is a third possibility, that Abu Zahra is Abu Hasan's brother under the name of Sayf ad-Din Ahmed ibn Muhammad…"

As well as what they said on p. 52:

Lastly let us make it very clear, Abul Hasan Hussain Ahmed and the rest of his crew whoever they are, whether they are different people or the same, we will not stop writing and making our bayaan until you remain silent.

This just goes to show how they have nothing, but theories and a history of fraud is not just an accusation but a reality when it comes to Kamran Malik! Those who know me, and my family can tell the world that we are five full blood brothers, so these detractors can keep on making allegations and theories for they have no proof in their prattling claims. On the contrary their likes have been accused of posting under hidden screen names and this will be mentioned from their own brethren in creed below! It would not be surprising to also state that if they wanted to, they could Photoshop fake screen shots of alleged postings by myself on their fitna filled anti-Madhhabi website. This is sadly the age we live in where many charlatans are noted to manipulate pictures and release them via social media to mislead the masses.

Note also that in the past I received various emails from numerous individuals that I was totally unaware of and unfamiliar with due to never speaking to them via any means or seeing them pass in person. All the while holding good opinion (husn al-zann) as is our way. But certain people of a vindictive and loathsome nature have also attempted to impersonate me and put out false words in my name. Thus, it is not difficult to declare that some individual(s) has also had the audacity to set up counterfeit login details using my name on some online forums all in order to denigrate my name and reputation.

Some of these people are also debased cowards who write gibberish sprinkled in with ghiba (backbiting), namima (tale-bearing) and qadhf (slander) under anonymous screen names like 'Abdullah', and hide behind their computer screens, as they lack the simple manliness to come forth with their real identities and have a frank one on one discussion. This is how desperate and demeaning they have become in order to attempt a restriction of our articles and lectures which must be causing them to consternate with craven fear due to the masses

taking on board what we have maintained and disseminated with scholarly backing and clear proofs.

The one hiding behind the screen name ‘Abdullah’ was so trite in his twaddle talk that he also plagiarized sentences from my own writings to make it appear as though he was some sort of original and talented writer! Indeed, he was asked to provide all of his contact details on a blog that he posted on so that a face-to-face encounter could be set up between ourselves, but as is the hallmark of an impertinent impostor he failed on this basic request due to his spineless shenanigans being a frantic farce which could only fool the unintelligent one’s who are of a gullible nature.

He has also promoted the convicted fraudster Kamran Malik via scattering his joint work on the Abu Ayyub al-Ansari narration with Imran Masoom. He has also promoted the poor performing plagiarist, Abu Turab Ali Rida Qadri (as shown in our work on a narration from Malik al-Dar). Birds of a feather flock together as they say, and thus, it is expected that such swindlers cut from the same tainted cloth would sing from the same hymn sheet against my writings. We now know who the real Muftari is. It is the likes of the anonymous ‘Abdullah’ and those he sycophantly promoted. May Allah guide them all.

The two detractors being refuted thought they have the right to silence my writings also, as if they are the only ones who have the right to write and disseminate literature! Throughout their work they showed great superciliousness and immaturity that is more in concurrence with bullies in school playgrounds. This is their typical style as the following quote shows as mentioned by another faction of “Salafis”:

12. Their threatening, abusing the Salafees with terms such as, "We will deal with you!" – as one of them (Ajaz) left on the answering machine of Abu Khadeejah and in another call to the Bookstore to Abu Abdillaah Sohayl and Abu Hudhayfah Taariq. Allaahu Must'aan.[82]

As for what they dug up from a post on Multaqa Ahlalhdeeth[83], then one asks why they did not provide the actual URL where they took the screen shot from?! Could they not bring themselves to mention the title of that thread, and who was actually giving out an Ijaza?! Or why do they hide the fact that these **so called Salafis have been themselves listing their names on various threads on Multaqa Ahlalhdeeth to receive tabarruk based Ijaza's from non-Salafi Shaykhs?!** This is the way a lot of these so called contemporary Salafis have now managed to attain some type of Ijaza historically. They have received them from scholars who are openly known to follow a Sunni Madhhab and some definitely have links to Sufi tariqas as well. This fact deserves a separate article of its own. See later for proof of who Ibn Baz took ijaza from and his editing of a book by a well-known Deobandi Muhaddith of his age!

It is also clear that these two detractors could not even understand basic Arabic when they posted a screen shot with a list of names! On the screen shot the following persons name was listed for the receiving of a type of Ijaza: معروف أحمد اللندني

[82] See p. 33 of the *"Advice and Guidance to the 4 of Alum Rock & Their Associates And an Explanation of Their Opposition to the Usool (Fundamentals) of Ahl us-Sunnah Concerning Ijtimaa' (Uniting), Ikhtilaaf (Differing) and Tafarruq (Splitting)*."

[83] This forum has aso been taken off line for some years now.

The name being: “Ma’ruf Ahmed al-Londoni” which they translated to mean: **“The Well known Ahmed al-Londonee”**

Their imprudence became apparent because that is the person’s real name and it does not mean that this is also myself once again. Nor do I go around trying to seek fame and recognition as some sort of “scholar” as they once again falsely assumed through their decrepit scheming and sheer lying in order to demean my status in the eyes of their readers. This fact will be revisited when they claimed I called myself a scholar on sunniforum.com

It is interesting to note that their “detective” and ‘adviser”, Abu Turab Ali Rida Qadri, was himself caught posting under different screen names on sunniforum.com, as was Abu Alqama Ali Hassan Khan.

Here is proof that Ali Rida Qadri was caught out on sunniforum.com:

This is what Ali Rida Qadri stated with his usual clap trap filled broken record of lies with no proofs:

28-10-2011, 07:59 PM #58

sunnipress

Junior Member

Join Date: Mar 2011

Gender: BROTHER

Madhhab: Maliki

Posts: 14

Re: Question Regarding Abu Yusuf Riyadh ul Haq

to find out more about Abul Hasan Hussain Ahmad (or is it Hussain Sayf Ahmad Karim Abdullah) the author of Hasan Ali Saqqaf's articles against al-Albani.http://www.sunniforum.com/forum/show...l=1#post686870

Abul Hasan Hussain Ahmad we contacted you via email for a meeting but you never responded. If you are on truth what are you scared of ? Let us have a debate or discussion . But you have to stop your silly games of posting under dozen names and posting on wahhabi/salafi forums begging them for ijazas then coming to english forums to distort and slander them.

Brothers and Sisters, this person is pseudo-scholar and dubious person who takes research from Arabic forums and translates bit and pieces and claims this his own research. This can see from his posts on Multaqa Ahl Hadeeth and then coming here and there posting it on english. Few brothers have emailed us archive of Kabbani forum where this guy used to post as Abul Hasan and we know him and Karim Abdullah and the resemblance about the claims on Ibanah. We have those articles.

Abu Turab Ali Rida Hanafi Qadri Mujadaddi (silsilah aliyyah imamiyah)
Sunnipress

Quote of the above:

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sunnipress

Junior Member

Join Date

Mar 2011

Gender

BROTHER

Madhhab

Maliki

Posts

14

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Abu Turab Ali Rida Hanafi Qadri Mujadaddi (silsilah aliyyah imamiyah)
Sunnipress

It is clear from the above that Ali Rida signed in using the username: "sunnipress' and that sign in name mentioned he was a Maliki in Madhhab! Ali Rida signed himself off as a Hanafi. It is obvious that he forgot he was signed in using a different username rather than his usual username: **"arqadri".** Hence, he was

exposed by the poster with the screen name" "Sunni Muslim" who is actually Abu Zahra (as mentioned above) as he admitted.[84]

Quote from the above URL where sunnipress was exposed by "Sunni Muslim":

> I see, now you've logged in as sunnipress and admitted you are the queer Qadri. There is now little doubt that it is you who also posts here as Abul Hussain - as both screen names have the same nonsense to say here. Anyway, you've been nicely exposed here and more to come of your reality, bi-iznilla: http://www.sunniforum.com/forum/show...l=1#post686894

Then another one of our brothers who is also one of my students exposed Ali Rida (his words are in yellow below) further by saying:

> Hmmm... What's this we have here eh?
>
> Originally Posted by **sunnipress**
>
> Abu Turab Ali Rida Hanafi Qadri Mujadaddi (silsilah aliyyah imamiyah)
>
> Sunnipress
>
> Why is it that you signed off as Hanafi in this post, but in your information box it says Maliki? It looks like you've punched yourself in the face here.

[84] See this diabolical forum post no. 18, where AR Qadri was refuted for his usual digressory shenanigans) which is an excuse for the Way of the Salaf: http://forums.islamicawakening.com/f15/tafweedh-madhhab-salaf-shaykh-sayf-ibn-ali-52598/index2.html

Let me guess; you accidentally clicked on Maliki, but somehow didn't realise that since March 2011. Since when were you; Ali Rida Qadri a Maliki?

This is the first time I've seen anywhere you claiming to be a Maliki, haven't you always claimed to be a Hanafi?
More deception?

If you are on truth what are you scared of ? Let us have a debate or discussion .

I think someone already mentioned that Shaykh Abul Hasan doesn't post on here anymore, as far as I can tell, it seems like his last post was over 5 years ago.

If you want to debate him, why don't you go on to Marifah[85] and try debate with 'manners' and 'etiquettes' (that's if you've heard of such things), or are you worried he'll put you to shame, & then you'll get banned for using foul & abusive language? Hmmm... I...?

Anyway, to me & I'm guessing to many others on here too, it seems like *you're* the one who's scared to debate him.

StudentOfTheDeen

http://studentofthedeen.wordpress.com/

Excellent site on The Reality of ibn Taymiyya

http://taymiyyun.wordpress.com/

[85] This forum has also been closed down for some years now.

On the next page, URL:
http://www.sunniforum.com/forum/showthread.php?79121-Question-Regarding-Abu-Yusuf-Riyadh-ul-Haq/page7

"Sunni Muslim" added:

That is a clear cut proof that Qadri is a big deceiver! He forgot he signed in as a Maliki on this forum - and he is now telling us he is a Hanafi. Fact is - he always claimed to be a Hanafi even on the days he used to post on ahya . org - LOL!

That was the last post in that thread and Ali Rida failed to respond when he was caught using at least 2 user names, viz: "sunnipress", "arqadri" and a third user name sounds like him also in terms of writing style and points made, namely: "Abul Hussain."

There was also another URL where more of the false claims of Ali Rida Qadri were exposed. URL:

http://www.sunniforum.com/forum/showthread.php?79555-Abul-Hasan-al-Ash-ari-Ibn-Kullab-amp-the-Ibana-Shaykh-Dr.-Abul-Hasan-Hussain-Ahmed&p=686894&viewfull=1#post686894

"Sunnipress" was once again posting under the name of Ali Rida Qadri. See post no. 22

After being exposed, it is likely that "Sunnipress", who is Ali Rida Qadri, decided to post under the screen name "Abul Hussain". See post no. 24. He was

thoroughly exposed under post no. 25 by "Sunni Muslim" as follows (yellow represents the words of Ali Rida=Sunnipress):

Originally Posted by **sunnipress**

interesting how this thread is going about.

Abul Hasan Hussain Ahmad who posts under several screen names and usernames was caught red handed on Salafi - Wahahbi forum seeking Ijazas from wahhabis & salafis.

O really! **And how many screen names do you post on here and there**? If you people really contacted Shaykh Abul Hasan - then your should be able to provide us his REAL email address directly. Sounds like the pseudo-Salafis are so desperate that they will actually go ahead and set up people. Meaning - they will go to great lengths of setting up user names on ajeeb sites like Multaqa Ahlul Hadeeth on behalf of others without their actual knowledge and approval... Then, they pretend to post under the name of the original person so that a few days later they can come out and say stupid and childish things like Mr. X who attacks Wahhabi's and ibn Taymiyya day and night has now been "exposed" as one who comes on and attempts to take Ijaza's off our own Wahhabi Masters!

IT IS WELL KNOWN THAT Dr. Abul Hasan has no Shuyukh in Ijaza from Wahhabiyya and even if he did - can you not show us all here all the times the Wahhabi's took Ijaza from Sufi's and Ashari's?! Let's see the links on the Multaqa Ahlul Hadeeth for the latter.

This is one absurd post by some person calling himself Abul Hajjaj Allawi... Sounds like you -

"Sunnipress" or Ali Rida Qadri know far more than you guys are prepared to admit because its known that Dr Abul Hasan has exposed and humiliated your likes years ago and you have never been able to refute him thoroughly even after he left this forum and started to only debate on marifah.net. One only has to look at the quality of his research issued on the latter forum, especially his work on Taraweeh that is unique and outstanding till this day.

The cursed innovators will try every damn trick under the book to try and attempt the downfall of their opponent(s) - by Hook or Crook.

So who is 'Karim Abdullah"... Another lie that was exposed on your own foul websites. Let us have a look at Abu Turab Ali Rida Qadri (aka - Abul Hussain the one who is not man enough to admit he is the Qadri):

(Remove the words dot - with a proper . to get the link working):

http://www.siratemustaqeem(dot)com/p...6&t=645&p=2240

Look here carefully:

http://www.siratemustaqeem(dot)com/p...bdullah#p11624

'Karim Abdullah" is said to have taken Ijaza from Shaykh Yasin al Fadani, but Dr. Abul Hasan addressed the deceiving Qadri by saying he never took Ijaza from al-Fadani:

Let us have a look at this old thread:

http://www.sunniforum.com/forum/show...ghlight=Fadani

Quote exposing the lies of Qadri and now "sunnipress" (who is linked to Qadri as we can see from their history here):

Qadri said:

Fri Oct 22, 2004 11:47 am Post subject:

----

as salaamu 'alaikum,

The person "Abul Hasan" is a person of tabdi. He claims to have ijaza from Shaykh Muhammad Yasin Faddani which is strange because as far Shaykh Muhammad Yasin is concerned he kept a distance from anti-ahl al-hadeeth.

Dr Abul Hasan replied:

Question: Where did I say this? And, if the Shaykh kept his distance from anti-Ahlal-Hadith types, then maybe you can confirm or deny that the following were recipients of various types of Ijaza from him:

1) Shaykh Abdal Fattah Abu Ghudda
2) Sayyid Muhammad Alawi al-Maliki

3) Shaykh Mahmud Saeed Mamduh

4) Shaykh Muhammad Muti'i al-Hafiz al-Dimashqi

5) Shaykh Muhammad Riyad al-Malih al-Dimashqi

6) Mufti Muhammad Taqi al-Uthmani al-Karachi

7) Shaykh of the Ahbash: Abdullah al-Harari al-Beiruti

8) Sayyid Abdal Aziz al-Ghumari

and the hated figure: Sayyid Hasan Ali al-Saqqaf...

Tell me, if these are from Ahlul Hadith or not. If not then eat your words.

How is it that you can call for a debate when your language is full of heavy aggression, puerile hatred and unscholarly research and deductions?! I post things here and you respond with aggressive headings like:

.....

There is more in that last link showing who are the real deceivers who post under many bogus screen names in order to deceive the masses.

May Allah guide them.

After this, "Abul Hussain" posted under no. 28 and as said above he is a replica of the style of writing used by Ali Rida Qadri=Sunnpress. "Abul Hussain" was completely shredded by "Sunni Muslim" under post no. 29 as follows (what is in yellow are the words of "Abul Hussain"):

Originally Posted by **abul_hussain**

I find it really funny, when you get exposed about Multaqa Ahl hadeeth then you come up here with more childish baby stories like salafis would sign up on Multaqa Ahl al-Hadith Forum under the name of pseudo scholar and enemy of Ibn Taymiyyah -- Abul Hasan Hussain Ahmad and beg wahhabis/salafis for ijaza !! Why ask ijazas for you, and your wife and your son as you wrote on Multaqa. They could have written something else. what is the motive or benefit in posting under your name and seeking ijaza from wahhabis/salafis ? makes no sense of your baby childish defense to circumvent the reality and truth. the brother could work as a good comedian with such stories.

and remember the email address signed up for registration abulhasan1390 @ ; make up another baby childish story that his email was hijacked by them as well...

http://bit.ly/vy84mx

http://bit.ly/rOAJZx

http://bit.ly/rxEnc7

Let us break this down stage by stage and see who the fools really are. First of all you said above in your broken English: "First 10 days of Dhil Hijjah are suppose to be very sacred so I will not write much.."

Thus, you have shown no fear and continued to slander Dr. Abul Hasan, hafizahullah. May he attain a higher rank with every slander you put out against him, even on these holy days. Amin.

You mentioned an email address - abulhasan1390 - How did you know he signed up with that email address as you claimed on registration?! What proof do you have he apparently registered on there with such an email? I too have his real email but it is not what you claimed.

You can get his real email via sunnicourses.com. Also, how did Allawi work out links to sunniforum - if some Wahhabi's were not informing him the status of Dr Abul Hasan?! Another big challenge:

WHERE DID SHAYKH ABUL HASAN HIMSELF SAY THAT HE TOOK 2500 IJAZAT AS ALLAWI THE KADHHAB CLAIMED ON THE MULTAQA?! BRING US THE EVIDENCE.

Secondly, the 1st and 3rd link you gave are dead - so why are you spreading links that lead to a dead end?! It just shows how desperate you have become in trying to expose Dr. Abul Hasan that you are prepared to deceive people here by spreading dead links which only expose your own folly.

As for the 2nd link - the person signed up as "Hussain Ahmed al-Londoni" - What evidence is there that this is Dr. Abul Hasan? You can ask him directly on marifah . net - because having done a bit of research it seems like you also have an account on the latter forum using the screen name - Abul Hussain also... Are you going to deny that as well? Plus, the point you are really AR Qadri - the so called Sufi, pretending to be a Deobandi here, but his own Bahrul Ulum used to do Mawlid...Are you telling us that Muallimi the Wahhabi was taking Ijaza himself from people who did Mawlid?! Why don't you make a big deal of this fact then?! Your hypocrisy is too clear!

Thirdly, the thread on Multaqa Ahlul Hadeeth is about listing one's name if one wishes Ijaza from Ahmed and Muhammad - the sons of Shaykh Abu Bakr al-Habashi... NOW, we have got you. Who said they are innovating Wahhabi's?! Bring me the proof they are Wahhabiyya and Anti-Ash'ari.

Did they say on the Multaqa that no anti-Wahhabi's are allowed to take Ijaza via their forum? Did they tell you that these Habashi Shuyukh are pure Wahhabi's - so only Wahhabi's are allowed to list their names for Ijaza?!

Your mate on the Multaqa - Abul Hajjaj al-Allawi himself listed who these two sons took Ijaza from. See his post here: http://www.qeraatacademy.com/vb/show...p?t=918&page=1

Now look at that list from Allawi:

الشيخ أبو بكر بن سالم البار الدليل صـ 21 .

2.37 الشيخ أحمد بن حسن زهر الليالي الدليل صـ

3.54 الشيخ الحبيب أحمد بن عمر البار الدليل صـ

4.129 الشيخ محمد عبد الباقي الأنصاري الدليل

قلت وقد سمع منه شيخنا الحديث المسلسل بالمحبة وهو في (المناهل السلسلة لعبد الباقي صـ 24) وعبد الباقي توفي 1367

5.170 الشيخ عبد الحي الكتاني الدليل

6.184 الحبيب عبد الرحمن بن حسن الحبشي الدليل

7.187 الشيخ عبد القادر بن توفيق الشلبي الدليل

8.193 الشيخ عبد القادر بن محمد السقاف الدليل

9.203 الحبيب عبد الله بن طاهر الهدار الحداد الدليل

10.225 الشيخ عبد الله محمد غازي الهندي الدليل

11.228 الحبيب عبد الله بن محمد هارون الدليل

12.267 الحبيب علوي بن طاهر الحداد الدليل

13.270 الحبيب علوي بن عبد الله العيدرس الدليل

14.278 الحبيب علي بن عبد الرحمن الحبشي الدليل

15.309 الحبيب عمر بن أحمد بن سميط الدليل

16.326 الشيخ عمر حمدان المحرسي الدليل 322و

قلت وق سمع منه الحديث المسلسل بالأولية وهو ابن ست سنوات كما أخبرني بذلك وعمر حمدان توفي 1368

17.336 الحبيب عيدروس بن سالم البار الدليل

18.350 الحبيب محمد بن عبد الله العيدروس الدليل

19.355 الحبيب محمد بن عبد الله بن سميط الدليل

20.372 الحبيب محمد بن هادي السقاف الدليل

21.392 الشيخ مصطفى بن أحمد المحضار الدليل

22.397 السيد محمد مكي الكتاني الدليل

وهؤلاء شيوخه الذين استجاز لهم والده ولهم تراجم في الدليل المشير بالصفحة المشار إليها

وقد استجاز لنفسه من:

23.السيد عبد الله الغماري

24.الحبيب محمد بن أحمد الشاطري

25.الشيخ الفاداني.

26.الحبيب أحمد بن علوي الحبشي

27.الشيخ محمد خليل بن عبد القادر طيبة

Are you telling me that if Ahmed and Muhammad al-Habashi are two Wahhabi's as is their father, then why would they take Ijaza directly or via their fathers wasita from the likes of - Sayyid Abdullah al-Ghumari (known as anti-Wahhabi and very pro-Sufi)? Or how about Shaykh Yasin al Fadani - another Sufi (proof available) - who we have seen sitting alongside - Abdullah Ghumari, Abdal Fattah Abu Ghudda - and their common linked student - Hasan Saqqaf (picture available).. Or why would they take Ijaza from Shaykh Makki al Kattani - another Sufi whose well known students include - Sh. Ibrahim al-Yaqoubi and his son Sh. Muhammad al-Yaqoubi (who someone said you also have a problem with and he is a well-known Sufi, anti-Wahhabi). Or how

about Sh. Abdal Qadir Saqqaf - another big time Sufi who lived and died in Jedda not so long ago - and he was close to Sayyid Muhammad ibn Alawi al-Maliki (Sufi, Ash'ari)... And who are all these Haba'ib they took Ijaza from ? Wahhabi's or Sufi's?! Also, Sh. Abdal Hayy al-Kattani - who was also a Sufi (and see what he mentioned about ibn Taymiyya in his famous Fihris). The latter was also one who gave Ijaza to the likes of - some of the Ghumari's, Fadani, Abu Ghudda, Hussain Useiran etc - none of whom are known as Wahhabiyya.

Moving onto the father now - Shaykh Abu Bakr al-Habashi (d. 1374 AH). Was he another raving Wahhabi?! Your mate Allawi mentioned the Shaykhs Thabat in the above link - الدليل المشير إلى فلك أسانيد الاتصال بالحبيب البشير

This is who Shaykh Abu Bakr was: http://www.alhejazi.net/aalam/114801.htm

Look at the last link and see who also wrote the biography of Shaykh Abu Bakr in footnote 1 it says:

(1) أبو سليمان، محمود سعيد. تشنيف الأسماع، ص 26. ترجمة وافية من قبل السيد أحمد بن أبي بكر الحبشي سنة 1416هـ. الزركلي، غازي، عبدالله بن محمد، نثر الدرر بتذييل نظم الدرر، ص 23. الفاداني، محمد ياسين، قرة العين .25خير الدين، الأعلام، جـ2، ص 62، الطبعة الرابعة. عبد الجبار، عمر، سير وتراجم، ص في أسانيد مشايخي من أعلام الحرمين، جـ1، ص15. البلادي، عاتق بن غيث، نشر الرياحين في تاريخ البلد الأمين، جـ1، ص 16. زيدان، محمد حسين، جريدة الندوة، العدد 8456، في 22/4/1407هـ

Yes, it is Mahmud Sa'id Mamdooh - the open enemy of Wahhabiyya and pro-Sufi/Ash'ari - student of some of the Ghumari's, of Abu Ghudda and al-Fadani... So tell us now and ask your mate Allawi also:

ARE AHMED and MUHAMMAD - the sons of Shaykh - ABU BAKR AL-HABASHI:

REALLY WAHHABI's?!

If so, then prove it from their pens or recorded evidence... We'll give you till Eid to prove this conclusively or you stand found guilty as a lying deceiver on this matter that they are Wahhabi's and Dr Abul Hasan was asking Ijaza off so called Wahhabiyya. Rather, it was these damned innovators who were asking for Ijaza from known people who are not known as Anti-Ashari or anti-Sufi. Go back to the Multaqa and show me how many Shuyukh gave Ijaza via that forum to Wahhabi's and if these Shuyukh themselves were Wahhabi's or not?! This is a challenge that your wahhabi mates will fail as many of them are not Wahhabi Shuyukh at all..

Originally Posted by **Ali Rida Qadri**

Who told you PARTY B is the majority ? is it another habashi - saqqaf KHallal type of slander ? So, using same methodology of majority, if majority of barelwi scholars say Deobandis are kaafir then would your buddy with tons of ijaza follow the majority of barelwis ? if majority of present day scholars endorse another tons of ijaza scholar: Tahir al-Qadri al-Padri would Abul Hasan also endorse him.

Stick to the topic and leave off Ahbash, Tahir and the Barelwis in this matter. You need to go and get us all a list of all the historical quotes on Ibn Taymiyya and then show us all in a scholarly manner that the minority were against ibn Taymiyya or its opposite. Don't think you can fool us who can do a bit of simple research.

Originally Posted by **Qadri**

So, childish and shallow arguments. You people need to really study Islam before making all those bogus claims.

what makes you so sure PARTY B is accurate, remember your dummy and bogus claim that Badr al-Din Ayni / Mullah Ali Qari did not fully investigate regarding Ibn Taymiyyah, why don't you apply same assumption/standards on PARTY B ? No, you cannot because your hatred of Ibn Taymiyyah has blinded you. Muhammad bin Abdul Barr as-Subki said, "by Allah no one hates ibn Taymiyyah except for an ignoramus or the possessor of desires which have diverted him from the truth after he has come to know it."

Read the last challenge again. What makes you so sure that al-Ayni and Al-Qari had access to all the controversial passages from ibn Taymiyya? Bring us proof. No scholar immediately after ibn Taymiyya can say he read everything from Ibn Taymiyya as he surely did not see all of his works. Simple as that. If you deny it then quote someone saying he read all of ibn Taymiyya's words. Even al-Dhahabi disagreed with Ibn Taymiyya on some matters. Also, the words of Muhammad al-Subki are not a Hujja, because it is known that more well-known Subki's whose fame is far greater than the forgotten Muhammad ibn Abdul Barr have said and written more against ibn Taymiyya and knew him better, and these are Taqi al-Din and Taj al-Din - al-Subki.

Jarh mufassar takes precedence over general Ta'dil!

It is patently clear that Ali al-Qari did not have the same aqeeda as Ibn Taymiyya even on Istiwa - and you should be shouting the word jahmi for him now. But because you are a double dealer - you are finding it very hard to admit that Ali al-Qari allowed ta'wil of Istiwa - which is the way of the Jahmiyya to the likes of Ibn Taymiyya. Come now, be a man and tell us the ruling on Al-Qari for saying Istiwa can mean Istila.. Can't do it -

then get your buddies at asharis . com to do it for you!!

Same with al-Ayni - he promoted Tabarruk and quoted how Ibn Taymiyya found it strange that even Imam Ahmed ibn Hanbal allowed it.. These are fiqhi matters but your anti-Ashari/Wahhabi mates think of it as a form of Shirk or bid'a now... Hence, they've made it into a aqeeda matter.. Or do you approve of taking the shirt of a Wali, washing it and drinking the water left over as Ibn Hanbal did with al-Shafi'i - or is it Bid'a and Shirk to you and the Taymiyyans of today?!

Originally Posted by **Qadri**

Ala al-Din Bukhari also did takfir of Muhiy al-Din ibn Arabi (the sufi) ; Why are you silent scholar with tons of ijaza what Sakhawi has to say endorsement / tacit approval of the words of Izz al-Din al-Kinani regarding Asharis/ ibn al-Subki

'and likewise Allah did not raise the heads of the Muattila (negators of attributes of Allah) " he (ibn al-Subki) is a man having little manners, lack of scholarly integrity, ignorant of Ahl as-Sunnah and their ranks.'"

As usual your broken English makes no real sense. You can not even quote properly nor its context. Indeed, another one you hate - GF Haddad has dealt with that passage years ago here:http://www.livingislam.org/n/slfm_e.html

Quote:

The passage in question in al-Tawbikh (p. 56-57 of the Dar al-Kitab al-`Arabi ed.) is about criticism by Ibn al-Subki of his teacher al-Dhahabi, not Ibn Taymiyya. It is inside a series of excerpts from Ibn al-Subki's Tabaqat. Al-Sakhawi considers that Ibn al-Subki exaggerated in his criticism of al-Dhahabi and cites al-`Izz al-Kinani's violent comments to show the counter-effect of those exaggerations. This never means that he approved of - even less endorsed - al-Kinani's

comments! Ibn al-Subki may have gone too far against al-Dhahabi, but he is unanimously respected, especially in the Shafi`i madhhab. To call him ignorant or a mu`attil is itself a mark of ignorance and disrespect that does not speak well for the accuser. Similarly, al-Sakhawi does not approve of all of Ibn al-Subki's criticism of al-Dhahabi or the excessive, sweeping barb against the Hanbalis ("Did any Hanbali ever merit to raise his head?...") at which al-Kinani rightly took offence, but al-Sakhawi did approve of some of it as he states further down (p. 76): "He [Ibn al-Subki] went too far in his anti-Hanbali fanaticism as I showed before... although I do not exonerate al-Dhahabi from some of the charges he brought against him." Al-Sakhawi probably quotes Ibn al-Subki as a historian more than anyone else in al-Tawbikh - a book written in praise of history and historians. WAllahu a`lam.

Why not mention that Taqi al Din al Subki refuted ibn Taymiyya and even al Dhahabi praised the rank of Taqi al Din as a major scholar. Can you even tell us if al-Dhahabi praised Taj al-Din or not? If he did - then why would he knowing he was anti-Taymiyyan?!

This is what someone posted on the Arabic Multaqa once:

ماذا تقولون في الذهبي والمزي أليسا هما من الذين تعتمدون عليهم؟
فهذا الحافظ الجمال الدين المزي والحافظ الذهبي قد قرءا على تقي الدين السبكي
وروى عنه الذهبي في معجمه كما قال صلاح الدين الصفدي في أعيان العصر
وأعوان النصر ونقل أن الذهبي قال عن السبكي: ما صعد هذا المنبر ـ أي منبر
الجامع الأموي بدمشق ـ بعد ابن عبد السلام أعظمَ منه. ونظم في ذلك الذهبي:

ليهنَ المنبرُ الأمَوِيُّ لمّا علاه الحاكمُ البرُّ التقيّ

شيوخُ العصرِ أحفظهم جميعًا وأخطَبُهم وأقضاهُم عليٌّ

Originally Posted by **Qadri**

if Abul Hasan Hussain Ahmad (advertising ijazas for sales and marketing) thinks IT Taymiyyah is innovator/heretic then I think the same of Abul Hasan Hussain Ahmad because we have imam of hanafis and muhadith and muhaqiq like Hafiz Badr al-Din Ayni al-Hanafi (the hanafi Muhadith) said about Shaykh al-Islam Ibn Taymiyyah : Badr al-Din Ayni (d. 855 AH) wrote in the endorsement of ar-Radd al-Waafir of ibn Nasir[86] ad-Din al-Dimashqi (d.842 AH), "" Whoever says ibn Taymiyyah is a kaafir then he is in reality himself a kaafir, **and the one who accuses him of heresy is himself a heretic. How is this possible when his works are widely available and there is no hint of deviation or dissension contained therein**"

But if Abul Hasan Hussain Ahmad and his team or his buddies posting here under dozen names to create confusion and to exonerate their fake muhaqiq cut-n-paste from arabic forums habashi style, comes with the claim,:
NO, Badr Din ayni did not know anything about Ibn taymiyyah or did not research fully, then the same standard can be applied on Abul Hasan Hussain Ahmad, and keeping in mind his past slander and blunders on numerous issues like Khallal, Mizzi ....

What standards does he have in choosing between Sakhawi over Ayni ? Sakhawi is not even Hanafi ?
I could understand Ala al-Din Bukhari over Badr al-Din Ayni but Sakhawi ?
No standards, just pure hawa.

[86] See later for what he quoted about Fatima (ra) and his view on visitation of the grave of the Prophet (sallallahu alaihi wa sallam)

I've already addressed the points about al-Ayni so there is no need to repeat it again. It does not matter if one quotes a Hanafi or a Shafi'i, but here we are talking about the deviation of ibn Taymiyya, so any credible source who knew the works of Ibn Taymiyya and knew the words of the scholars against him is sufficient, and Sakhawi knew that the Ulama didn't take Ibn Taymiyya as a Hujja or even Ibn Hazm for that matter on most matters uptil his day. Also Dr Abul Hasan does not market Ijazat - so that is another lie from your pen alone. Nor does he have 2500 as the lying Allawi claimed.

And where has Dr Abul Hasan blundered on Mizzi - when your buddy Harris Hammam was exposed for deceiving and mistranslating on the Mizzi[87] affair?! As for the Khallal issue - the Shaykh made Ruju - and this shows his humility - where as your arrogant mates had no humility at islamic awakening.com when they were dealt a crushing blow on the Mizzi affair. Double standards as usual. Don't forget the other articles by Dr Abul Hasan smashing other wahhabi's at Multaqa ahlul Hadeeth (english forum) that they could not refute him till this day.

As for your new attacks on Abdullah Hamid - then i will leave off here as he is not known to me personally.

Hadakumullah.

Then in the final thread in the URL:

[87] See here for this issue pertaining to Hafiz al-Mizzi: https://www.darultahqiq.com/imam-al-mizzi-brief-incarceration-khalq-afal-al-ibad-imam-al-bukhari/
Direct download link for the pdf – https://ia801208.us.archive.org/17/items/ImamAl-mizziHisBriefIncarcerationAndTheKhalqOfImamAl-bukhari/ImamAlMizziHisBriefIncarcerationAndTheKhalqOfImamAlBukhari.pdf

http://www.sunniforum.com/forum/showthread.php?79555-Abul-Hasan-al-Ash-ari-Ibn-Kullab-amp-the-Ibana-Shaykh-Dr-Abul-Hasan-Hussain-Ahmed/page4

Post no. 34 (And it seems likely that Qadri was posting as “Abul Hussain”):

Originally Posted by **abul_hussain**

are you done boy or you have more ? i am reading. it is irony that you say i am slandering you Abul Hasan Hussain Ahmad or your shaykh (or the deception continues) but it is not irony that you / your shaykh is slandering Ibn Taymiyyah ?

May Allah guide you if you are going for Hajj..

You've lied and slandered enough with lots of digression that need no answers from me. First get Abul Hajaj Allawi to show you and admit that Ahmed and Muhammad - the sons of Abu Bakr al-Habashi are not Wahhabi's.. Second, proove where Dr Abul Hasan ever said that he has more than 2500 Ijazat... What a strange person your mate Allawi is - taking Ijaza from the biggest barelwi descendant in India - Akhtar Raza Khan..

What desperation these Wahhabi's have in gaining Ijaza from any Tom, d i c k and Harry.. This is what is commercialisation. Your are a pretender to the Hanafi Madhhab who is really the queer Qadri - who was caught red handed today by another brother exposing you as one who logged in with another user name - Sunnipress - who claimed to be a Maliki as can be seen on his registration details - but then he posted under the name of Abu Turab Ali Rida Qadri HANAFI - linked to some majhul Sufi Tariqa...

http://www.sunniforum.com/forum/show...l=1#post687097

http://www.sunniforum.com/forum/show...h-ul-Haq/page7

Well well, its also clear that Wahhabi's like Muallimi were also taking Ijaza from Sufi's who did Mawlid - like your Bahrul Ulum - who looks like some Barelwi Master as the picture demonstrates on the link you gave earlier.... It's you who has behaved like a little child who seems to spend day and night on forums and has no real life...

Make sure you do extra Ibada and Tawba in Arafat so that your vile ways are purified.

Instead of focusing on the academic issues they have had to resort to cooking up theories and stratagems that could possibly lead to dishonouring this writer as some sort of contriving fraudster. Indeed, they have failed in their mission to do this, for once they released their work on the narration from Abu Ayyub al-Ansari (ra) in 2013, and they know very well that Allah humiliated them both! Allah humiliated Kamran Malik for his major fraud of money and Imran Masoom was humiliated for his attachment to the fraudster Kamran Malik whose crimes were under investigation since around 2010, until he was finally sealed with his fate in prison back in February 2014. On top of this, Imran Masoom was humiliated and exposed by Dr. Wasiullah Abbas from the same Salafi sect as them both.

This is the reality of the affair and their companions they thanked on p. 59 of their work (on Abu Ayyub al-Ansari) like Abu Alqama Ali Hassan Khan and Abu Turab Ali Rida Qadri also know that extremely well but have decided that the

open knowledge of Kamran Malik's conviction for major fraud should be kept out of any form of comment. This too is an open humiliation of these latter two claimants to the real Salafi way. The anonymous coward using the screen name 'Abdullah' also knew all of this and like a typical charlatan he has maintained crass silence over these facts.

Had this writer been convicted with the same crime that Kamran Malik had been exposed for, then it is almost certain that all of these pseudo-Salafi brethren would have been publicizing it on various forums and websites as some sort of victory chant until the cows came home. But indeed, the opposite is the reality, and the chickens have come home to roost for Kamran Malik and on a secondary level for his advocates! Indeed, it would not surprise me based on what was seen on Multaqa Ahlalhdeeth that the one who initially propounded the spurious theory of my alleged posting with pseudonyms was the curiously crass Ali Rida Qadri. He was shown to be a thoroughly dishonest individual in our earlier writings as follows:

In an article entitled: **THE CASE OF THE CURIOUSLY CRASS QADRI, HIS CLAIMS ON SOME ISSUES, AND THE AYNAYN ISSUE ASCRIBED TO IMAM IBN AL-JAWZI** [88]

One may read facts about Ali Rida Qadri, some of his associates in creed, and his own claims on some creedal issues, as summarised below:

1) His slander against this writer and his one-time apology via email
2) His admiration for Ahmed al-Ghumari
3) Points about Imam al-Dhahabi from Imams - Ibn al-Subki and al-Ala'i

[88] See it here - http://www.darultahqiq.com/the-case-of-the-curious-qadri-and-the-aynayn-issue-2/

4) Ahmed al-Ghumari and Albani

5) Claims that Rabi Madkhali ("Salafi") apparently slandered the Sahaba

6) Claims that Abul Hasan al-Ma'ribi ("Salafi" student of Muqbil ibn Hadi) slandered some of the Sahaba (raa)

7) Claims that Ubayd al-Jabiri ("Salafi" authority for spubs.com/salafitalk.net) slandered the Sahabi - Ka'b ibn Malik (ra)

8) Qadri and his claims regarding Aqawil al Thiqat of Shaykh Mari'i al-Karmi al-Hanbali

9) Qadri and Sh. Shu'ayb al-Arna'ut

10) Ibn Taymiyya and his slander of some of the Sahaba

11) Ibn Rajab al-Hanbali and his Ruju (retraction) from the Taymiyyan way

12) Qadri and his claim that Imam Ibn al Jawzi apparently said that there is no difference of opinion that Allah has "Aynayn" ("Two Eyes")

13) Historical record between us and Qadri and some of his associates

14) What spubs.com say about Abuz Zubair - of the IA forum

15) The abuses of the likes of - al-Ghuzayli, Abu Khuzaima and Abu Hibban and a majhul from Toronto

As well as the following articles:
Alusi Misquoting Imam al-Munawi on Ibn Taymiyya[89]
Imam al-Qurtubi and the Claims of a Pseudo-Athari[90]
The Blazing Star in Defence of a Narration from Malik al-Dar[91]

Qadri is also one who advocated 8 rak'ats Taraweeh on behalf of Kamran Malik and Imran Masoom, and he claims to be a follower of the Hanafi School!

[89] https://www.darultahqiq.com/alusi-misquoting-imam-al-munawi-on-ibn-taymiyya/

[90] https://www.darultahqiq.com/imam-al-qurtubi-and-the-claims-of-a-pseudo-athari/

[91] https://www.darultahqiq.com/the-blazing-star-in-defence-of-a-narration-from-malik-al-dar/

This person and his own academic fraud will be revisited further down for he is a partner in crime alongside Imran Masoom and Kamran Malik when it comes to academic fraud which boiled down to intellectual plagiarism. This matter has been raised as they accused this writer of the same and this will be shown to be the opposite in this work, as it has also been done in the above named work on the narration from **Malik al-Dar**.[92] All praise belongs to Allah, for justice and truth is rare and its opponents have been exposed to date despite their following my writings for well over a decade now as they mentioned on p. 48.

[92] https://www.darultahqiq.com/the-blazing-star-in-defence-of-a-narration-from-malik-al-dar/

SALAFIS ARE ALSO KNOWN TO USE FAKE SCREEN NAMES AS THEY KNOW ALL TOO WELL

The likes of Kamran Malik and Imran Masoom are nothing but a small band of immature young men. They have been exposed by their own kind for secretly recording other people! This is their reality and naturally they find it hard to admit this as it would unveil their veracity in dealing with their fellow Salafi brethren. They have shown themselves to be individuals who are ready and willing to entrap and attempt to plant incriminating pseudo-evidence against not only this writer but their own fellow sect members. This is what was stated about them:

"21. They claimed that there are splits [between the Salafees] in Birmingham (meaning between them and Spubs). This was narrated by Haaroon Ar-Rasheed and Dhul-fikaar. Whereas in reality they are no more than four or five individuals with them who are known with jahl and isti'jaal and the foolishness of youth, who separated away from the brothers on account of not realising their own limitations and their working to save their own faces, after they made many serious blunders.

22. It is established through various routes and self-admissions that both Abdul-Qadir and these brothers from Alum Rock have been secretly recording people without their knowledge. In specific, these brothers from Alum Rock have claimed that they have taped several brothers,

including Abu Talhah Daawood Burbank. They have made these claims through various sources (such as Abu Hudhayfah Ibraaheem), and one can refer back to Abu Talhah also, who knows of this evil behaviour of theirs.[93]

Their likes are the ones who also posted on the now defunct ahya.org forum of fitna of fasad with hidden screen names! It is their writing style and knowledge of certain inter-Salafi wrangling that has been mentioned on that forum which lead to others realising who was actually posting under such false names. They have contrived a history of double dealing and have attempted to incriminate me with their spurious theory of posting under various screen names. Here is what one 'Salafi" stated about their likes:

"And if you look to see which websites are promoting their efforts and defending them, then that will truly make you realise the truth about these deceivers. None other than the websites of the Luton hizbees and the lovers of Qutubees and hizbees, like Ayha. You see them posting on these sites with hidden names."[94]

Indeed, these detractors from Alum Rock, like Kamran Malik and Imran Masoom, also have the most scandalous manners. This will be listed as an appendix to save the bother of reading their pitiable work filled with brag filled innuendos in totality.

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[93] See p. 37 of the *"Advice and Guidance to the 4 of Alum Rock & Their Associates And an Explanation of Their Opposition to the Usool (Fundamentals) of Ahl us-Sunnah Concerning Ijtimaa' (Uniting), Ikhtilaaf (Differing) and Tafarruq (Splitting)*." Download link - https://archive.org/download/AlumRockBoysExposed/Alum%20Rock%20boys%20exposed.pdf

[94] See here - http://www.salafitalk.net/st/printthread.cfm?Forum=21&Topic=1323

Here is what their fellow Salafi brethren have admitted about their own kind plastering the internet with fitna and fasad using pseudonyms:

Topic: ATTACKING Muslims By Hidden Nicknames On The Net!

Some quotes from the last link:

"We see over and over the harm of those who come in the garbs of salafiyyah with their deceitful manners and with the whisperings of the devils who repeatedly flout and ignore the advice of the mashaykh of this Ummah with regards to opposing the Sharee?ah rulings of hiding behind nicknames or kunyahs on websites is yet another trait and attribute of their deceitful methods.

So, know O Muslim, it is not from the way of the people of the People of Hadeeth to take from the one is unknown and unidentifiable.

And this is even moreso if these unknowns attack the honour of the People of Sunnah and Salafiyyah and accuse them of unmentionable evils. If it is the case, O Muslim, that the muhaddithoon (the Scholars of hadeeth) of the past and present used to go to detailed lengths in ascertaining whether a known narrator was trustworthy or untrustworthy, then what is the case of one who is unknown and has no identity [due to his hiding himself behind nicknames] so one is totally unable, therefore, to put any trust whatsoever in such a person.

If every Salafi acqainted himself with these basic principles, he would be able to protect himself on the internet - he would only go to those websites known for 'ilm and Sunnah and Salafiyyah, those recommended by the 'ulamah - he would leave alone those sites filled with hatred and enmity for the Salafis, those who call to hizbiyyah in the name of

Sunnah! The Salafi who has understanding should not listen to or read from those hidden authors.

Then once again what follows is the advice of Shaykh ?Ubayd ibn ?Abdillaah Al-Jaabiree.

An Invitation and a Recommendation
From Shaykh ?Ubayd ibn ?Abdillaah Al-Jaabiree

quote:

> All praise is due to Allaah, the Lord of all that exists. There is no animosity except for the oppressors. I bear witness that there is none worthy of worship except Allaah, who is alone without partners, and He is Al-Haqq Al-Mubeen. And I further bear witness that Muhammad is His Servant and Messenger. May Allaah make high mention of him and his family and companions, and grant them security.

To proceed:

quote:

> Verily I have reflected over what has taken place in the latest fitnah and the results and outcomes that have appeared amongst our youth and amongst our brothers who are holding to the manhaj of As-Salaf As-Saalih. I believe that the great amount of al-qeel wal-qaal (gossip) coming from those who do not have much knowledge or awareness of Allaah?s Deen, His Legislation, or what the Salaf were upon is a reason for the kindling of this fitnah and for the spreading of its flames, especially since the majority of

these problems can be traced back to the Internet and what is said and written on it, from those whose description I have referred to.

And from the most important causes (of fitnah) is the act of hiding behind (false) names, titles, or kunyahs that hide the identity of a person.

quote:

So in an effort to resolve this problem that grows, gains momentum, and spreads day by day, verily I call on my truthful brothers to apply the hadeeth of the Messenger of Allaah (sallallaahu ?alayhe wa sallam): ?Whoever believes in Allaah and the Last Day, then let him speak good or keep silent.? And as Ibn Seereen (may Allaah have Mercy on him) said, ?Verily knowledge is Deen, so look to whom you take your Deen from.? And this is done by making known one?s real name, for whoever wants to take part in and write in these forums, especially the Sahab Salafee forum, let him take part with us in cutting short the growth of these problems and this gossip.

quote:

After looking into the benefits of posting with one?s real name, the following things come to mind at first glance:

1. One will take his time, contemplate, and think deeply before posting.

2. We will know the level of the writer?s knowledge and manhaj.

3. There will be no hastiness or unnecessary rush in spreading things before confirming them and referring them to the people of knowledge.

4. Writing under one?s real name will bring about a sense of responsibility and accountability for what is being written.

5. It will reduce excessive writing and spreading (of things devoid of benefit)

6. It will restrict the writing and the offering of advice to the people of knowledge and their students, and not just every Tom, Dick, and Harry will post.

7. It will put forth the people of knowledge and make clear their true position and their true right and authority with regards to guidance, education, and criticism.

8. It will allow the Salafee manhaj to be seen in its beautiful form and complete shape, by way of knowing the narrators and their situations and personalities.

9. We will be able to apply the Sharee?ah ruling on the opposing ones, those who stubbornly resist (the correct path), and the liars. We will be able to confirm and verify reports if we know the individuals, but this ability will vanish or dwindle so long as we do not know them, or they are anonymous.

10. There will be an increase in beneficial posts with knowledge, clarifying the manhaj, and weak posts or those devoid of benefit will decrease.

11. We will nobly remove ourselves from the ways of the biased partisans and people of secret movements and organizations, and we will oppose their stealth and hiding behind nicknames or kunyahs when their attributes and poisons become known.

12. We will spread clarity and mutual truthfulness, two attributes that are from the foremost attributes of the Salafee manhaj.

quote:

There are other benefits and good results and outcomes that we hope to gain by the open display of people?s real names. So I hope that we will be the first ones to implement this good way on the Internet, so that we will gain reward for it, and for all those who follow us it.

So I repeat once more, I call upon our concerned Salafee youth, those dedicated to spreading good and repelling evil and reducing it and shutting its doors and avenues, I call on them to respond positively to this request and this suggestion. And I call on them to look into this suggestion with their intellects based upon the pure legislation that seeks to benefit from all forms of goodness and seeks to repel all evil. They will find that it will make them and their da?wah distinct, expose its truthfulness and inner purity, and the security of the manhaj of their da?wah and its good intention as well.

quote:

And I hope that the brothers responsible for sahab.net will join with us in conveying this invitation and this suggestion, keeping this post at the top of the page long enough for all or most of the youth to read it. And I hope that they will open the way for people to register with their real names and to change their kunyahs and nicknames.

quote:

And may Allaah?s Salaah and a great amount of Salaam be upon our Prophet Muhammad, and upon his family and companions until the Day of Judgement, and all praise is due to Allaah, Lord of all that exists.

Written by: ?Ubayd ibn ?Abdillaah ibn Sulaymaan Al-Jaabiree
Former professor at the Islaamic University of Al-Madeenah
1423/7/21
Source: SalafiTalk.net (translation by Moosaa Richardson) and Sahab.net"

From another post:

Al-Muhaddith, the carrier of the banner of Jarh wa Ta'deel in our time, Ash-Shaykh Rabee, advised the Salafis in everyplace about a number of affairs that are extremely important to the Da'wah Salafiyyah, and those who ascribe to this most blessed manhaj. From the affairs that the Sheikh spoke about is the affair of evil of people posting on the internet, **hiding under unknown screen names**. He stated:

quote:

> **??by Allah no one hides his [real] name except a person of evil. Astaghfirullah! Astaghfirullah! Why are you hiding your [real] name?! If you have the truth with you then announce your name, if you have falsehood with you then fear Allah! Don?t speak! There is no reason to hide your [real] name, no reason whatsoever, this is something unknown with the Salaf..."**

Al-Muhaddith Muhammad Naasirud-Deen Al-Albaanee dicussed this issue of the of those who hide behind pseudonyms, and unknown kunyahs in at least two of his writings.

In the introduction to his book An-Naseehah (pg. 5) he refutes one called Hassaan Abdul-Mannaan[95], he states:

quote:

> And it has become certain to me that he began to circulate his books, in the end, after his reality was uncovered, and his affair exposed, under the pen name Abu Suhaib Al-Karamee!! Going to extremes in trickery, and Talbees (deceit)! and drowning in misguidance and Tadlees (deception)!! Rather after that he circulated books with his introductions and checkings without any name or Kunyah!!

So in this quote of Al-Muhaddith Al-Albaanee he describes this act as trickery, deceit, misguidance, and deception. May Allah grant us safety from such attributes.

He also states in the introduction to Adaabuz-Zafaaf (pg. 8):

quote:

[95] This person is from Salafism if one checks his works

And in this introduction I do not want to turn once again to the refutation of his treatise, and the clarification of all that is in it from his errors, mistakes, and false allegations, and in the end his his seeking assistance from one of the enemies of the people of the sunnah and hadeeth, and the callers to Tawheed who are well known by this, he is none other than Habeebur-Rahman Al-Athamee, the one who hid behind the pseudonym (Arshad As-Salafee) because of his cowardice, and his lack of scholarly and literary courage, he hid behind it in his book: Al-Albaanee, his anamolies, and errors.

So the Muhaddith of this era described it as an act of cowardice, and if the people of cyber tadlees truly believed that that which they were upon was the truth,then they would never hide behind these screen names and as the scholars of hadeeth mentioned about this: ?Rather his avoiding identifying him is something that places suspicion in the heart.?

Taken from salafitalk.net

NOTE:

As for al-Albani's above claim that Shaykh Habibur Rahman al-A'zami wrote a book against al-Albani using the pseudonym 'Arshad as-Salafi" then one of the Indian Shaykhs told me that the book was issued originally in the name of one of his students initially as it was penned by Arshad based on the dictations of al-A'zami.[96] This was mentioned also by the publisher in the edition shown below

[96] See the book here: http://www.darultahqiq.com/albanis-aberrations-errors-shaykh-habibur-rahman-azami/

This is just the first part and there were three more parts that were published

(see p. 8). In the **1st edition printed in 1984, al-A'zami's own name appears on the front cover, but this was not clarified by al-Albani!** Proof:


الألباني
شذوذه وأخطاؤه
الجزء الأول
بقلم :
حبيب الرحمن الأعظمي
مكتبة دار العروبة للنشر والتوزيع

جميع الحقوق محفوظة
الطبعة الأولى
١٤٠٤هـ-١٩٨٤م
الناشر
مكتبة دار العروبة للنشر والتوزيع

Another post from the above link:

BEWARE, O SALAFIS, OF LISTENING TO & MAKING LIGHT THE AFFAIR OF SLANDER

Jaabir, radhiAllaahu 'anhu, said: We were with the Prophet, salallaahu alayhi wassallam, when there came a foul smell. The Messenger of Allaah, salallaahu alayhi wassallam, said:

"Do you know what that smell is? That is the stench of those who gossip and backbite the believers."

[Ahmad, Al-Adab al-Mufrad]

In another narration, the Messenger, salallaahu alayhi wassallam, said:

"When I was taken up into the Heavens, I passed by some people who had copper claws tearing at their faces and chests. I asked, 'Who are these, O Jibreel?' He said, 'They are those who ate the flesh of people, and violated their honour'."

[Musnad Ahmad]

DO NOT TAKE OR ACCEPT ANYTHING FROM UNKNOWN WRITERS

Al-Haafidh Ibn Hajr says in An-Nukhbah (pg 135):

"The narration of the anonymous (mubham) is not accepted if he is not named; because the condition of the acceptance of a report is the trustworthiness of the narrator, and whoevers? name is left anonymous his identity is not known, so how could this be trustworthiness?!"

As-Suyutee mentioned in Tadreeb Ar-Raawee (1/365):

"If he says a trustworthy person narrated to me, or like this, it is not sufficient for Ta?deel (attestation of trustworthiness) until he identifies him, because even if he is trustworthy with him perhaps if he named him he would be from those that others had mentioned with dispraise, rather his avoiding identifying him is something that places suspicion in the heart."

The carrier of the flag of the science of al-Jarh wat-Ta'deel in these times, **Rabee' Ibn Haadee al-Madkhalee** stated, regarding posting on websites with hidden identities and nicknames, and launching slanderous attacks upon Muslims:

"By Allah no one hides his [real] name except a person of evil. Astaghfirullah! Astaghfirullah! Why are you hiding your [real] name?! If you have the truth with you then announce your name, if you have falsehood with you then fear Allah! Don?t speak! There is no reason to hide your [real] name, no reason whatsoever, this is something unknown with the Salaf..."

So do not go to these sites, O Muslims! Adhere to the advice of the 'ulamah - Indeed in these portions of advice there is safety in your Dunyah and your Hereafter!

KEEP AWAY FROM WEBSITES FILLED WITH ENMITY & SLANDER

The Shaikh, the 'Allaamah Saalih as-Suhaimee, hafidhahullaah, stated:

"Fear Allaah concerning the internet websites that are used for falsely accusing and ascertaining a false meaning to what others say.

Very little shame and much distortion in what your brothers say concerning those things that are not meant. By Allaah you will be questioned, by Allaah on a Day when neither wealth nor children will benefit you except the one who came to Allaah with a pure heart. By Allaah you will be questioned.

Someone wrote in that website, the one whose owners don't have fear of Allaah in reviling the students of knowledge with different types of insults and they even placed a student of knowledge and scholars to be a reference point for the website but I say this with much sorrow.

I heard this tape from the website of someone, may Allaah forgive him, he specified twenty minutes talking against me with very dangerous slanders and he attributed to me and others what is befitting for hypocrites and disbelievers. He said so and so he has such and such and he followed other than the path of the believers?he fell into hypocrisy and disbelief and he differed from the scholars and he went here and there, by Allaah, if you heard those characteristics then they are not attributed except to the disbelievers and hypocrites. I don't say this to defend myself, but he was not only specifying me with these slanders, only, but also other students of knowledge and scholars?

I say to him two things: the first of them being that I will not use against him more than the arrows at night for I will not forget in the last third part of the night the supplication against him and those that aid him, Allaah willing.

Secondly, I say to him: say what you say because in front of Allaah the disputers will gather and those that oppressed others will know which place they will end up in.

I say this, my brothers, for the sake of Allaah such that a Muslim is aware that Allaah is watching him, thus being afraid of Allaah in that which he says and writes. That he is accountable concerning every statement he utters for indeed a man says something without realising where it will reach until he falls into the hellfire a distance of 70 years.

The Prophet sallallaahu 'alaihi wa sallam while holding his own tongue said to Mu'adh ibn Jabal (may Allaah be pleased with him), "withhold this!" So Mu'adh said, "will we be accountable concerning what we say?" The Prophet sallallaahu 'alaihi wa sallam said, "May you be put back in your mothers womb and born again, for the people will be thrown into the hellfire upon their faces or noses on account of what their tongues used to say."

The great calamity is that this enmity is happening between people who ascribe to this methodology and this one way, except that satan has caused enmity between them. It maybe satan found those who delve into murky waters just as Ibn Baz rahimahullaah said.

If a person makes a mistake, do you take him out of salafiyyah and from the methodology of Ahlu Sunnah wal Jamaa'ah based upon your own specific opinion. Who is the one to clarify these affairs, they are the scholars who cultivate people to the truth, those who speak truthfully and are just upon it not Bakr or Zayd like us young ones.

So FEAR ALLAAH wherever you are (Raising his voice). So FEAR ALLAAH

wherever you are. So FEAR ALLAAH wherever you are.

Fear Allaah concerning your brothers from Ahlus-Sunnah, Be kind, loving and gentle with Ahlu Sunnah! Be kind, loving and gentle with Ahlu Sunnah! Be kind, loving and gentle with Ahlu Sunnah! Just as our sheikh AbdulMuhsin al 'Abbad said. I advise myself and you with the fear of Allaah in secret and in open.

Thus, this is the reality with Abu Hibbaan and Abu Khuzaimah Ansaari. Both of them issued their work on the narration of Abu Ayyub al-Ansari (ra) with names that sound like fake screen names. Do they both really have children with the names Hibbaan and Khuzaimah? Or are they invented agnomens? One wonders why they dare not have some back bone and mention their real names on the front covers of a lot of the articles they have co-authored?!

SALAFISM AND ITS DEEP DIVISIONS: A BRIEF HISTORY

The recent few decades of witnessing the proliferation of unregulated and uninformed interpretations of Fiqh and Aqidah across digital platforms is a telling symptom of a broader phenomenon, namely, the influence of pseudo-Salafism. The Internet and social media have become a stage where individuals, despite possessing no formal training or deep understanding of Islamic sciences, feel empowered to disseminate their own unacademic interpretations. Armed with texts like Sahih al-Bukhari and the works of Ibn Taymiyya, Muhammad ibn Abdul Wahhab and others from recent decades, they engage in issuing religious edicts and judging the spiritual state of others, a practice that is both hugely problematic and concerning.

This phenomenon can be traced back to their rejection of the established Sunni Madhhabs of Aqida and Fiqh, a movement that while seemingly appearing well-intentioned and sincere in its objectives, has inadvertently fostered an environment that allows for such oversimplified and dogmatic approaches. Salafism, in its quest for a purist interpretation of Islam, has encouraged an oversimplified understanding of complex religious matters, which can and has led to obstinacy and ignorance.

The attitude underlying Salafism can, in many cases, translate into a susceptibility towards uncomplicated, black-and-white interpretations of religious matters.

Thus, it is crucial to realize that the journey towards understanding and interpreting religious teachings is a complex and nuanced process. It requires a deep understanding of the texts, the context, and the principles that underlie the Islamic sciences. Any attempt to simplify this process, while it may be well-intentioned, can lead to inadequate interpretations, misjudgements and misguiding of the masses.

Indeed, Salafism is a sect full of dryness and harshness, and it is also evident from the above that one of their Madinan Shaykhs by the name of Abdul Muhsin al-Abbad penned a work known as *Rifqan Ahlus Sunna bi Ahlis Sunna* more than 10 years back because of major upheavals and continuous inter-Salafi quarrelling which is still plaguing their roots and branches all over the world.

On p. 38 of their work on Abu Ayyub al-Ansari (ra) the two detractors from Birmingham made an assertion that does not at all befit the reality when they said:

> Just because they feel weak, feeble and uncertain, causing confusion and anarchy elsewhere will not make them stronger or firmer because Ahlus Sunnah are strong alhamdulillaah.

On p. 39 they also said:

> Alhamdulillaah look at our scholars and students of knowledge, they make their bayaan, write or refute and thereafter remain firm and steadfast. They don't behave like immature spoilt children afterwards.

Rather, the reality is that these people who call themselves Salafis have hijacked the name of the real Ahlus Sunna for their diminutive sect which is not at all united but heavily subdivided into camps like “Jihadi-Salafis”, “Qutbi Salafis”, “Sururi Salafis”, “Ikhwan al-Muslimun affiliated Salafis”, “Madkhali Salafis” who are in essence “Saudi Salafis”, “Jamiat Ahl-e-Hadith” in India and so on.

Indeed, the likes of Imran Masoom and Kamran Malik may say that most of the named groups are not “Salafis” at all, and only their band of Salafism is the real way of ‘Salafiyya” today!! Indeed, they do not have unity at all and many of them write and speak against each other in some way. But all of these factions of Salafism have a commonality and that is they are ardently linked to many of the teachings and ideologies of Ibn Taymiyya, Ibn Qayyim al-Jawziyya and later on to Muhammad ibn Abdal Wahhab al-Najdi.

Divisions in the West:

Even in Britain they are subdivided and at each other’s throats. Like the one’s at Green lane masjid in Birmingham, UK, who have been abandoned by the one’s affiliated to “Salafi Publications (spubs)” on Wright Street in the same city. Or the one’s in Brixton, London, not having any connection with the spubs lot from Wright Street. Or spubs not having any connection with their elder, Dr. Suhaib Hasan, who actually did study with senior Salafi Mashayikh. Suhaib Hasan was refuted by the late Muqbil ibn Hadi of Yemen.

Divisions in Arab lands:

Or the great fitna between Rabi al-Madkhali and Abul Hasan al-Ma’ribi of Egypt. Or the followers of Rabi Madkhali (like spubs) once promoting the Saudi, Falih

al-Harbi, and then later abandoning him. Spubs also promoted Fawzi al-Athari from Bahrain but abandoned him also.

More than 25 years ago in England when the founder of JIMAS (Jami'at Ihya Minhajus Sunna), known as Abu Muntasir Manwar ibn Mohar Ali[97] was active they used to all unite in taking from some of the students of al-Albani, like the late Ali Hasan al-Halabi, Salim al-Hilali, Muhammad Musa Nasr etc. But, later on the likes of al-Halabi and al-Hilali seem to have also been abandoned by the spubs lot. Indeed, some even call al-Halabi an innovator these days. Others who are linked to Salafism but disliked by others are the likes of Safar al-Hawali, Salman al-Awda and Abdar Rahman Abdal Khaliq. One of those who is pro-Jihadi Salafi is the Syrian Adnan al-A'roor[98] who has also been to the Green Lane masjid in Birmingham in the 90's.

Divisions in Pakistan:

The spubs lot also seem to have not much affinity for the late Zubair Ali Za'i of Pakistan, who is the authority for the likes of Imran Masoom and Kamran Malik, as they are engrossed in his works, and use it to produce their own articles. Here is proof that they have numerous divisions in Pakistan in an article entitled, "The Reality of Zubair Ali Zai and the Alum Rockers":

"Zubair Ali happily informed me "that in the Attock region there exists 8 factions of the Ahle Hadeeth and they have unanimously elected me as the Ameer". What is surprising is that

[97] An article on him from the British press - https://www.theguardian.com/world/2015/jun/13/godfather-of-british-jihadists-admits-we-opened-to-way-to-join-isis

[98] See what other "Salafis" think of him - http://www.salafitalk.net/st/viewmessages.cfm?Forum=9&Topic=11865

this entire group has different methodologies such as the extreme Takfeeris Jamat Dawa (enemies of the Salafi Saudi scholars), the hizbee Ghurabaa Ahle Hadeeth (whom are known for their innovations) and also the Markazi Jamiat Ahle Hadeeth (promoters of democracy) and others. So rather then cleanse them by refuting their batil manhaj he adopted the principle "what we agree upon is more then what we disagree upon". Is this not ikhwanism?"[99]

On page 23 of the same article, it mentioned that Zubair Ali holds the following position with regards to Rabi Madkhali:

"he doesn't know Jarh wa Tadeel of the past then how is he going to know Jarh wa Tadeel of the current times" when his name is mentioned I will remain silent" meaning not give him a tazkiyah. He has hatred for Shaikh Rabee".

One only needs to visit some of their English and Arabic forums to see the havoc they have stirred up amongst one another due to factionalism, and thinking each is truly a "Salafi" while the other has methodological shortcomings or outrightly known to be innovators!

Here are some clickable links proving this clear-cut assertion of their utter hatred of one another despite calling themselves "Salafi":

The Reality Of Jamiat Ahle-Hadith UK
A Response to Tahir Wyatt, Muhammad Akhtar Chaudhury, Nadir Ahmad And Unveiling the Realities Behind the Madeenah.Com / FatwaOnline Operation

[99] See p. 24 of the file spread by ex-associates of Zubair Ali in the following link:

https://archive.org/details/ZubairAliExposedByYasirEtAl

Shaykh Muqbil bin Haadi al-Wadi'ee: 'Abdur-Rahman 'Abdul-Khaliq, Abu Ishaq Al-Huwaymee, Salmaan Al-'Awdah, Safar Al-Hawali and Muhammad Suroor are innovators.

Shaikh Wasi'Ullah & Those Lying to him about SPubs

Shaykh Ahmad Subayee Responds to Those Who Use His Speech In Their Criticisms Upon Salafi Publications

Shadeed Muhammad and his Misguidance

Shaikh Ahmad Bazmool warns against Ar-Rayyis, Al-Halabe, Mashoor & Al-'Awa'ishah

Shaykh Rabee: Yahya Al-Hajuri Is More Evil Than the Haddaadiyyah and the Ideas of the Kharijites Have Penetrated Him and His Followers

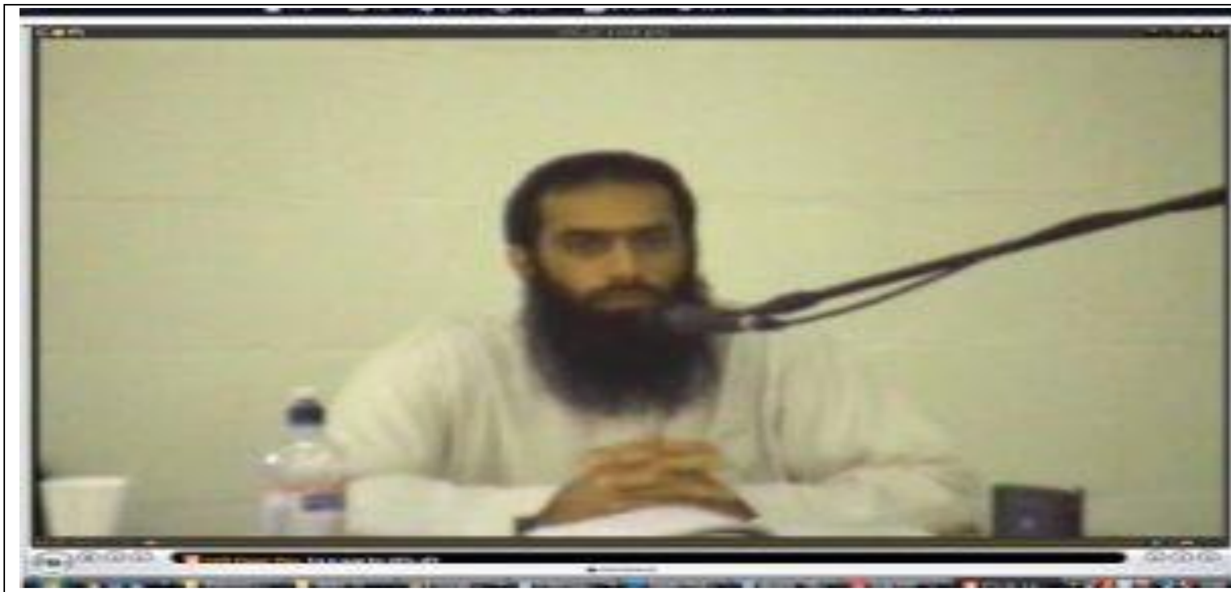
Shaikh Rabee': Sayyid Qutb is no doubt a reviver - a reviver of every Major Bid'ah!

A United Word From "Ahlus-Sunnah" in Britain Regarding Yahyaa al-Hajoori

A Response to the Deceit of Abu Usaamah Khalifah and His Lying Tongue

EXPOSITIONS AND REFUTATIONS OF ABU IYAAD AMJAD RAFIQ (Salafi Publications)

This individual alongside the late Dawud Burbank (d. 2011) have been the main translators of Salafi ideology and creed for over two decades via websites like Spubs.com. He has also been involved in some other websites attacking non-Salafis and his writings are also filled with puerile disdain and mockery of those he opposes. According to some of his fellow Salafis he is not known to have actually studied formally any of the Sharia Sciences in a recognised Islamic institute or under their ulama for a lengthy period of time. He has also been noted to have gotten himself involved in matters that he is not an expert in like Covid19 etc. Another fellow Salafi[100] has mentioned the following about him:



Amjad Rafiq, Abu Iyaad, Propaganda minister, "the mini-ibnTaymiyyah" & formerly known during his Essex University days as "**Mawdoodi**." He is the cult's primary website gatekeeper, more commonly known for his prolific diatribes against perceived opponents (i.e. anyone that disagrees with the SP cult or, in the case of Scholars and/or students of knowledge, realizes its reality and criticises it). https://twitter.com/AbuIyaadSP

[100] See here - https://www.abuaaliyah.com/2017/10/16/the-mind-control-network-for-the-abu-khadijitesspubs/ More articles on their branch of Salafism - https://www.abuaaliyah.com/category/the-cult-of-abu-khadeejah-spubs-con/

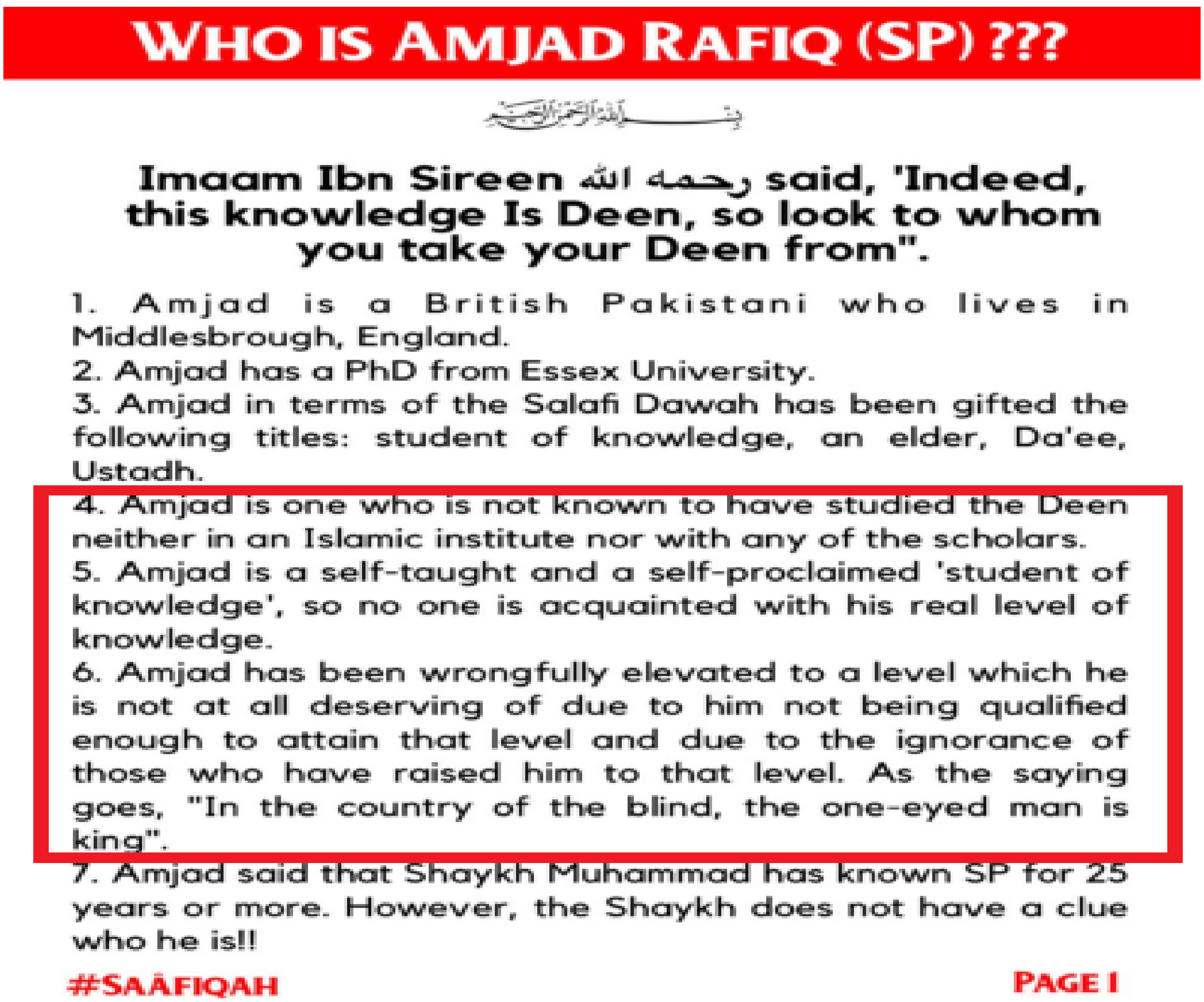
In the following link one may download and read **16 pdf files** written by other Salafis in refutation of Abu Iyaad Amjad Rafiq:

https://archive.org/details/abu-iyaad-amjad-rafiq

One needs to click on where it says – PDF – to download the 16 files.

In the link there is a file entitled: "***Who is Amjad Rafiq (SP)???***"

The first page mentioned the dubious background of Amjad Rafiq when it comes to high end Sharia studies:



WHO IS AMJAD RAFIQ (SP) ???

Imaam Ibn Sireen رحمه الله said, 'Indeed, this knowledge Is Deen, so look to whom you take your Deen from".

1. Amjad is a British Pakistani who lives in Middlesbrough, England.
2. Amjad has a PhD from Essex University.
3. Amjad in terms of the Salafi Dawah has been gifted the following titles: student of knowledge, an elder, Da'ee, Ustadh.
4. Amjad is one who is not known to have studied the Deen neither in an Islamic institute nor with any of the scholars.
5. Amjad is a self-taught and a self-proclaimed 'student of knowledge', so no one is acquainted with his real level of knowledge.
6. Amjad has been wrongfully elevated to a level which he is not at all deserving of due to him not being qualified enough to attain that level and due to the ignorance of those who have raised him to that level. As the saying goes, "In the country of the blind, the one-eyed man is king".
7. Amjad said that Shaykh Muhammad has known SP for 25 years or more. However, the Shaykh does not have a clue who he is!!

#SAAFIQAH

PAGE 1

A LENGTHY VIDEO ON THE INTERNAL SALAFI WRANGLINGS BY A MADINA UNIVERSITY GRADUATE

While completing the proof reading of this work a lengthy video in excess of 5.5 hours was issued by a Madina University graduate from Leicester, England, by the name of Abu Taymiyyah Jeylani.[101] The video is available here under the title: **Challenges In The Salafi Dawah: Navigating Critical Matters & False Claimants - Ust Abu Taymiyyah**

Link –

https://www.youtube.com/watch?v=iDq6Z1M5o4c

It covered a lot of the infighting between contemporary Salafis with some examples of violent thuggery too. The time stamps he placed are as follows:

Timestamps
0:00 intro || Why are we here?
2:04 New practicing people every year
2:40 The destructive mindset
3:00 How it's destroying marriages
4:05 Parents terrified of their children
4:26 **When I got punched in the face by a childhood friend**.
9:14 Let's not forget what happened to our brother Ismaeel Beamont رحمه الله.
10:13 This is one of the many societal issues that needs addressing.
10:24 The enemies of Islam that are coming after Abu Taymiyyah.
11:15 What happened in USA.
12:18 Fundamentals VS subsidiary Issues?
15:20 What happened in The NetherlandNL
16:40 The Canadian Daiee.
20:33 why Ibn Taymiyyah Will Mainly Be quoted
22:40 The agreement between ME & the Listener.
23:57 The limited info that has been translated.
24:23 This Abu Taymiyyah Video VS The scholars.
25:35 END OF INTRO

[101] The Madkhali Salafis are against him too. An example - http://www.aqidah.com/creed/articles/hlujn-abu-taymiyyah-jeylanis-student-and-the-principles-of-jahm-bin-safwaan.cfm

25:36 BEGINNING OF DISCUSSION || Taking the truth from Anyone? - Ibn Taymiyyah
26:33 The “Watered down” Statement of Sh Fawzan.
31:15 Is Ibn Taymiyyah infallible?
31:26 What Imam At-Thahabi Said about ibn Taymiyyah.
31:53 A Muslims ideology & Respecting the 4 imams.
32:59 What does the word “Salaf” mean.
32:24 The term “salafi” that has been highjacked.
34:19 The speech of Ibn Uthaimin on sectarianism with salafism & others.
40:44 POINT 1: When Can One’s Islam & his him being upon the SUNNAH be taken away from him?
41:12 Certainty Is not removed due to doubt
44:59 Shawkaani’s Statement about Takfeer.
46:08 Ibn Taymiyyah’s statement on Takfeer.
47:00 Establishing the proofs & Removing the doubts.
47:53 Al-Qurtubi’s statement of thr danger of Takfeer.
48:21 Do you have to establish the proofs & Remove the doubts when calling another an innovator?
49:25 Ibn Uthaimin’s view on this.
50:54 Shaykh Ibn Taymiyyah’s view on wether you must establish the proofs before declaring another to be an innovator.
51:27 The excuses that ibn taymiyyah makes for those who fall in to biddah.
57:28 Imam Ahmed’s statement on Tabdee.
58:08 Second statement of ibn Taymiyyah on this matter.
1:06:06 Ibn Taymiyyah statement about the imams of the passed who fell in to biddah.
1:07:07 The excuses ibn Taymiyyah makes for those who fell in to mistakes & his mercy.
1:08:16 Those fell in to errors but had good intentions - Ibn Taymiyyah.
1:09:20 Imam Ahmed’s view on the jahmiyyah and how his treatment varied with those who ascribed to the jahmiyyah.
1:16:20 Ibn Taymiyyah’s distinction between one who openly calls to innovation & one who doesn’t.
1:18:27 Who qualifies as an innovator? & what is the base ruling (asl) of a Muslim.
1:17:53 “One is off & evil until proven otherwise”
1:19:29 “He is only OK if we approve of him”
1:20:54 Sh Albani’s statement on this matter.
1:21:23 Sh Al Abbad’s statement on this matter.
1:22:23 Ibn Taymiyyah’s statement on this matter.
1:23:20 reconciliation between Ibn Taymiyya’s statement and others.

1:25:50 NEW POINT: The type of innovation that takes you out of the sunnah according to ibn Taymiyyah.
1:28:53 The statement of Imam Maalik on who the people of innovation are.
1:30:27 Ibn Taymiyya's statement about those who differ on Our point of reference when it comes to our religion.
1:31:08 The Aqeedah of the 4 Imams that ibn Taymiyyah mentioned at the end of his laamiyah.
1:31:54 Ibn Taymiyyah'a statement about his Waasitiya and what happens if someone errs in that which is in his book.
1:37:20 A statement that was recently completely misunderstood about openly criticising from the Usool as sitta class.
1:38:10 What Ibn Taymiyyah said about revolting.
1:38:13 Is someone who says don't do khurooj a bootlicker?
1:38:18 Is someone who criticises publicly a Khaariji?
1:39:30 The difference between the Buqat & the Khawaarij
1:42:17 What Sh Rabee Al Madkhali said about all the rulers.
1:46:19 IMPORTANT - How to navigate around the echo chamber the general statements of the salaf.
1:48:18 The example that Sh Abdulaziz rayees brought that the manhaj teachers don't quote.
1:51:08 Why don't they mention the exemptions that Sh Abdulaziz Rayyis mentions.
1:55:40 Those who attend conferences with those with different beliefs.
1:56:23 Those who have appointed themselves as Analysts.
1:58:47 What caused much of this fitna here in the west & the effect it had in reverts.
1:59:30 The correct way of applying these general statements of the salaf.
2:03:16 What Sh Saleh Suhaimi (The mufti of madinah) Had to say about all of this.
2:08:18 Summary of the previous point.
2:09:21 When is the innovator boycotted?
2:10:30 IMPORTANT - Legal principles and maxims on weighing the pros and cons.
2:14:48 imam Ibn Abdul Barr Al Maliki statement on when the innovator is boycotted.
2:16:59 Ibn Taymiyyah's statement on when boycotting should take place.
2:19:43 How the messenger ﷺ would apply the concept of boycotting.
2:20:44 Imam Bukhari's application on these principals.
2:21:12 The application of the prophet ﷺ with regards to these principles.
2:21:57 The Speakers corner debater incident and how these principles could have benefited him.
2:23:30 Another statement of ibn Taymiyyah on how to apply boycotting.

2:24:36 What Imam Ahmed said about the people of Khurasaan when they couldn’t boycott.
2:26:23 Can you take knowledge from an innovator?
2:27:35 Another statement of Sh Abdulaziz Rayyis on cooperating with the different groups.
2:31:32 IMPORTANT - 7 Minute clip on scholars of different ideologies sitting & eating together and the consistencies & contradictions we hear.
2:36:27 IMPORTANT - Are all of these scholars wrong but young beginners are right?
2:37:04 Shaykh Daghash Al-Ajami defending Sh Suleyman Ruhaili after having taken pictures & his conference with Ashari scholars.
2:38:36 Shaykh Daghash Al-Ajami talking about giving dawah to 4 or 5 guys in your basement and isolating yourself.
2:42:50 But the government sent them though?
2:44:36 The Elephant in the room, When pictures went round of Abu Taymiyyah.
2:49:19 VERY IMPORTANT - Ibn Taymiyya’s letter to those who were about to kill each other on a subsidiary matter in Aqeedah.
2:50:49 How today people cut each other over issues that are far less than the above.
2:59:18 An important point that Ibn Taymiyyah makes on holding on the brotherhood.
3:04:29 On the manhaj or off the manhaj & what happened in Yemen
3:06:40 What happened in Nottingham over Sh Abu Usamah At Thahabi
3:09:17 A teacher of mine from Yemen who declared me an innovator over 3 trivial issues.
3:11:35 My grammar teacher from Yemen who was dropped over Fiqhi issues.
3:12:16 When I visited Sh Yahya Al Hajoori and told him about the 5 Ettiquetes that ibn Taymiyyah put down.
3:14:30 When I was pushed in to siting with a dammaji shaykh in Makkah about me taking videos.
3:16:08 Ibn Taymiyya’s statement on how the salaf would differ.
3:16:40 An IMPORTANT statement about how to treat someone who took an opposing ijtihaadi view.
3:20:04 Ibn Abdul Barr Al Maliki’s statement on those who don’t navigate accordingly ijithaadi issues.
3:21:00 What Yunus As Sadafi said about Imam Shaafi’ when it came to differing with him.
3:22:00 Yahya ibn Saeed’s statement about scholars differing.
3:23:05 Imam Shaafi’s statement about his own islamic verdicts that he issues.
3:23:33 Examples of weighing between the pros & the cons.
3:23:41 When Abu Taymiyyah supposedly went protesting in leicester (Hindutva events).

3:26:35 Giving Dawah at churches.
3:29:34 Debating with non Muslims and innovators.
3:31:28 Ibn Al Qayyim's statement on how they are bound to differ.
3:34:33 Methods of Dawah Vs "Chaotic dawah"
3:36:04 Books 📚 vs Lectures?
3:39:30 Why Abu Taymiyyah gives more lectures than lessons.
3:41:26 Examples of companions differing strongly that ibn Al Qayyim gives.
3:42:18 Subheading - Not every mistake warrants declaring that person an innovator.
3:42:20 What ibn Taymiyyah said.
3:43:15 Imam Thahabi statement on imams falling in to errors.
3:44:27 Subheading - The Fataawa of the Major scholars on Co-operating with the different islamic groups that will shock some of the acclaiments.
3:45:37 What is the base ruling on the concept of Co-operations.
3:47:16 Fatwa number 1 - Ibn Al Qayyim's fatwa on cooperations.
3:50:18 If a brelvi seeks assistance in fighting LGBTQ, should he be aided?
3:51:40 Second Fatwa - The Lajna of KSA that was spear headed by Sh Abdulaziz Ibn Baaz.
3:56:05 Fatwa number 3 - The Lajna of KSA that was spear headed by Sh Abdulaziz Ibn Baaz.
3:59:11 Fatwa number 4: Shaykh Albani's fatwa on cooperating with the Muslim brotherhood on voting.
4:01:09 Fatwa number 5: Shaykh Ibn Uthaimeen on cooperations with the different groups.
4:03:25 Fatwa Number 6: Shaykh Albani on cooperating with the different groups.
4:06:09 Ibn Taymiyyah's verdict when his enemies beard was about to get shaved 🪒
4:07:26 Why the different camps behave differently.
4:08:05 How 16+ shaykhs have been dropped by the ones in Birmingham.
4:08:40 When one of the Main 4 were dropped. Sh Mohamed bin Haadi.
4:12:03 Subheading - Why don't you refute the same way you used to refute.
4:12:30 How should the refutations be carried out.
4:16:20 The usage of wisdom - Ibn Al Qayyim's statement.
4:17:54 The Habibi Umar bin Hafeez Controversy.
4:18:16 Are you allowed to oppress a disbeliever?
4:26:57 Those who have destroyed the concept of refutations.
4:27:38 Ibn Al Qayyim's statement on refuting someone that has many followers.
4:28:53 Why Abu Taymiyyah advised privately in most cases.
4:29:26 "Why the people of innovation love Abu Taymiyyah so much"
4:31:41 What Sh Saad Shitry advised us with regards to refuting huge personalities publicly.

4:33:13 The Habibi Umar bin Hafeez Controversy elaborated and dissected.
4:38:00 The fairness of Ibn Taymiyyah when speaking about the Ashaaira.
4:39:01 Ibn Taymiyyah's statement of justice with those who practice Sufism.
4:42:11 Despite Sh Fawzan Debunking Sayed Qutb he still quoted him.

This is what Abdal Muhsin al-Abbad clearly admitted in his advice to his fellow sect members:

> **"The conflict and hostility that is emanating from *some* of the People of the Sunnah[102] right now is very regrettable. It is the direct result of some of them being *preoccupied* with talking about, warning against and ostracizing others while it is obligatory for all of them to channel those energies not at each other, but towards the disbelievers and the people of innovation who are hostile towards the People of the Sunnah. While being mutually affectionate and compassionate with each other and reminding one another with kindness and gentleness.**
>
> I thought that it was appropriate to write some words of advice to all of them and I ask Allah, the Mighty and the Majestic to make these words beneficial, since all that I want to do is to set right these affairs as much as possible. I can only be successful with the help of Allah, upon Him I have relied, and unto Him I have turned.
>
> I have entitled this advice *People of the Sunnah, Be Kind to One Another*."[103]

If the major differences in not only fiqh but aqida are denied by the likes of the two detractors being responded to, then here is proof from someone from their own sect that there were deep differences even between their major authorities, Ibn Baz, al-Albani and Ibn Uthaymin:

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[102] He means his Salafi sect members who have hijacked the name of Ahlus Sunna all for themselves and thrown out the Asharis and Maturidis as part of it!
[103] See p. 10 of the English translation by Tarik Preston

DIFFERENCES BETWEEN AL-ALBANI, IBN UTHAYMIN AND IBN BAZ IN FIQH AND AQIDA[104]

This is a compilation in over 800 pages highlighting both the minor and major differences of opinion that came about from the neo-ijtihadic positions of the three most well-known proponents of the modern day "Salafi" sect – namely, the three recent father figures of the movement: Nasir al-Albani (d.1999), Muhammad ibn Salih al-'Uthaymin (d.2001) and 'Abd al-'Aziz ibn Baz (d.1999). All three were (and still are) held in high regard by most forms of contemporary "Salafism", which itself is a movement that has copious subdivisions and rival factions - with conflict ridden disunity ubiquitously present amongst themselves.

They started out (and factions among them still continue) calling for the abandonment of the Four Sunni Schools of Islamic Law, namely, the Hanafi, Maliki, Shafi'i and Hanbali Madhhabs; all of which emanated from the tangible time of the pious predecessors (al-Salaf al-Salihin), and continue to flourish vibrantly right up till this very day, all over the Muslim world, by the decree of Allah ta'ala.

Indeed, most Sunni scholars and lay people are still attached to these acknowledged Madhhabs that have stood via the test of time. Most scholars, especially, since the post-Salaf period have also been linked to the adherence of these recognised Sunni Madhhabs.

[104] http://www.darultahqiq.com/differences-between-al-albani-ibn-uthaymin-and-ibn-baz-in-fiqh-and-aqida/

Their call to abandon taqlid, which is in reality the following of, and placing trust in the qualified scholarship of the leading and recognised Madhhabs (and not simply "blind following" of random or incompetent individuals), has lead them to use the slogan: "A return to the Qur'an and the 'authentic' Sunna". This catchphrase may sound alluring to the laity who have not generally had the intense training to comprehend how major scholars of the past and present came to derive rulings (ijtihad) from the Sources of the Shari'a (Qur'an, Sunna, Ijma' and Qiyas), or the precise and nuanced methodology (Usul) utilised by the most elite of scholars (Mujtahid Imams).

Indeed, a little thought would have led the sound mind to conclude that all the Mujtahid Imams, and their leading followers, not only had full access to the Qur'an and Sunna over time, but also had the acknowledged, qualified scholarship, academic rigour, and piety to extract rulings from the named Sources of Shari'a.

The question is – 'Was there ever a need to make an endeavour to try and reinvent the wheel, when more than 1200 years have passed since the inception of the leading Sunni Madhhabs with their affiliated scholarship, century after century?' The opponents of the Sunni Madhhabs imprudently contend that this is not only a "good idea", but something which is a must and an absolute necessity. Such a mentality thus leads to the blustering call to abandon taqlid of all the recognised Madhhabs. The natural and thought provoking question that arises for the advocates of this incongruous call is - 'Why do the very authorities you look up to so much – without much analytical verification (tahqiq) on an individual basis – have such a colossal amount of divergence of opinion (ikhtilaf) between themselves, if they are the major references and authorities who promoted this very call of adhering to the "Qur'an and Sunna" in their time?!'

The work below is by proponents linked to Salafism and so it is to be regarded as being an accurate representation of where and why these three named authorities of theirs differed on many legal questions (masa'il) as well as some matters linked to Islamic beliefs ('aqa'id). The very fact that these individuals had such a great number of differences in extracting rulings from the Sources of the Shari'a should lead to alarm bells ringing in the inquisitive readers' minds, for the simple reason that, it has never been possible to unite all Muslim scholars on just one specific, unified opinion, on every single legal question that has ever arisen in the past, or will be in need of answering in the future.

This call to reject the Sunni Madhhabs and attempt to reformulate all opinions on the mantra of following the "strongest opinion" as propounded by contemporaries attached to "Salafism" is thus not only a fallacy but an abysmal failure on their part, and it is in effect a call that was non-existent, even in the time of the pious Imams from the generation of the Salaf as-Salihin.

Those who are keen to see how and why the major Imams of early times themselves came to derive legal rulings and what lead to agreement or disagreement may consult the work known as Bidayatul Mujtahid wa Nihaytul Muqtasid by Qadi ibn Rushd (d. 595 AH). The link provided for the Bidayatul-Mujtahid is to the English, printed edition. One may wish to read the English rendition of the Bidayatul Mujtahid as uploaded in the public domain by others:

Bidayatul-Mujtahid: The Distinguished Jurist's Primer (vol. 1)

Bidayatul-Mujtahid: The Distinguished Jurist's Primer (vol. 2)

The work showing the vast array of differences between the three named, contemporary head-figures of "Salafism" is called - al-***Ijaz fi ba'dh ma Ikhtalafa***

fihi al-Albani wa ibn 'Uthaymin wa ibn Baz (A Brief Summary with regards to some of that in which al-Albani, ibn 'Uthaymin, and ibn Baz differed).

Download link - https://ia802305.us.archive.org/15/items/DifferencesBetweenBinBazAlbaniAndIbnUthayminIjazSc/Differences%20between%20Bin%20Baz_Albani%20and%20Ibn%20Uthaymin_Ijaz_sc.pdf

VERDICTS OF SHAYKH ABDUL QADIR AL-JILANI (d. 561 AH) AND AL-ALBANI ON BARE HEADEDNESS IN SALAH OR IN PUBLIC

There are many male folks and callers to Islam with a modernist mentality and mindset that deliberately avoid covering their heads with either a cap, turban or a cloth draping over the head and shoulders. Many Salafis are also of that way in practice. Within this work this has been witnessed with three Salafis from England: Amjad Rafiq, Imran Masoom and Kamran Malik. Allah almighty said in Chapter (33) sūrat l-aḥzāb (The Combined Forces)

لَّقَدْ كَانَ لَكُمْ فِي رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا۟ ٱللَّهَ وَٱلْيَوْمَ ٱلْـَٔاخِرَ وَذَكَرَ ٱللَّهَ كَثِيرًا ﴿٢١﴾

Meaning:

"There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often."

For the benefit of such groups and sects that claim to also follow the way of the Salaf and the rightly guided scholars throughout Islamic history, they may download the following work for extensive proofs exceeding 250 narrations:

Crown Of A Believer By Shaykh Husain Kadodia

Available here as a pdf file –

https://ia600204.us.archive.org/25/items/CrownOfABelieverByShaykhHusainKadodia/CrownOfABelieverByShaykhHusainKadodia.pdf

VERDICT BY SHAYKH ABDUL QADIR AL JILANI:

The famous Hanbali-Sufi scholar known as Shaykh Abdul Qadir al-Jilani (d. 561 AH/1166 CE) said in his *al-Ghunya li-Talibi Tariq al-Haqq* (p. 51):

ويكره كشف رأسه بين الناس، وما ليس بعورة مما جرت العادة بستره. ويحرم كشف العورة

Meaning: "*It is reprehensible to bare one's head in public, or any part of the body which it has become the custom to keep covered, in addition to the private parts [awra], which it is strictly unlawful [yuharram] to expose."*[105]

Hence, keeping the head covered in public means to wear a skull cap or a turban as was the Sunna of the Prophet (Sallallahu alaihi wa sallam).

VERDICT BY THE SALAFI WRITER NASIRUDDIN AL-ALBANI (d. 1999):

The following is from a Salafi site[106] which mentioned the verdict of al-Albani on those who stand in front of Allah baring their heads in Salah:

The Ruling on Praying with the Head Uncovered – Shaikh al-Albani

darussaafi / Tue _3 _May _2016AH

[105] Taken from p. 57 of the English translation of the Ghunya, published under the title: *Sufficient Provision for Seekers of the Path of Truth*, by Muhtar Holland, al-Baz publishing, 2nd edn, 2008.

[106] See here - https://darussaafi.com/?p=3061

Question: What is the ruling on praying with the head uncovered?

Answer: "First: **uncovering the head is from the customs and traditions which infiltrated the Muslim lands due to disbelievers practicing in our lands**. They spread their customs and traditions in it and influenced many Muslims in those lands, even after the the disbelievers have been removed from it. **From those customs is uncovering the head**. Even though the lands differ in the [extent] of this [new] custom. The custom of uncovering the head in Syria, Jordan, and Egypt is more than in other Arab lands, like Saudi, Yemen, Kuwait, etc. **So since this custom is not from the Islamic customs, then what is obligatory is that the Muslim enter into the prayer in the best of adornment due to the statement of the Exalted**:

يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ

O Children of Adam! Take your adornment (by wearing your clean clothes) [7:31]

The adornment here, even though the reason of revelation for verse is regrading the awrah; however, the benefit is according to the generality of the wording not the specificity of the cause.

Secondly: it comes in the authentic Sunnah what emphasizes this general verse:

من كان له إزار ورداء فليتزر وليرتد، فإن الله أحق أن يتزين له

Whoever has an Izar (lower garment) and Rida (an upper garment), then let him wear the Izaar and Rida. For verily Allah is more deserving that a servant adorns hismelf for Him

[Graded Saheeh by al-Albani in Asl Sifatus-Salah (1/148)]

In this Hadith a Muslim is ordered to enter the prayer in the most complete condition. When the Prophet was asked:

أَيُصَلِّي أَحَدُنَا فِي ثَوْبٍ وَاحِدٍ فَقَالَ أَوَكُلُّكُمْ يَجِدُ ثَوْبَيْنِ

Can any one of us say prayer in one garment? He said: Do all of you possess two garments? [Muslim no. 515]

This Hadith proves the permissiblility of prayer in one Thawb and it is an Izar which covers the awrah. However, also it indicates that the one who has two Thawbs, it is not necessary that he wears one thawb, restricting to the thawb which covers the awrah. It is well known that the awrah in prayer is the awrah outside of prayer, rather it is upon him to cover the awrah of prayer, if such a phrase may be used. Like that he (ﷺ) said:

لا يصلين أحدكم وليس على عاتقيه من ثوبه شيء

None of you should offer prayer in a single garment that does not cover the shoulders [Bukhari no. 359 and Muslim no. 516]

So like that, Imam Ahmad rahimahullah made clear that prayer of one whose two shoulders are uncovered, then his prayer is invalid and this is truth which Allah is worshiped by due to this Saheeh Hadith:

لا يصلين أحدكم

None of you should offer prayer in

A single garment that does not cover the shoulders [Bukhari no. 359 and Muslim no. 516] It is a prohibition in prayer.

وليس على عاتقيه من ثوبه شيء

There is not a single garment that does not cover the shoulders [Bukhari no. 359 and Muslim no. 516]

If the general affair of adorning the prayer is established and **the custom of the Muslims is covering the head is established, then it is believed that praying while uncovering the head is disliked not because there is a specific dislike, but only because it opposes the customs which the Muslims follow.** It pleases me in this occasion and it is the end of the question, to mention what Shaikhul Islaam **ibn Taymiyyah** rahimahullah mentioned in his treatise Hijab al-Mar'ah wa Libaasuhaa fi Salah. It is a small treatise and perhaps you have found/read it. He mentions there a narration from **Ibn Umar** (may Allah be pleased with him) that he saw his free-servant Nafi' praying with his head uncovered. So he said to him: **If you went to meet one of rulers, would you meet them with your head uncovered? He said: no. So he said. By Allah, Allah is more deserving that you adorn yourself for him"**

[Ajwibyyah al-Albaniyyah 'ala Asilatul-Kuwaitiyyah 1-2. It was also mentioned in Silsilatul-Huda wan-Noor no. 189]

Translated by

Faisal Ibn Abdul Qaadir Ibn Hassan

Abu Sulaymaan

Hence, the pious believer who wishes to truly practice the way of the Prophet ﷺ and the generality of the early Muslims would not bare his head without a valid reason, like when it is ordained to be bare headed during the state of Ihram.

ALLEGATIONS OF BEING SCARCE

Moving onto p. 49 of the work by the two detractors, they made up a section heading of my alleged "scarceness" and not apparently quoting from my own teachers. Once again, they have mixed the reality with fiction. One only needs to visit sunnicourses.com and darultahqiq.com to see the reality of the number of programmes I was invited to lead, and the vast majority of them were all recorded. As well as teaching at two Islamic institutions (Darul Ulums) covering some texts on Aqida and Hadith to students covering what is known as the Darse Nizami Alimiyya syllabus. As well as online lessons on a variety of subjects. Indeed, it is they who are scarce in terms of actually coming forth to the public and attempting to teach any of the Islamic sciences in an academic manner with recognition by Salafi scholars.

It is strange that they even question why I quote from some ulama who are not my direct teachers. It is more befitting to quote from those who are known to be pious and sincere scholars from the past rather than people who are living and may be prone to more open errors. Hence, in my articles that has been the adopted methodology, and had they carefully scrutinized all my articles they would have realized that I have also at times quoted from some of the scholars I took from directly.

If they had made enquiries with students who had actually been to my lessons on Hadith and Aqida they would have realized the anecdotes from some of my direct teachers were also mentioned. If not quoting too often from one's teachers in one's written works makes one look "scarce", then let them show us how often did al-Albani ever quote from the scholars he took some form of ilm (knowledge)

from. By that is meant the likes of the three Hanafi scholars, his father, Nuh al-Albani, then Raghib al-Tabbakh and Sa'eed al-Burhani.

They have become not only compulsive concocters of theories but also showed great animosity and jealousy towards my writings. On that very page they said with absolutely no shred of evidence with the rage of envy dripping from their hearts

> Dear readers this self proclaimed scholar who in reality is nothing but a mere muqallid - a blind follower of the hanafee madhab who is not even allowed to do any research. This is violation of their madhab and in which turn establishes that neither are they muqallid nor are they scholars but rather just anti Hadeeth, staunch and bigoted against the Hadeeth and Ahlus Sunnah.

The reader can draw his own conclusions on the above. Never have I ever called myself a scholar, and my writings have perturbed them so much it seems that they think we know nothing of research and presenting evidences! Being a follower of any Sunni Madhhab does not prevent the capable ones who have been given warrants of authorization (Ijazat) from researching and writing as we know very well from the many books written by the non-Mujtahid scholars aligned to the famous Sunni Madhhabs over more than 1200 years of Islamic history. Hence, these two detractors have once again feigned ignorance and concocted an open lie.

They have described this writer as being "anti hadeeth", despite my writings using Ahadith. It seems they have forgotten how they themselves rejected a major hadith narrator by the name of Ali ibn al-Ja'd who authored a whole

Musnad hadith collection. This by default makes them hadith rejecters in reality. Please see later about this dire matter.[107]

They think that they have been given the God given right to only research as they claim not to be Muqallids of anyone! If that be the case, then they should be known as Mujtahid Imams! No doubt their own fellow sect members would probably find that highly amusing as some of them have admitted to the practice of some form of Taqlid. Let us remind the reader what a person known as Abu Umar said about these two detractors and their little fraternity masquerading around as though they are Mujtahidun of the highest calibre.

Abu Umar[108] has already been quoted as saying about them:

My problem is the manner in which these haters have gone about obtaining their so called advice.

They have 100% followed the SP Haddaadee model of not giving sincere advice and wanting to bring people down in order to raise their ignorant heads!

Do you know that these haters from Alum Rock have started giving duroos and teaching books in Hartop Road Masjid!

Even one ignoramus refused to move his so called lesson for Abu Usamah!

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[107] See the chapter heading: **THE DETRACTORS DECLARED THE RELIABLE HADITH NARRATOR ALI IBN AL JA'D TO BE A SHIA LIAR**

[108] See here - http://www.siratemustaqeem.com/phpBB/viewtopic.php?f=28&t=5313&start=240

And at the same time they mock Dr Ahsan Hanif for getting a Phd from Birmingham University! They even mock Madinah University as a 3rd World University!

A few lines down he said:

These are the same haters who go around Alum Rock shouting: No Taqleed! No Taqleed! No Taqleed!

Well you are right: No Taqleed! Even of Shaykh Wase-ullah!

We know them better than Shaykh Wase-ullah knows them!

OK, lets agree the GLM trustees need to be removed. Who is then going to replace them?!

MJAH!!!!!!!!!!!!!???????????? Shouaib Mirpuri!!!!!!!!!!!!!!???????????????

And I can list you the candidates who will be running to the front of the queue!

And I can also list you their credentials (both in the Deen and the Dunya) and believe me they do not want me to do that!

They want to follow the way of Ahlul-Hadith, then let them follow the first of the principles:

KNOWLEDGE BEFORE SPEECH AND ACTION!

A few lines down he also said:

My issue is the manner in which these haters have gone about trying to change things now and what they have been doing in their evil living rooms for the past year!

And now these haters are going around Birmingham claiming to have Ijaazaa' and claim they have studied under "ULEMA"

Bring out your Ijaazaa' and bring out your claims so we can analyse them!

One hater is teaching the detailed Fiqh book "Naylul-Autaar from an "Urdu" version!

Another one is teaching Asma wa Sifaat!

My advice to the brothers and sisters is simple:

Do not listen to them and do not attend their so called Duroos at Hartop Road, Alum Rock!

They are a group of little Abu Khadeejahs trying to find their kursi in the Salafee Da'wah of Birmingham!

On p. 50 they attempted to discredit my own knowledge of Hadith, but the reality is that they are the ones who merely use the works of their fellow sect members and from Urdu works. These two detractors merely read and regurgitate English

versions of the findings of their own scholars. This has been addressed by their fellow sect members as quoted earlier[109]:

> These are Urdu translations into English, which means the narrations of hadeeth have first been translated from Arabic into Urdu by the original authors, which is no problem for the Urdu speaking audience. And then from Urdu into English by 'Alum Rock' who are in reality not even native Urdu speakers, so opening up avenues of error due to two languages after the Arabic original and they do not even have the ability to check without external help because none of them are versed in Arabic either. None of them have studied any of the Sharee'ah sciences, but however can read Urdu!!

On p. 51 they both claimed that I am the one, who brought in irrelevant quotations and discussions, but rather, it is their work on the narration on Abu Ayyub al-Ansari (ra) which is filled with many irrelevant and unscholarly digressions and schoolboy type jibes. They also claimed that I think myself as the only one who can do research! This too is from their decrepit mindsets as they have been struggling for more than 14 years to formulate a published response to my work on 20 rak'ats Taraweeh.[110] They put out a meagre pamphlet of 8 pages in 2013 and in the process, they lied against Imam Abu Hanifa and other scholars. In their work in weakening the Abu Ayyub al-Ansari (ra) they impudently bragged on oath using the following words that suits the street level hoodlum language:

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[109] http://www.salafitalk.net/st/viewmessages.cfm?Forum=21&Topic=2886&sortby=desc

[110] A rumour was circulating that they are preparing a full response but as when this work was published online in 2024 we have not seen anything from them.

“We will inshaAllaah by the mercy and Aid of Allaah answer his magnum opus and BY ALLAAH WATCH WHAT WE DO HIS, Referring to his pitiful book on defence of 20 rakahs for taraweeh BY ALLAAH WATCH !!!!”

I mentioned the following earlier on in response to the above 2013 failed hit and run job:

> **Answering The Claim That Imam Abu Hanifa Advocated 8 Rak’ats Taraweeh** (74 pages) - https://www.darultahqiq.com/answering-the-claim-that-imam-abu-hanifa-advocated-8-rakats-taraweeh/
> Direct download link of the pdf file:
> https://ia600909.us.archive.org/25/items/AnsweringTheClaimThatImamAbuHanifaAdvocated8RakatsTaraweeh/Answering%20the%20claim%20that%20Imam%20Abu%20Hanifa%20advocated%20%208%20rakats%20Taraweeh.pdf

As if this was not sufficient, they have already been given a complete response by this writer to their attempt at weakening a narration from Malik al-Dar as they demanded in the work on Abu Ayyub (ra). Most of their own so called research on the latter narration was plagiarized by them from two articles by their late authority, Zubair Ali Za’i (see later for indisputable proof)![111] They also distorted the true understanding of a number of the quotes they brought forth from the “research” of Zubair Ali Za’i, as well as a complete deconstruction of their other claims on the issue of the tadlees of al-A’mash, and how the very same Imams like Ibn Hajar, al-Ayni and Ibn Abd al-Barr they thought were an evidence for themselves were shown to favour the conclusions reached by this writer.

[111] Under the chapter heading: **THE PLAGIARISATION OF REFERENCES BY THE TWO DETRACTORS FROM ZUBAIR ALI**

See the full reply to them both here with regard to the authenticity of the Malik al-Dar narration - http://www.darultahqiq.com/the-blazing-star-in-defence-of-a-narration-from-malik-al-dar/

Direct download link for the 443 page pdf file - https://ia902202.us.archive.org/2/items/TheBlazingStar/The%20Blazing%20Star.pdf

It has also become clear that these two detractors are attention seekers who instead of being humble reached the level of egotistical notoriety in half-baked pseudo-Scholarship. They would do well to read more from the hadith genre detailing narrations on Zuhd (abstention from the trappings of this temporal abode), instead of feigning the necessary skill sets truly required to discuss and grade Ahadith and so on, as they are unrecognised amongst their own paltry and divided fraternity that calls itself Salafi.

THEIR HATRED FOR THE HANAFI MADHHAB AND PARTNERSHIP WITH THE SO-CALLED HANAFI-SUFI: ALI RIDA QADRI

All of this shows how frantic they have really become in their vile attitude to try their best to disgrace my writings and honour. Indeed, this strategy of theirs has failed and fallen back on their faces when within months of writing on the Abu Ayyub (ra) narration one of them landed himself in a jail cell! Plus, as shown above as I was compiling this very work Abu Khuzaimah Imran Masoom was also embroiled in a bitter fall out with fellow Salafis like Zulfiker Memon and his Shaykh, Wasiullah Abbas from Makka. All of this was a huge humiliation of their own fragile honour and honesty.

One thing is absolutely very distinct and clear, and that is their deplorable and vile filled hatred of the Hanafi Madhhab and its scholars through the ages. This is more so apparent from Abu Alqama Ali Hassan Khan who used to put out his own anti-Hanafi rants with little independent verification on ahya.org, and then another site called Umm ul Qura. While his colleagues have been posting anti-Hanafi diatribes for a number of years on their free WordPress blog. These are merely cheap shots from unqualified people with a lot of no real scholastic insight from independent readings, and despite making Taqlid haram on others they are guilty of it themselves when taking material from their so called Urdu writing authorities from the Indian subcontinent!

It is even more bizarre how these people have teamed up with Ali Rida Qadri who claims to be not only a Hanafi but a Sufi! This latter individual has not been observed in defending the Madhhab he claims to follow.

They are strange bed fellows all in the name of the bogus pseudo-Salafi creed that is in reality taken from the writings of Ibn Taymiyya, Ibn Qayyim al-Jawziyya and their latter day proponents like Muhammad Ibn Abdal Wahhab et al, albeit selective at times!

This is the reality of Abu Turab Ali Rida in his own words (see the parts in the boxed area) when he was refuted once again by Abu Zahra[112] who said as follows:

> Originally Posted by **qadri**
>
> I
>
> It is your master, Abul hasan hussain ahmad who has the doubts. He started with the works of Ahmad al-Ghumari against wahhabis but later when he found Ahmad al-Ghumari a lamadhabi self-proclaimed mujtahid and anti-taqlidi like his brother Abdullah al-Ghumari was a fierce anti-asharite where he compared Asharis with Jews, then Abul Hasan al-Muftari abandoned him. .

Can you show us where he started with the works of Ahmed al-Ghumari with direct links or page numbers to any works by Abul Hasan?! Why do you find it unusual that some one can abandon another man if he finds out the reality of the mans mistakes etc? This only shows that people of Haqq will abandon innovators if they come to realise that later on. If a man was to continue admiring and promoting the open mistakes of another man - can he be on the Haqq?!

But what do you say about your own statements on Ahmed al-Ghumari?

From this old link: ahya.org • View topic - The trick of wicked liar Ahmed ibn Muhammad

[112] See post no. 16 here - http://forums.islamicawakening.com/f15/tafweedh-madhhab-salaf-shaykh-sayf-ibn-ali-52598/index2.html

You said:

You are being childish. If you are man, come to Karachi and have a face to face discussion at my library, and I will show you the quotes from the books. You can see my Shijra of Qadri and Mujaddadi Tariqah. You can see my ijazas and chains that I have been given.

It is you who wanted to see the original quotes and books so you will have to come to Karachi, Pakistan. Are you man enough ??

I have never recieved any email either from Ahmed ibn Muhammad (ahmed_ibn_muhammad@yahoo.com) or the new person in picture now, Muhammad Iqbal al-Maliki about Mubalaha. **So Stop Lying**

Are you really a sincere Kullabi Ash'arite or Maturidi ? Then why are backing off from visiting me and having the discussion in Karachi ??

Yes, I admire Imam Ahmad al-Ghumari just like I admire Shaykh al-Islaam Abdallah al-Ansari al-Harawi. What is the big deal about that ? I am not defending or admiring Jahm ibn Safwan like Kullabi Ash'ari Jahm ibn Safwan !!

I won't busy myself with your claims because my research is getting disturbed.

Ash'arite Shahrastani (who some say repented from Ash'arism) made claims of Irja, Shia and Zaydism on Imam Abu Hanifah, but his claims never were succeded, and your claims and wicked lies will also not succeed.

I have visited from east to west meeting scholars. I have found that most of the people who say that they are Ash'arite don't even know what sub-sect of Ash'arism they belong to. Even you wouldn't know that.

Tell me what sub-sect of Ash'arites you belong to ? and why are there sub-sects within Ash'arites.

I am not the one who classified the sub-sects, it is the Ash'arites who themselves classified it.

see irshaad Juwayni p.51(before Juwayni retracted from Ash'arism), lawamiz bayanaat of Razi page 47, Ithaaf al-Murid bi Jawhar al-tawhid page 69, 114

To this extent that al-Haytami and Izz ibn Abdus Salam said that Ash'aris have differed on many of Allah's Attributes.

Qawaaid al-Ihkaam 172, Ilaam 24, Zawajir 350/2

Brothers next time you meet Ash'arites ask them what sub-sect they belong to.

Abu Turab Ali Rida Qadri Mujaddadi (silsilah aliyyah imamiyyah)

So it is you telling the world that you clearly admire this innovator calld Ahmed al-Ghumari - that even Shaykh al-Albani declared as an innovator. What made you admire him and call him an IMAM?! Why did you brag about Ijazat also?!" End of quote.

Hence, the likes of Abu Hibbaan and Abu Khuzaimah are people of double standards! They are prepared to attack Sufis and Madhhabis, but if they know that they can utilize a pretentious stooge like Ali Rida Qadri, they were prepared to overlook his so called Sufi and Hanafi leanings. That is because their patronized stooge claims to be a "Salafi-Athari" in creed!! More on Ali Rida will be mentioned later on.

THE LATE SAUDI GRAND MUFTI IBN BAZ TOOK IJAZA FROM THE DEOBANDI GRAND MUFTI MUHAMMAD SHAFI OF PAKISTAN

Between pages 53-55 the two detractors started to rant and rave that because I personally knew two Deobandis they named from England, then I must be by default a Deobandi also. Besides that, we had never done any ilmi based events together for the public when the two detractors released their pdf file on the Abu Ayyub (ra) narration. I also know personally some Barelwi scholars, but using the crass logic of the two detractors that should by default make me a Barelwi. They consider Deobandis a sect of its own and forget the history of their own "Ahl-e-Hadith" sect that came about in India during the days of the British rule. If that was the case, then what on earth were their own Salafi Mashayikh[113] going out of their way to visit Darul Ulum Deoband for?! Does that now make them Deobandis?

Abdal Fattah Abu Ghudda also praised Deobandi Ulama and took ijaza from some of them, so according to the logic of these detractors he should be labelled as a Deobandi. His teacher, Muhammad Zahid al-Kawthari also praised Deobandis and had met Muhammad Yusuf al-Banuri (the student of Anwar Shah al-Kashmiri), and then had written exchanges. Does that make al-Kawthari a Deobandi?! The late Muhammad ibn Alawi al-Maliki of Makka also took ijaza from some Deobandis, so does that make him a Deobandi when he is described by others as being like the Barelwis?!

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[113] Like Abdur Rahman Sudais and Saud al-Shuraim. See here - http://www.deoband.net/blogs/shaikh-sudais-visits-darul-uloom-deoband-and-leads-the-jumuah-salah
And http://www.deoband.net/news/shaikh-al-shuraim-imam-of-kaba-is-visiting-deoband

Al-Albani studied under the Shadhili Sufi Shaykh, Muhammad Sa'eed Burhani, so would they dare say al-Albani was a Sufi for doing so?! Muhammad Rashid Rida who supervised the Manar magazine that al-Albani used to read in his younger days was said to have been a Salafi. Despite this, Rashid Rida also visited Deoband. Would that mean he was some sort of Deobandi?! Al-Albani edited one of the works of Abul A'la Mawdudi who was considered an innovator by numerous Deobandis and Barelwis, so would that make him a follower of Mawdudi?!

May be these detractors can also inform their readers what part Mawdudi had in their so-called Salafi institute known as Madina University. Indeed, numerous scholars have also taught in the said institute and were never "Salafi" in the first place or ever left as one! One of them being our late Shaykh Wahbi Ghawji.

If that was not enough, then let us show how the greatest Saudi Mufti of the Salafi Da'wa in his age, namely, **Abdal Aziz ibn Baz** (d. 1999) also took ijaza from the leading Deobandi Mufti of Pakistan in his age, namely, **Muhammad Shafi[114] (d. 1976 CE)**, who is the father of the two Deobandi Muftis: Rafi Uthmani (d. 2022 CE) and Taqi Uthmani of Karachi.

Here is the proof of this from a work known as *al-Rasa'il al-Mutabadila bayn al Shaykh ibn Baz wal Ulama*[115] where the handwritten Ijaza with some of his notable chains of transmission via Deobandi Mashayikh like Anwar Shah al-

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[114] A biography is available here - https://www.deoband.org/2011/12/biographical-notes/shaykh-muhammad-shafi-the-mufti-of-pakistan/

[115] See pp. 650-3, 1st edn, Dar ibn Khuzayma, Riyadh, 1427 AH, by Muhammad ibn Musa al-Musa and Muhammad ibn Ibrahim al Hamad

Kashmiri, Ashraf Ali Thanawi and Shabbir Ahmed Uthmani were handed over to Ibn Baz back in the year 1387 AH/1967 CE:



بسم الله الرحمن الرحيم

الحمد لله وكفى وسلام على عباده الذين اصطفى ولا سيما سيدنا محمد المجتبى وآله وصحبه
ومن بهديه اهتدى.
وبعد - فقال العبد الضعيف محمد شفيع الديوبندي الهندي مولداً والباكستاني مهاجراً
أروي صحيح الإمام محمد بن إسماعيل البخاري كله عن حافظ عصره الشيخ الأجل السيد محمد
أنور شاه الكشميري قراءة عليه وأنا أسمع وهو على شيخ الهند مولانا محمود حسن وهو
على مولانا محمد قاسم النانوتوي ومولانا رشيد أحمد الكنكوهي كلاهما على الشيخ الإمام
المحدث الشاه عبد الغني وهو على أبيه الشيخ أبي سعيد وهو على الشاه محمد إسحاق
الدهلوي وهو على جده لأمه الشاه عبد العزيز الدهلوي ح ويرويه محمد أنور شاه
إجازة عن الشيخ المحدث مولانا أحمد علي المحدث السهارنفوري صاحب التعليقات على صحيح
البخاري عن الشاه محمد إسحاق الدهلوي عن الشاه عبد العزيز عن والده الشيخ الإمام
المحدث الشاه ولي الله الدهلوي عن الشيخ أبي طاهر المدني عن والده الشيخ إبراهيم
الكردي عن الشيخ أحمد القشاشي عن أحمد بن عبد القدوس الشناوي عن الشيخ شمس الدين
الرملي عن الشيخ زين الدين زكريا الأنصاري عن الشيخ الحافظ ابن حجر العسقلاني عن
إبراهيم بن أحمد التنوخي عن الشيخ أبي الوقت عبد الأول بن عيسى السجزي الهروي
عن الشيخ أبي الحسن عبد الرحمن بن مظفر الداودي عن أبي محمد عبد الله بن أحمد
السرخسي عن أبي عبد الله محمد بن إسماعيل البخاري.
وكذلك أروي الجامع للترمذي كله إلا جزءاً يسيراً من الجزء الثاني منه بالسند المذكور
إلى الشيخ زين الدين زكريا الأنصاري وهو عن الشيخ محمد المراغي عن الفخر ابن البخاري
عن عمر بن طبرزد البغدادي قال أخبرنا أبو الفتح عبد الملك بن عبد الله بن أبي
سهل الهروي الكروخي قال أخبرنا القاضي الزاهد أبو عامر محمود بن القاسم بن محمد
الأزدي والشيخ أبو بكر أحمد بن عبد الصمد بن أبي الفضل أبي الحامد الغورجي رحمهم الله
قراءة عليهم وأنا أسمع قالوا أخبرنا أبو محمد عبد الجبار بن محمد بن عبد الله بن أبي الجراح
المروزي المرزباني قراءة عليه قال أخبرنا أبو العباس محمد بن أحمد بن محبوب
بن فضيل المحبوبي قال أخبرنا أبو عيسى محمد بن عيسى بن سورة بن موسى الترمذي
الحافظ رضي الله عنه.
قال العبد الضعيف محمد شفيع وأروي صحيح الإمام مسلم كله عن شيخ الإسلام

The above in typed format:

بسم الله الرحمن الرحيم

الحمد لله وكفى، وسلام على عباده الذين اصطفى، ولا سيما سيدنا محمد المجتبى وآله وصحبه ومن بهديه اهتدى.

وبعد ـ قال العبد الضعيف محمد شفيع الديوبندي الهندي مولداً، والباكستاني مهاجراً: أروي صحيح الإمام محمد بن إسماعيل البخاري كله عن حافظ عصره الشيخ الأجل السيد محمد أنور شاه الكشميري قراءة عليه، وأنا أسمع وهو على شيخ الهند مولانا محمود حسن، وهو على مولانا محمد قاسم النانوتوي ومولانا رشيد أحمد كنكوهي، كلاهما على شيخ الإمام الحجة الشاه عبدالغني، وهو على أبيه الشيخ أبي سعيد، وهو على الشاه محمد إسحاق الدهلوي، وهو على حبر الأمة الشاه عبدالعزيز الدهلوي، ويرويه محمد أنور شاه إجازة عن الشيخ الحجة مولانا أحمد على المحدث السهارنفوري صاحب التعليقات على صحيح البخاري، عن الشاه محمد إسحاق الدهلوي، عن الشاه عبدالعزيز، عن والده الشيخ الإمام الحجة الشاه ولي الله الدهلوي، عن الشيخ أبي طاهر المدني، عن والده الشيخ إبراهيم الكردي، عن الشيخ أحمد القشاشي، عن أحمد ابن عبدالقدوس الشناوي، عن الشيخ شمس الدين الرملي، عن الشيخ زين الدين زكريا الأنصاري، عن الشيخ الحافظ ابن حجر العسقلاني، عن إبراهيم ابن أحمد التنوخي، عن الشيخ أبي الوقت عبدالأول بن عيسى السنجري الهروي، عن الشيخ أبي الحسن عبدالرحمن بن مظفر الداؤدي، عن أبي محمد عبدالله ابن أحمد السرخسي، عن أبي عبدالله محمد بن إسماعيل البخاري.

وكذلك أروي الجامع للترمذي كله إلا جزءاً يسيراً من الجزء الثاني منه بالسند المذكور إلى الزين الدين زكريا الأنصاري وهو عن الشيخ عمر المراغي، عن الفخر بن البخاري، عن عمر بن طبرزد البغدادي قال: أخبرنا أبو الفتح عبدالملك بن عبدالله ابن أبي سهل الهروي الكروخي: قال أخبر القاضي الزاهد أبو عامر محمد بن القاسم ابن محمد الأزدي والشيخ أبو بكر أحمد بن عبدالصمد ابن أبي الفضل أبي الحامد الفورجي ـ رحمهم الله ـ قراءة عليهم وأنا أسمع

Continuing with the written Ijaza

بپاکستان مولانا شبیر احمد مؤلف فتح الملهم فی شرح المسلم قراءة علیه وانا اسمع وهو عن شیخه شیخ الهند مولانا محمود حسن بالسند المذکور آنفا.

واروی سنن ابی داؤد وسنن النسائی وشیئا من الجزء الثانی للجامع الترمذی عن عن الشیخ مولانا اصغر حسین قراءة علیه وانا اسمع وهو علی شیخه شیخ الهند المذکور بالسند السابق -

واروی الموطا بروایة یحیی بن یحیی ومحمد بن حسن ومعانی الآثار للطحاوی عن الشیخ المفتی عزیز الرحمن قراءة علیه وانا اسمع وهو علی شیخه مولانا محمد یعقوب النانوتوی عن الشیخ عبد الغنی الدهلوی بالسند السابق.

وایضا شیخنا المفتی یروی الاصول الستة والموطا کلها سندا علی اجازة من الشیخ فضل الرحمن الگنج مرادابادی وهو عن الشاه عبد العزیز الدهلوی عن ابیه مسند وقته الشاه ولی الله الدهلوی.

وایضا اروی الستة والموطا بقراءة الاطراف علی مولانا محمد اشرف علی التهانوی وهو قرأها علی الشیخ محمد یعقوب النانوتوی وهو علی مولانا الشاه عبد الغنی المذکور رحمهم الله.

ولما رزقنی الله تعالی زیارة المدینة المنورة فی محرم ١٣٨٩ھ وزرت الشیخ العلامة عبد العزیز بن باز نائب رئیس الجامعة بها سألنی مع ما هو فیه من مقام رفیع فی العلم والفضل ان اجیز له روایة الحدیث بجمیع ما یجوز لی روایته فاجزته بالاسانید المذکورة راجیا حصول برکته اطال الله بقائه فی نشر العلم والاقتفاء لسنن المصطفی صلی الله علیه وسلم فی صحة وعافیة

العبد
محمد شفیع خادم دار العلوم
بکراچی پاکستان

The above in typed format:

قالوا: أخبرنا أبو محمد عبدالجبار بن محمد بن عبد بن أبي الجرامي المروزي المرزباني قراءةً عليهم قال: أخبرنا أبو العباس محمد بن أحمد بن محمود بن فضيل المحبوبي قال: أخبرنا أبو عيسى محمد بن عيسى بن سورة بن موسى الترمذي الحافظ أمنى الله عنه.

قال العبد الضعيف محمد شفيع وأروي صحيح الإمام مسلم كله عن شيخ الإسلام بباكستان مولانا شبير أحمد مؤلف فتح الملهم في شرح المسلم قراءةً عليه وأنا أسمع، وهو عن شيخه شيخ الهند مولانا محمود حسن بالسند المذكور آنفاً.

وأروي سنن أبي داود وسنن النسائي وشِقّاً من الجزء الثاني لجامع الترمذي عن الشيخ مولانا أصغر حسين قراءةً عليه وأنا أسمع، وهو على شيخه شيخ الهند المذكور بالسند السابق.

وأروي الموطأ برواية يحيى بن يحيى، ومحمد بن حسن، ومعاني الآثار للطحاوي عن الشيخ المفتي عزيز الرحمن قراءةً عليه وأنا أسمع، وهو على شيخه مولانا محمد يعقوب النانوتوي عن الشيخ عبدالغني الدهلوي بالسند السابق.

وأيضاً شيخنا المفتي يروي الأصول الستة، والموطأ كلها مسنداً على إجازة من الشيخ فضل الرحمن الكنج مراد أبادي، وهو عن الشاه عبدالعزيز الدهلوي عن أبيه مسند وقته الشاه ولي الله الدهلوي.

وأيضاً أروي الستة، والموطأ بقراءة الأطراف على مولانا محمد أشرف على التهانوي، وهو قرأها على الشيخ محمد يعقوب النانوتوي، وهو على مولانا الشاه عبدالغني المذكور رحمه الله.

ولما رزقني الله ـ تعالى ـ زيارة المدينة المنورة في محرم سنة ١٣٨٧هـ وزرت الشيخ العلامة عبدالعزيز بن باز نائب رئيس الجامعة بها سألني مع ما هو فيه من مقام رفيع في العلم والفضل أن أجيز له رواية الحديث بجميع ما يجوز لي روايته، فأجزته بالأسانيد المذكورة؛ رجاءَ حصول بركته، أطال الله بقاءه في نشر العلم، والاقتفاء بسنن المصطفى ﷺ في صحة وعافية.

العبد: محمد شفيع خادم دار العلوم: بكراشي باكستان

The last paragraph in the above image was issued in English by someone[116]s follows

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"And Allāh Ta`ālā granted me the chance to visit al-Madīnah al-Munawwarah during the month of Muharram in the year 1387 Hijrī [1967] and I visited the Shaykh, the great scholar (`Allāmah) `Abd al-`Azīz Ibn Bāz, the Vice President of the University [of Madīnah], where he asked me, despite the elevated degree that he occupies in terms of knowledge and merit, that I grant him Ijāzah to narrate the Ahādīth in general of that which I'm allowed to narrate. I have therefore granted him Ijāzah of the mentioned chains of transmission, in hopes of obtaining Barakah. May Allāh prolong his span (of life) in the propagation of knowledge and in the following the Sunan of Mustafā (ﷺ), in all health and preservation.

The slave (`Abd) [of Allāh]: Muhammad Shafī`, servant (Khādim) of Dār al-`Ulūm of Karachi, Pakistan."

Within the above-named work there is also a letter written to Ibn Baz by the well-known Hanafi Shaykh, **Abul Hasan Ali al-Nadwi** (d. 1999 CE) who was the rector

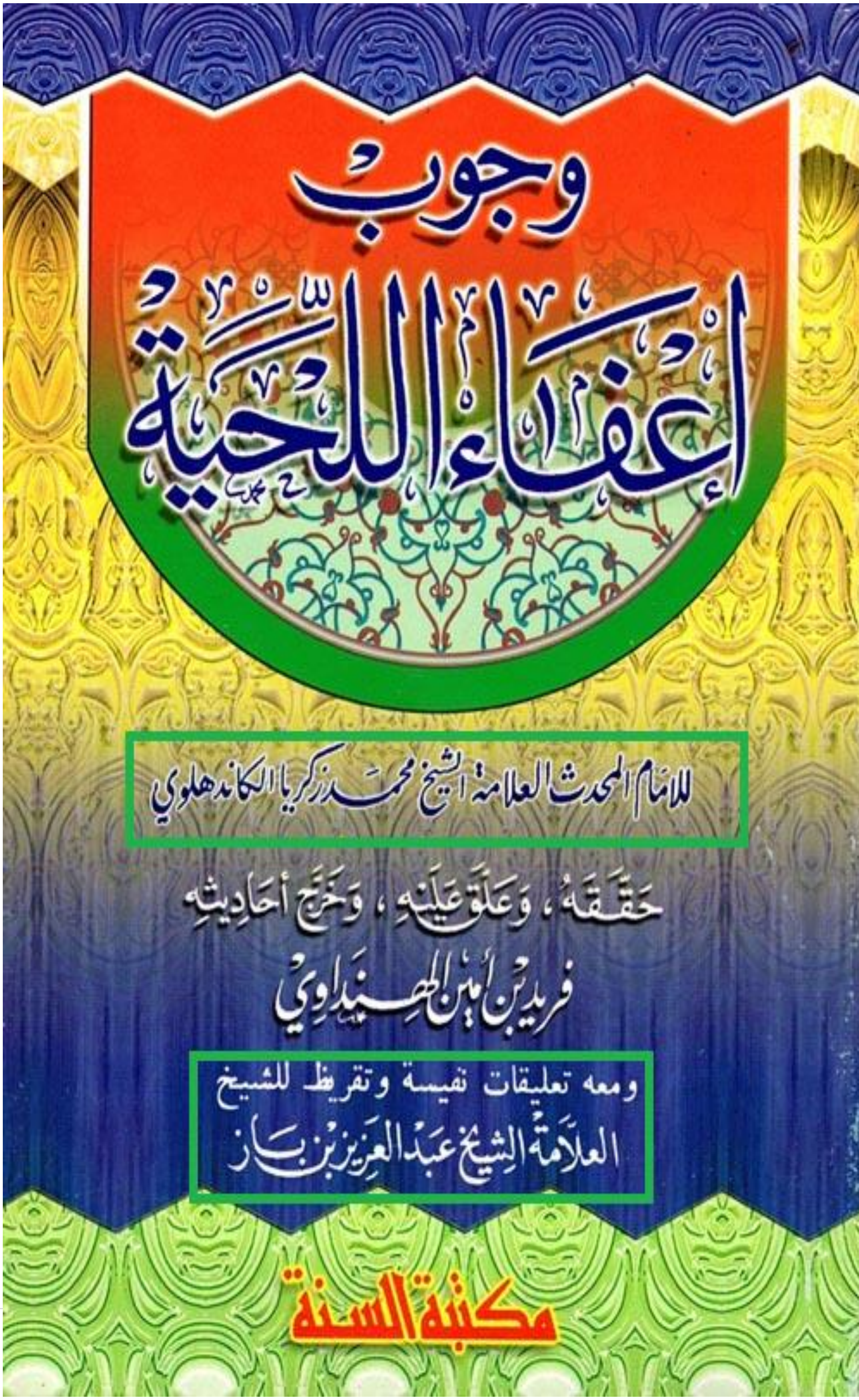
[116] See here - https://x.com/madkhalism/status/1251051592293457926?s=20

of the Lucknow based institute known as Nadwatul Ulama. Al-Nadwi had links to not only some Sufis in India but also took from some leading Deobandi Mashayikh. It appears to be the case that Ibn Baz and al-Nadwi had cordial relationships as they both had a part in Madina University in the early 1960's.

The question for these detractors is how is it that Ibn Baz accepted this ijaza of transmitting hadith works via Deobandi Mashayikh? Will they dare attack ibn Baz for having links with some notable Deobandis?! Additionally, Ibn Baz also added notes to a book[117] on the obligation to grow the beard by the Deobandi Muhaddith, **Muhammad Zakariyya Kandehlawi** (d. 1982). Would that make Ibn Baz a Deobandi for editing the work of a known Deobandi? This is all even more pertinent for those aligned to the Madkhali brand of Salafism to answer.

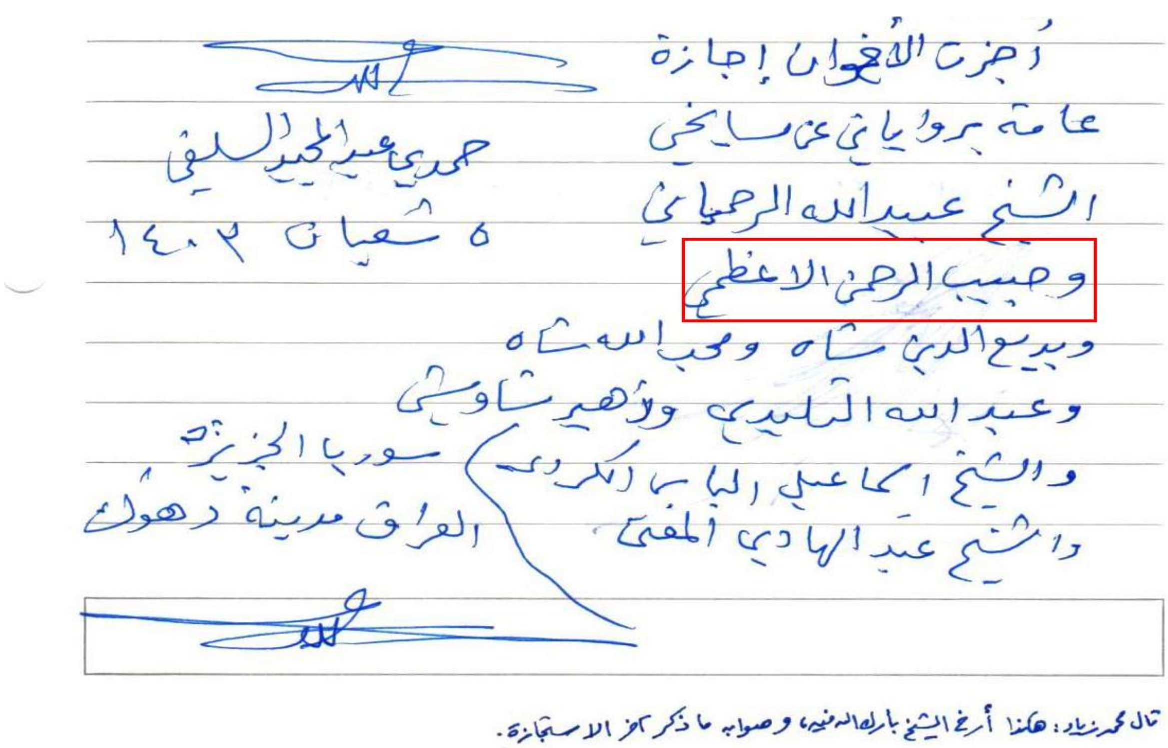
Front cover of this work (see boxed sections for the names mentioned):

[117] See it here: http://www.waqfeya.com/book.php?bid=2761


وجوب
إعفاء اللحية
للإمام المحدث العلامة الشيخ محمد زكريا الكاندهلوي
حققه، وعلق عليه، وخرج أحاديثه
فريد بن أمين الهنداوي
ومعه تعليقات نفيسة وتقريظ للشيخ
العلامة الشيخ عبد العزيز بن باز
مكتبة السنة

OTHER SALAFIS TAKING IJAZA FROM DEOBANDIS

The late Hamdi Abdal Majid as-Salafi (d. 2012) was one of al-Albani's associates but he still took Ijaza in hadith from the late Deobandi Shaykh Habibur Rahman al-A'zami (d. 1992 CE), but one has not been able to ascertain if he took Ijaza from the likes of al-Albani or not! Here is a handwritten Ijaza from Hamdi Abdal Majid mentioning his named Shuyukh:


أجزت الأخوان إجازة
عامة بروايتي عن مشايخي
الشيخ عبيد الله الرحماني
وحبيب الرحمن الأعظمي
وبديع الدين شاه ومحب الله شاه
وعبد الله التليدي وزهير شاويش
والشيخ إسماعيل الياس الكردي
والشيخ عبد الهادي المفتي

حمدي عبد المجيد السلفي
٥ شعبان ١٤٠٢
سوريا الجزيرة
العراق مدينة دهوك

قال محمد زياد: هكذا أرخ الشيخ بارك الله فيه، وصوابه ما ذكرته في الاستجازة.

The actual Ijaza from Shaykh al-A'zami to Hamdi is also available to see dated 1392 AH.

The detractors are asked to elucidate why a "Salafi" took Ijaza from a Hanafi Deobandi, especially one that they have great antagonism for?! The two

detractors issued the following harsh attack against certain Hanafis and the late Shaykh Habibur Rahman al-A'zami in their weak defence of **al-Albani** entitled *al-Jawaab ar-Rabbaanee Raf al-Kaadhibah Anil Imaam al-Albaanee* (p. 4):

> Then came the mu'tassub **hanafee rabid animals** from India and Pakistan full of hatred and blackened faces and hearts, from the likes of **Habeeb ur-Rehmaan A'dhamee** whilst sitting in India who after being refuted and shamed for his lying and distorting the ahadeeth of the Messenger of Allaah (Sallalahu Alayhee Was-Sallam) by the Salafi Scholars of Hindh, he ran to Abu Guddah.

Note also that one of al-Albani's longest serving students was the late Zuhayr al-Shawish (d. 2013). He was the main publisher of al-Albani's works via the auspices of his al-Maktaba al-Islami. It is well known they had a major fall out at one time. Al-Shawish took ijaza from not only the above named Habibur Rahman al-A'zami,[118] but also the Shaykh al-Islam of the Deobandis in his time, Hussain Ahmed al-Madani.[119] Naturally, al-Shawish was a type of Salafi in aqida. I have in my possession a 4-page Ijaza that he issued and on the fourth page he mentioned the names of those he took Ijaza from. See below for the names in the red box which are the two named late Deobandi Hadith scholars from India originally. The first page:

[118] See the post by one of the people behind Multaqa Ahlalhdeeth mentioning this point (no. 11 on the list): http://www.ahlalhdeeth.com/vb/showpost.php?s=3d91d93e8966b09db467983ff69358aa&p=32645&postcount=8

[119] See the post by one of the people behind Multaqa Ahlalhdeeth mentioning this point (no. 3 on the list) http://www.ahlalhdeeth.com/vb/showpost.php?s=3d91d93e8966b09db467983ff69358aa&p=32642&postcount=7

وقد أجزت: أخي الشيخ
احمد بن عبد الله بن عبد العزيز آل
سلامه المصري، بناء طلبه وفقه الله
تعالى وسدد خطاه

بالشرطِ المعتبرِ عند علماءِ الأثرِ، وهو التحري فيما يقولُه، وفيما يُفْتِي به، والتَّثَبُّتُ فيما يرويه، وأَنْ يَقولَ فيما لا يَدْرِيه: لا أَدري.

بجميعِ ما يصِحُّ لي وعنِّي روايتُه من مقروءٍ ومسموعٍ، وأصولٍ وفروعٍ، مما أجازني به مشايخي الجِلَّةُ الفضلاء -رحمهم الله تعالى أجمعين-.

وما لي من مؤلفاتٍ، وتحقيقاتٍ، ومقابلاتٍ، ومقالاتٍ، وتعلقاتٍ، ومقدماتٍ، ومذاعاتٍ.

هـذا: وأوصي الأخَ المجازَ: أنْ يبذُلَ مجهودَه في تتبُّعِ آثار علمِ رسول الله صلَّى الله عليه وسلَّم وسُنَنِه، وطلبِها من مظانِّها، وحملِها عن أهلِها، والتفقُّهِ بها، والنظر في أحكامها، والعمل بمقتضاها، والبحثِ عن معانيها، والتأدُّبِ بآدابها، والتحلي بأوصافها، ويَصْدِفَ عمَّا يقِلُّ نفعه، وتَبْعُدُ فائدتُه، من طلبِ الشوّاذِّ والمنكراتِ، وتتبُّعِ الأباطيلِ والموضوعاتِ، ويتميَّزَ بما يقتضيهِ حالُه، ويعودُ عليه زَيْنُهُ وجمالُه، من أدبِ الخُلُقِ وبشاشة الوجه، وكَرَمِ اليدِ، وسماحة التعاملِ، والتنزهِ عن سفاسِف هذه الدارِ، وبذلِ الجاهِ في حوائجِ الخَلْقِ، ومنه بَذْلِ العِلم لأهله، وتسهيلِ أدائه ونقلِه، مع المستطاعِ من الأمرِ بالمعروفِ والنهي عن المنكرِ، والتزامِ الدعاءِ بالأورادِ الصحيحة المأثورةِ، وفي الدعوة والعمل بالصحيح من الآثار، والصلاة والسلام على النبيِّ المختارِ، وأنْ لاَ ينساني ومَنْ سَبَقَنَا مِن أهلِ العلمِ والدعوةِ والجهادِ في سبيلِ الله من صالحِ دعواتِهِ.

وصلَّى اللهُ تعالىَ وسلَّم، علىٰ سيِّدِنا محمدٍ خيرِ مَنْ قَدْ أدَّبَ وعلَّم، والحمدُ لله ربِّ العالمين.

حازمية: بيروت في الرابع عشر من شعبان ١٤٣٢هـ = ١٥/٧/٢٠١١م
والحمد لله رب العالمين

وكتبه

أبو بكر محمد زهير بن مصطفى الشاويش

الهاشمي الحسيني -الدمشقي الميداني- البيروتي الحازمي

وأذكرُ في هذه العُجالة من مشايخي مَنْ لذكرِهِ نوعُ خصوصيّة،

راجياً من الله تعالى العونَ على التوسعِ في تراجمهم،

والتنويهِ بفضلِ البقيّة منهم، وقد فاق عددُهم المئتين،

في مختلف أنواعِ الرواية، والمذكورون هم:

١- الداعية الجليل المجاهد الشيخ صلاح الدين بن رضا الزعيم الدقاق (الدمشقي).

٢- العلاّمة الأديب الداعية الشيخ سعدي بن أسعد ياسين الصبّاغ (الدمشقي ثم البيروتي).

٣- السيد الحسيب حسين أحمد المدني الحنفي (مرجع أسانيد أهل الهند في زمانه).

٤- العلاّمة السلفي المحدث عبدالرحمن بن يحيى المُعَلِّمي العُتْمِي (اليمني ثم المكي).

٥- العلاّمة المؤرخ الشيخ محمد راغب الطبّاخ (الحلبي).

٦- العالم الداعية الشيخ محمد بن محمود الحامد (الحَمَوي).

٧- العلاّمة السياسي الشيخ محمد سعيد العُرْفي (الفُراتي).

٨- العلاّمة الشيخ محمد بن عبدالعزيز المانع الحنبلي (القَصيمي ثم القطري).

٩- العلاّمة الرّحالة السلفي الدكتور محمد تقي الدين الهلالي (المغربي).

١٠- العلاّمة الداعية المجاهد الشيخ محمد البشير الإبراهيمي (الجزائري).

١١- المحدِّث المحقق الشيخ حبيب الرحمن الأعظمي الحنفي (الهندي).

١٢- العالم المربي الشيخ إبراهيم الراوي -شيخ الرفاعية- (العراقي).

١٣- العالم الشاعر الشيخ محمد سالم البيحَاني البصير (العدني).

١٤- العالم الشيخ سيف بن محمد بن مدفع (الشارقي).

١٥- العالم الجليل الشيخ عبدالله القلقيلي (مفتي فلسطين والأُردن).

١٦- المفتي الحنبلي الشيخ محمد جميل الشطي (الدمشقي).

١٧- شيخ أحناف الشام الشيخ عبدالوهاب الحافظ -دبس وزيت- (الدمشقي).

١٨- العلاّمة الشيخ محمد بن عبدالله آل عبدالقادر (الأحسائي).

١٩- العلاّمة اللغوي المحدث الشيخ أحمد محمد شاكر (المصري).

٢٠- العالم المربي المجاهد الشيخ نافع الشامي (الإدلبي).

The late Iraqi Salafi, **Subhi al-Samara'i** also took ijaza from Habibur Rahman al-A'zami as mentioned in the Thabat compiled by his student Badr al-Utaybi under the title *Tuhftaus Sami wal ra'ie* (p. 26). The same was mentioned by another student known as Muhammad ibn Ghazi al-Baghdadi in his *Ni'matul Mannan fi asanid shaykhina Abi Abdar Rahman* (pp. 87-88) as follows:

الشيخ المحدث الفقيه المحقق حبيب الرحمن الأعظمي الهندي

(1319–1412هـ)

ترجمته: هو المحدث الكبير والمحقق الشهير العلامة حبيب الرحمن بن محمد صابر بن اليخ عناية الله الأعظمي المئوي نسبة إلى بلدة مئو وعائلته من أشراف البلدة. ولد في عام 1319هـ (1899م) في بلدة مئو، ونشأ نشأة علمية حيث قرأ على والده الكتب الابتدائية ثم أرسله إلى الشيخ عبد الغفار المئوي ولازمه كتلميذ بار، ثم التحق بجامعة دار العلوم (ديوبند) الاسلامية عام 1337 (1918)، وفيها تتلمذ الأعظمي على كبار محدثيها وسيأتي بيانهم في تفصيل الأسانيد. وبعد تخرجه درَّس في دار العلوم مئو زهاء أربع سنوات، ثم انتقل إلى جامعة مظهر العلوم في مدينة (واراناسي)، ثم أنشأ مدرسة مفتاح العلوم في المسجد الكبير المعروف بشاهي مسجد.و رحل إلى مكة المكرمة لأداء فريضة الحج عام 1369 ورحل إلى مصر وسوريا والكويت، وكانت آخر رحلاته إلى مكة بناء على دعوة من بعض تلاميذه.، توفي في اليوم العاشر من رمضان سنة 1412 الموافق 16 مارس 1992. وقد صلى عليه تلميذه النجيب البارع الشيخ عبد الجبار الأعظمي مع حشد عظيم يقدر بأكثر من مائة ألف شخص وقد حقق كتباً كثيرة: (المصنف لعبد الرزاق، المصنف لابن أبي شيبة، الزهد والرقائق لابن المبارك، كشف الأستار

عن زوائد البزار للهيثمي، مجمع بحار الأنوار في غرائب التنزيل ولطائف الأخبار لمحمد طاهر الفتني الصديقي، أسماء الثقات لابن شاهين). وله مؤلفات قيمة: (الحاوي لرجال الطحاوي، الأتحاف السنية بذكر محدثي الحنفية، نصرة الحديث (وهو ردّ على منكري الاحتجاج بالسنة).

التقى به شيخنا السيد صبحي في دار الحديث الفخرية بمكة المكرمة، وقرأ عليه أطرافاً من الكتب الستة ولازمه واستفاد منه وأجازه إجازة عامة في رمضان سنة ألف وثلاثمائة وإحدى وتسعين (1)، وهو يروي عن:

Once again, the two detractors need to address these issues of why some of their own Salafi Shuyukh took Ijaza from Deobandi scholars, especially with regard to Ibn Baz!

On pages 57-9 they started to boast and brag of their own capabilities and denied ever plagiarising from their own authority Zubair Ali Za'i and claimed that I plagiarised from Isa al-Himyari. They used insolent words and made it patently clear that they were not only enraged but screaming out venomous hatred for refuting them over their weakening of 20 rak'ats Taraweeh! This is what they claimed on p. 58-9:

> "In this regard in a flute and feeble attempt to discredit us say, "Oh you plagiarised Shaikh Zubair Alee's work." This indeed is a laughing matter – when they cannot answer the ilmee points and get diarohea,[120] this is their last resort, they repeat this so much thinking that this is the only answer have left. What

[120] Note how they could not even correctly spell the word – diarrhoea!

childish young boys. We don't even think Shaikh Zubair has even spoken about this narration let alone us plagiarising anything from him. This suffices and a lambasting of their squeals of plagiarism.

We will also show and we will back our claim of Abul Hasan plagiarised content from his so called 'Dr Eesaa bin Maa'ne al-Himyaree.' You wanted proof, you shall have it. "

A little down they said:

"We will inshaAllaah by the mercy and Aid of Allaah answer his magnum opus and BY ALLAAH WATCH WHAT WE DO HIS, Referring to his pitiful book on defence of 20 rakahs for taraweeh BY ALLAAH WATCH !!!!"

Certainly, the above venom will be responded to later on with proof that they plagiarised from Zubair Ali in the past. I am also watching out how they can write a complete refutation of the evidences for 20 rak'ats Taraweeh after failing the first time! They have had since 2009 to issue this alleged rebuttal. They issued one part that they called "Volume 1" which was a paltry pamphlet of 8 pages which I have responded to already.[121]

[121] See - **Answering The Claim That Imam Abu Hanifa Advocated 8 Rak'ats Taraweeh** (74 pages) - https://www.darultahqiq.com/answering-the-claim-that-imam-abu-hanifa-advocated-8-rakats-taraweeh/
Direct download link of the pdf file: https://ia600909.us.archive.org/25/items/AnsweringTheClaimThatImamAbuHanifaAdvocated8RakatsTaraweeh/Answering%20the%20claim%20that%20Imam%20Abu%20Hanifa%20advocated%20%208%20rakats%20Taraweeh.pdf

WAS ABU HIBBAAN KAMRAN MALIK WRITING FROM A JAIL CELL IN MAY 2014?!

What is also perplexing is that Abu Khuzaimah Imran Masoom has co-authored at least one article after the conviction of his colleague Abu Hibbaan, as can be witnessed here and dated 9/5/14 in reply to an article uploaded on 3/4/14:

http://ahlulhadeeth.wordpress.com/2014/05/09/false-allegations-against-shaikh-muhammad-bin-abdul-wahhab-by-the-deobandi-hanafis/

Is Abu Hibbaan writing these joint responses from his jail cell?! Imran Masoom deceived the world by issuing that article after Kamran Malik was jailed in **February 2014** with both their names on the work. In the following link it mentioned his jail sentence –

https://www.birminghammail.co.uk/news/midlands-news/solicitor-coerced-witness-bid-avoid-6700881

Quote:

Kamran Malik was one of four men sentenced for fraud offences after being arrested in 2010 for conning bank lenders into loaning money for over-inflated property.

*But the 35-year-old saw an extra 12 months added to his four-year prison sentence for fraud at Birmingham Crown Court on **Friday (6 February)** after he was found guilty of conspiring to pervert the court of justice.*

At the end of the above ahlulhadeeth link they signed off with the date:

By the two weak slaves of Allah in need of your duas.

Abu Hibban & Abu Khuzaimah Ansaari

Rajab 1435 / May 2014

The reader can also decide for themselves the vulgar and egotistical tone of their callous language throughout their so called research in rejecting the narration of Abu Ayyub al-Ansari (ra).

FALSE CLAIMS OF ALLEGDELY SENDING A VIRUS TO THEIR ALREADY AILING AND AFFLICTED SITE

Another crass and crazy lie is the following point they made on p. 57:

> Dear readers let us tell you of another cheap and disgraceful plot, in the last 2 weeks they sent a virus to the www.Ahlulhadeeth.wordpress.com blog when it was announced that a response to Abul Hasan was to be released. This is their reality, how degraded is that.

This is pure fiction and notice how they failed to provide any evidence. Rather, it is they who are known to create fitna by spreading nonsense about their opponents via their allies like Ali Rida Qadri. They did the same with Asrar Rashid[122] from their city of Birmingham also.

On p. 59 they concluded their slander filled introduction by thanking their associates by saying:

[122] There was a blog created around 2012 with material gainst him -www.asrarrashid.wordpress.com
This blog seems to have been deleted but the earlier posts can be seen via the following link - https://web.archive.org/web/20130713091428/http://asrarrashid.wordpress.com/category/refutation-by-brother-abu-khuzaimah-and-abu-hibban-from-ahlulhadeeth-wordpress-com/

We would like to also thank those brothers who advised us, encouraged us and motivated us in writing this treatise, from them Abu Turaab Ali Rida for his valuable suggestions, Ali Hasan Khan for constantly pushing us. We would also like to thank our noble brother Abush-Shaikh for his part and role in this authorship.

Ramadhaan 1434H / August 2013ce

Abu Hibbaan & Abu Khuzaimah Ansaari

Thus, this response is also a direct refutation of the above named individuals who all had some part to play in the ultimate finalisation of this dreg of a work that shall now be formally responded to from this point onwards, as it dealt with the Abu Ayyub al-Ansari (ra) narration, despite their drifting off to non-issues as is their habit.

Between pages 60 to 87 they copied and pasted the initial quotation from GF Haddad that is actually found in the following links followed by my response on sunniforum.com

http://www.sunnah.org/aqida/cape_town_wahabi/response_to_shaykh_faiik.htm

http://www.livingislam.org/n/tsvv_e.html

Surprisingly, they did not provide the above links to show where they got the quote from. This has become pertinent since GF Haddad had mentioned the narration to be allegedly found in Sahih ibn Hibban besides other works of hadith. This will be revisited as the two detractors made a point about it.

Between pp. 87-89 they reposted what I stated and mentioned that 2 of the image links do not show up anymore. Nevertheless, I saved the file and at the beginning of this response the reader can see the 2 images. Both from Majma al-Zawa'id of al-Hafiz Nurud-Din al-Haythami (d. 807 AH)

ANSWSERING THEIR SECTION HEADED: HORRENDOUS MISTAKES AND ISSUES ON REFERENCING

On p. 90 they stated:

> See below we have highlighted how GF Haddad and Abul Hasan Hussain Ahmed have made horrendous mistakes in their referencing and how they have confused everything and yet Abul Hasan Hussain Ahmed boldly claimed, "I am not sure which edition they utilised to make this claim." You were blaming others yet your were the culprit, cockiness, showing off and ostentation does not get you anywhere and your arrogance has made you fall on your feet and this is a manifest sign of your confusion. This claim will be backed later inshaAllaah.
>
> Read the bold loud words of Abul Hasan Hussain Ahmed above, where he says, **"the 2 opponents claimed it was: vol. 5/p. 243."** This was a genuine typo error just as many people make such basic mistakes in typing, especially since we compiled our response very quickly by the way of attempting to shed some light on the narration cited by GF Haddad.

Reply:

After making a mountain out of a mole hill the above melodrama concluded by clearly admitting they made a typo error of 5/243 when it should have been 5/245. Indeed, typo errors can occur with the best of typists and all I asked was which edition they used of the Majma al-Zawa'id to type it up as 5/243. It really is as simple as that. Here is what I asked:

"The reference given by Dr Haddad was for Majma al-Zawa'id (5/245), the 2 opponents claimed it was: vol. 5/p. 243 – and I am not sure which edition they utilised to make this claim."

The reason why this was stated is because there are different editions of the printed copies of the said Majma available. On p. 91 they stated:

> Another point that we found interesting to note was that we answered GF Haddad and his article and his deductions not Abul Hasans, but look at what he says, **"the 2 opponents claimed.."** Now a sound intelligent invidual asks how on earth are we Abul Hasan's opponents????
>
> This shows whoever writes something that Abul Hasan & co disagree with, they automatically become their opponents and whoever agrees with them joins their company, or is it the case that Abul Hasan beliefs conform and are in line with those of GF Haddad.

Reply:

The above shows how confused these two detractors really are. GF Haddad mentioned the narration with some referencing, and they then refuted him. I was not in the picture until Abu Taymiyah who is probably Abu Alqama Ali Hassan Khan posted the findings of his two blogging mates onto sunniforum[123] on the 14th July 2005. My response was put out on the very next day.[124]

They were described as the two opponents simply because they opposed GF Haddad's mention of the authentication by al-Hakim and al-Dhahabi. This would make anyone who opposed the grading an opponent in a technical sense even though it may not be said in an offensive sense. This goes to show how they like to make dramas out of the smallest matter in order to pad up their work into well over 750 pages! Plus, having the audacity to describe it as a 4-volume work as shown on their front cover! The total number of pages they put out was exactly 777 pages as the last page showed:

[123] http://www.sunniforum.com/forum/showthread.php?14299-Building-Structures-and-Illuminating-Graves&p=64124&viewfull=1#post64124

[124] See here - http://www.sunniforum.com/forum/showthread.php?7104-Reply-to-Abu-Khuzaimah-and-Abu-Hibban-on-their-claims-against-Dr-GF-Haddad

Completed in the blessed month of Ramadhaan 1434H / August 2013ce.

And Allaahs aid and assistance is sought alone without going to graves.
We worship him Alone and single him out without associating
any partners with him. He is alone and One.
The two weak slaves of Allaah in
need of your urgent Duas

Abu Khuzaimah Ansaari & Abu Hibbaan

www.ahlulhadeeth.wordpress.com **777** | Page

Those 777 pages could have easily been published in a maximum of 2 volumes (each volume being around 388 pages). This is another proof of how they like to over exaggerate just like they did with their 8-page pamphlet that they described as Volume 1!!

Between pages 93 to 97 and then again between pages 99 to 101 they started bemoaning why GF Haddad did not quote the words of al-Haythami in his *Majma al-Zawa'id* regarding the status of the sub narrator Kathir ibn Zayd. They tried to make out that I should have admitted that GF Haddad had cut up the words of al-Haythami as it may not serve his purpose!

Indeed, they knew very well that I did question why GF Haddad did not mention that as they posted my comment on p. 98 of their work. My words being:

“Dr Haddad did not mention what was said about the narrator Kathir ibn Zayd from the Majma of al-Haythami.”

Nevertheless, why GF Haddad left that portion out may be explained by suggesting that he did not go back and check the original Majma directly and may have read it in someone else’s work, and just relied on it without rechecking the original. Indeed, Abu Hibbaan and Abu Khuzaimah have done similarly with many of their quotations that they definitely took from Zubair Ali Za’i with regard to a narration from Malik al-Dar. See later for proof of this. On top of that these two detractors also made the same deduction as suggested when they said about GF Haddad on p. 62:

> “Why was this portion of the text from Majma'a omitted. The only viable answer that comes to mind is that G F Hadaad copied and pasted this from some moulvee without actually checking or verifying it himself.”

On p. 94 they also brought a point with regard to the **Musannaf ibn Abi Shayba and Shaykh Habibur Rahman al-A’zami**. This will be addressed in another section.[125]

On p. 99 they made up another lie by insinuating that I teach school kids with the following crass sarcasm:

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[125] See the chapter heading: **SHAYKH HABIBUR RAHMAN AL A’ZAMI AND THE ZIYADA (additional wording) - UNDER THE NAVEL – IN A HADITH FROM WA’IL IBN HUJR (ra) AS FOUND IN SOME MANUSCRIPTS OF THE MUSANNAF OF IBN ABI SHAYBA**

Mr hero Abul Hasan Hussain Ahmed is answering on GF Haddad's behalf, maybe he has been reading too many comic books which he may have confiscated from his pupils at school!!!!! Abul Hasan Hussain Ahmed this is not your lunchtime casual reading in the staff room.

This issue about my alleged profession has been addressed above. The reader can see how "scholarly" they really are with their gibberish and hostile cynicism.

Here is what they stated on pp. 99-100:

The reason why GF Haddad should have mentioned what was said about Katheer ibn Zaid is because Haithamee mentioned this
directly after citing this narration and this was very important hence the need to mention it.

However GF Haddad and his apologist Abul Hasan Hussain Ahmed who aptly also agreed with him did not do this and it would have shown the reality of Haithamee's opinion of what he thought of the narration himself.

They repeated it in the last paragraph on p. 100:

This narration has a defect in it which the compiler mentioned himself after bringing the narration, so anyone quoting this narration should also mention the defect the author mentioned. GF Haddad did not do this and Abul Hasan Hussain Ahmed his apologist agreed with him which is deception and concealing the truth and reality from the people.

As well as on p. 101 by saying:

This is another major deception from GF Haddad and Abul Hasan Hussain Ahmed and co with regards to the actual text of his narration which they have cut up, ignored, changed and interpolated and manipulated and the readers will actually come to know how scholarly and deceptive this people really are, insha'Allaah.

Indeed, this is a great lie against me! I did provide what al-Haythami said in the following words (in Arabic) regarding the sub narrator, Kathir ibn Zayd:

Dr Haddad did not mention what was said about the narrator Kathir ibn Zayd from the Majma of al-Haythami, but the 2 opponents made this disastrous claim and mistranslation for the following Arabic bit from the first scan:

رواه أحمد والطبراني في الكبير والأوسط وفيه كثير بن زيد وثقه أحمد وغيره وضعفه النسائي وغيره.

Hence, it is they who have concocted a lie in order to vilify my character and standing as a writer. This has now come back to show who is on Haqq (the truth) and who is espousing Batil (falsehood). What remains is to decipher what was al-Haythami's own stance on Kathir ibn Zayd, rather than his statement on who praised him and who did not in a summarised manner. This is something the detractors have abysmally failed to decipher and mention.

ANSWERING THEIR SECTION HEADED: "9 ANSWERS TO ABUL HASAN HUSSAIN AHMED'S HAUGHTY CLAIM OF OUR ALLEGED MISTRANSLATION!!!"

Between pages 103 to 119 they attempted to explain away their initial point regarding a translation of a portion of the words of al-Haythami. This is what was said by them initially:

> **This incident is mentioned in Majma'a az-Zawaa'id as mentioned by G F Haddaad but Haafidh Haithamee said after referencing and attributing this hadeeth to Imaam Ahmad, Tabaraanee in al-Kabeer and al-Awsth, he says, "The chain contains the narrator Katheer bin Zaid, and a group of people said he is reliable whereas Imaam Nasaa'ee and others have declared him to be weak." (Majma'a az-Zawaa'id (5/243).**
>
> Why was this portion of the text from Majma'a omitted. The only viable answer that comes to mind is that G F Hadaad copied and pasted this from some moulvee without actually checking or verifying it himself.

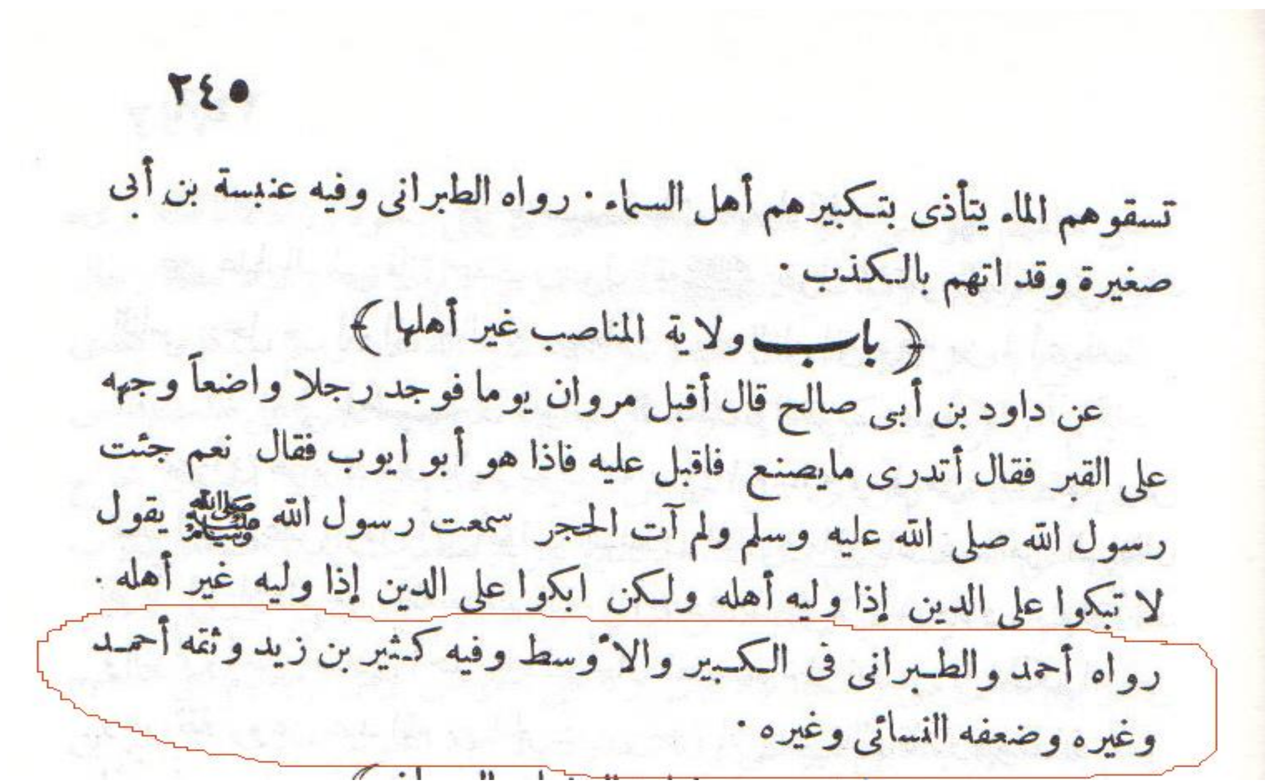
It is absolutely plain and clear that they were pointing out that allegedly al-Hafiz Nurud-Din al-Haythami said in his Majma al-Zawa'id:

"The chain contains the narrator Katheer bin Zaid, and a group of people said he is reliable whereas Imaam Nasaa'ee and others have declared him to be weak."

Thus, I replied to this false claim by responding back to them by saying:

Dr Haddad did not mention what was said about the narrator Kathir ibn Zayd from the Majma of al-Haythami, but the 2 opponents made this disastrous claim and mistranslation for the following Arabic bit from the first scan: رواه أحمد والطبراني في الكبير والأوسط وفيه كثير بن زيد وثقه أحمد وغيره وضعفه النسائي وغيره.

The first scan shown was from Majma al-Zawa'id (5/245) as follows:


٢٤٥

تسقوهم الماء يتأذى بتكبيرهم أهل السماء . رواه الطبرانى وفيه عنبسة بن أبى
صغيرة وقد اتهم بالكذب .

﴿ باب ولاية المناصب غير أهلها ﴾

عن داود بن أبى صالح قال أقبل مروان يوما فوجد رجلا واضعاً وجهه
على القبر فقال أتدرى مايصنع فاقبل عليه فاذا هو أبو ايوب فقال نعم جئت
رسول الله صلى الله عليه وسلم ولم آت الحجر سمعت رسول الله ﷺ يقول
لا تبكوا على الدين إذا وليه أهله ولكن ابكوا على الدين إذا وليه غير أهله .
رواه أحمد والطبرانى فى الكبير والأوسط وفيه كثير بن زيد وثقه أحمد
وغيره وضعفه النسائى وغيره .

The bit circled in red was translated by them as follows: **"The chain contains the narrator Katheer bin Zaid, and a group of people said he is reliable whereas Imaam Nasaa'ee and others have declared him to be weak."**

I corrected this misleading translation that they clearly attributed to al-Haythami as highlighted above. I said:

A more accurate translation for this in my opinion is:

It has been related by Ahmad, and al-Tabarani in al-Kabir and al-Awsat, and in it (the Isnad) is Kathir ibn Zayd and he has been declared Trustworthy (Thiqa) by Ahmad and other than him, and he has been weakened by al-Nasa'i and other than him.

So, Abu Alqama should tell us why his friends made such a disastrous effort in translation and why did they leave out what Imam Ahmad said in declaring Kathir to be Thiqa – as al-Haythami quoted?! Why did they cut up the words of al-Haythami?!

Now let us see how they avoided admitting their mistranslation of what they falsely attributed to Nurud-Din al-Haythami (d. 807 AH). They said between pages 103-4:

Imaam Haithamee said,

قال الهيثمي: "وفيه كثير بن زيد، وثقه وجماعة، وضعفه النسائي وغيره،

The passage above is of the Arabic text we translated and in reality the actual wording of Haithamee from his Majma'a is (5/245)

رَوَاهُ أَحْمَدُ، وَالطَّبَرَانِيُّ فِي الْكَبِيرِ وَالْأَوْسَطِ، وَفِيهِ كَثِيرُ بْنُ زَيْدٍ، وَثَّقَهُ أَحْمَدُ وَغَيْرُهُ، وَضَعَّفَهُ النَّسَائِيُّ وَغَيْرُهُ

And in our opinion a better translation is (Haithamee said after citing the aforementioned narration in question), *"Narrated Ahmad and Tabaraanee in al-Kabeer and al-Awsth and in it (the chain) is Katheer ibn Zaid, Ahmad and others (said) he is trustworthy (Thiqah) and an-Nasaa'ee and others weakened him."*

Thus, what they claimed was that they actually translated this portion they attributed to al-Haythami:

قال الهيثمي: "وفيه كثير بن زيد، وثقه وجماعة، وضعفه النسائي وغيره،

What they have clearly admitted is that they did not actually look at Majma al-Zawa'id (5/245) which actually has the complete words of al-Haythami. Instead, to get out of what they plainly attributed DIRECTLY to al-Haythami as quoted above from their original article they have had to devise a stratagem to get out of their hole that they dug for themselves.

A SLANDEROUS LIE AGAINST IMAM IBN HAJAR AL-HAYTAMI (d. 974 AH)

On p. 104 they said:

FIRST ANSWER – HAAFIDH IBN HAJR AL-HAITHAMEE ALSO CUT UP THE WORDS

We looked at Shaikh Haithamees book, *'Haashiyyah al-Allaamah Ibn Hajr al-Haithamee A'la Sharh al-Aydah Fee Manaasik al-Hajj Lil Imaam Nawawee'* and al-Haithamee here, as the title suggests is Ibn Hajr al-Haithamee and not Noor ud deen al-Haithamee [807H] the author of the *'Majma'a'*.

The readers can observe that they have accused Imam Ibn Hajar al-Haytami of cutting up some words. Which words are they referring to? It seems clear that they are accusing Ibn Hajar al-Haytami of cutting up the words of the earlier Nurud-Din al-Haythami.

THE TWO DETRACTORS CAN NOT READ ARABIC NAMES AND BOOK TITLES CORRECTLY

What these two so called "researchers" have failed to realise is that the spelling of these two names is not identical when pronounced in Arabic and transliterated into English! Throughout their work they have translated the latter part of the

name of Ibn Hajr al-Haytami as "Haithamee" and the same for Nurud-Din al-Haythami.

Note also the title given for the Hashiyya has the word Idah in it and not Aydah as they transliterated it incorrectly! They made other blunders in reading and transliteration of other book titles[126] that shall be demonstrated in this reply, and in my work in defence of the authenticity of the Fatima bint Asad (ra) narration pertaining to Tawassul which they tried to weaken.

In actual fact there is a subtle difference in pronouncing the 2 names and these two separate ways to transliterate the names also. The fact that they failed to do this is a proof of their weakness in reading Arabic names and titles of books due to their lack of knowledge! Let us exemplify this:

The author of Majma al-Zawa'id is: نور الدين **الهيثمي**

The last part of his name is transliterated by English writers as: **AL-HAYTHAMI,**

due to the letter ث – being in the middle of the name.

The author of the work they named above (Hashiyya al-Allama ibn Hajr al-Haytami ala Sharh al-Idah fi manasik al-Hajj lil Imam al-Nawawi) is:

أحمد شهاب الدين ابن حجر **الهيتمي** المكي

[126] See the later chapter heading: THE ATTEMPT BY THE DETRACTORS TO REJECT THE NARRATION OF ABU AYYUB AL-ANSARI VIA FALSE CHRONOLOGICAL ANALYSIS.

Hence, Ibn Hajar's last name is spelt differently to that of Nurud-Din as it has the letter ت – being in the middle of his name. Hence, it is transliterated as: **AL-HAYTAMI.**

They claimed that they did not look at the Majma al-Zawa'id of al-Haythami but the Hashiyya of ibn Hajr al-Haytami! This is clearly a major get out clause and an open lie to save their necks! Because, it is clear that they said in their original 2002 article:

This incident is mentioned in Majma'a az-Zawaa'id as mentioned by G F Haddaad but Haafidh Haithamee said after referencing and attributing this hadeeth to Imaam Ahmad, Tabaraanee in al-Kabeer and al-Awsth, he says, "The chain contains the narrator Katheer bin Zaid, and a group of people said he is reliable whereas Imaam Nasaa'ee and others have declared him to be weak." (Majma'a az-Zawaa'id (5/243).

Why was this portion of the text from Majma'a omitted. The only viable answer that comes to mind is that G F Hadaad copied and pasted this from some moulvee without actually checking or verifying it himself.

Nowhere did they say in the above quote that they looked at the Hashiyya of Ibn Hajar al-Haytami! They brought in the name of Ibn Hajr al-Haytami without naming him a few lines later in their original article when they said:

> and lastly another transmitter (ie compiler) of this narration Haafidh Haithamee said, "This hadeeth of Abu Ayoob is weak." (Haashiyyah al-Aydah (p.219).

To which I responded by saying:

"Again, I do not know what this book they are quoting from is about and who is the author, especially since we know for a fact from the scans above that al-Haythami quoted this very narration from Abu Ayyub (ra) in 2 different places of his Majma al-Zawa'id – and he did not declare it at all da'eef in its final grading."

The reason why I questioned the name and author of the book is due to the fact they stated the name of the author is: Haafidh Haithamee

As shown above, this is a mis-transliteration by them! The name Hafiz al-Haythami is for the author of *Majma al-Zawa'id* and as for the Hashiyya (p. 219) it is by al-Hafiz IBN HAJAR AL-HAYTAMI. They caused confusion with this name issue, and it was assumed by this writer that they were referring to some other "Hafiz Haythami." Not once in their original article[127] did they quote directly from the Hashiyya of Ibn Hajar al-Haytami on his comments on the sub narrator Kathir ibn Zayd!

[127] This is their original piece - https://ahlulhadeeth.wordpress.com/2012/06/30/the-weakness-of-the-hadeeth-of-abu-ayoob-of-placing-his-face-on-the-grave-of-the-messenger-of-allaah/

On p. 105 they showed a digital image of the front cover of the Hashiyya of Ibn Hajar al-Haytami and then on p. 106 they showed a partial digital image from p. 501 of the Hashiyya which they translated and referenced as follows:

> As it can be seen very clearly Ibn Hajr al-Haithamee said, *"This hadeeth has been transmitted by Ahmad, Tabaraanee and an-Nasaa'ee with a chain containing Katheer ibn Zaid and a group said he is thiqah (trustworthy) and an-Nasaa'ee weakened him..."* (*Haashiyyah al-Allaamah Ibn Hajr al-Haithamee A'la Sharh al-Aydah Fee Manaasik al-Hajj Lil Imaam Nawawee* (pg.501) Edn ? initially by Daar ul-Hadeeth Lil-Taba'ah Wan-Nashr Wat-Tawzee'a, Beirut, Lebanon and then reproduced by al-Maktabatus-Salafiyyah, Madeenah, KSA)

Note how they gave a quote from an edition which discussed the narration on p. 501 but in their 2002 article they said it is on p. 219. Thus, they are two different printed editions, and it is now very clear from what they translated from Ibn Hajar al-HAYTAMI that he WAS NOT quoting NURUD-DIN AL-HAYTHAMI but giving his own summary on the comments made by earlier authorities on Kathir ibn Zayd. It is simple as that.

They bragged and boasted after this crude deception by saying on p. 107:

> So what do you say now, you have it in black and white, exactly what we translated. Just in case Abul Hasan and his cronies are tearing up at this stage we suggest that you have another look and let us assure you that you are not hallucinating.

We referred to someone who GF Haddad and Abul Hasan Hussain Ahmed like and revere and he also has not mentioned Imaam Ahmad saying he was thiqah. So did Ibn Hajr al-Haithamee cut up Noor ud deen al-Haithamees words up as well? So was this what you were alleging and presenting as a big point.

Hmmmm we hear silence and the throats drying... Tell us why Ibn Hajr al-Haithamee cut up the words of Noor ud deen Haithamee (as you claim) are you still levelling your allegation upon us or have you.....
So the confusion here lies in the fact that we translated what we found Ibn Hajr al-Haithamee saying, is this our fault???? Any mention of Imaam Ahmad? NO.

Had they paid attention to what they quoted from Ibn Hajar al-Haytami very carefully they would have also noted that he attributed the narration of Abu Ayyub al-Ansari (ra) to **an-Nasa'i**. This is how they translated it as shown above:

"This hadeeth has been transmitted by Ahmad, Tabaraanee and an-Nasaa'ee with a chain containing Katheer ibn Zaid and a group said he is thiqah (trustworthy) and an-Nasaa'ee weakened him..."

The above translated quote does not mention that Ibn Hajar al-Haytami was quoting Nurud-Din al-HAYTHAMI. Al-Haythami ascribed it as follows in the Majma al-Zawa'id (5/245):

It has been related by Ahmad, and al-Tabarani in al-Kabir and al-Awsat, and in it (the Isnad) is Kathir ibn Zayd and he has been declared Trustworthy (Thiqa) by Ahmad and other than him, and he has been weakened by al-Nasa'i and other than him.

If one compares the above two quotes one can clearly see that:

1) Ibn Hajar al-Haytami said the narration was recorded by Ahmed, Tabarani and Nasa'i. He did not tell the reader that it is found precisely in al-Kabir and al-Awsat of al-Tabarani. Hence, he was not using the *Majma al-Zawa'id* of al-Haythami

2) Ibn Hajar al-Haytami attributed it also to an-Nasa'i but al-HAYTHAMI in his Majma DID NOT say it is in any hadith collection by an-Nasa'i

3) Thus, Ibn Hajar al-Haytami did not use the Majma but gave his own summary

If this was not bad enough they even misread what Ibn Hajr al-Haytami wrote! Looking at their translation again as shown above from the Hashiyya:

"This hadeeth has been transmitted by Ahmad, Tabaraanee and an-Nasaa'ee with a chain containing Katheer ibn Zaid and a group said he is thiqah (trustworthy) and an-Nasaa'ee weakened him..."

Let us look at the original Arabic words from the Hashiyya of Ibn Hajar al-Haytami as they showed in a digital scan:

هو أبو أيوب الأنصارى رضى الله عنه وهذا الحديث أخرجه أحمد والطبرانى والنسائى بسند
فيه كثير بنى زيد ، ونقله جماعة وضعفه النسائى . وقد يجاب بأن قول أحمد لا بأس به يحتمل

If one looks at the above scan where there is red underlining it states: **و نقله**

and not as they thought **- , و ثقه** (he is thiqa – as they translated above)

This would now also affect their translation, and the wording **و نقله –** was not used by Nurud-Din al-Haythami if they thought ibn Hajar al-Haytami was quoting from him!

CONCLUSION:

These two bold braggarts are the one's guilty of claiming that Ibn Hajar al-Haytami cut up the words of Nurud-Din al-Haythami, and they misattributed the quote to Nurud-Din al-Haythami, and cut up the latter's words in their 2002 article. We need not brag and gloat as they did, and leave the reader to decide for themselves. Alhamdulillah.

A SLANDEROUS LIE AGAINST SHAYKH ZAFAR AHMED AL-UTHMANI

On page 108 the two detractors made up a false title as follows:

"SECOND ANSWER – SHAIKH ZAFAR AHMAD THANWEE DEOBANDEE HANAFEE ALSO CUT UP THE WORDS."

They referred to Shaykh Zafar's well known 18 volume hadith collection known as I'la al-Sunan.

The reader can see the volume they referred to here:

https://archive.org/stream/waq55508/10_55515#page/n505/mode/2up

The focus is on this portion where al-Uthmani declared the chain of transmission for the Abu Ayyub (ra) narration to be Hasan (good) by referring to the chain (sanad) from Musnad Ahmed ibn Hanbal:

شد الرحال لزيارة قبر النبي ﷺ ظاهره.
قلت: وروى أحمد بسند حسن قال: حدثنا عبد الملك بن عمرو حدثنا كثير بن زيد عن
داود بن أبي صالح قال: أقبل مروان يوما فوجد رجلا واضعا وجهه على القبر، فأخذ مروان برقبته
ثم قال: هل تدرى ما تصنع؟ فأقبل عليه فقال: نعم! إنى لم آت الحجر، إنما جئت رسول الله
ولم آت الحجر. سمعت رسول الله ﷺ يقول: «لا تبكوا على الدين إذا وليه أهله، ولكن ابكوا
عليه إذا وليه غير أهله». قال الهيثمى: رواه أحمد، والطبرانى فى "الكبير" و "الأوسط"، وفيه
كثير بن زيد وثقه جماعة وضعفه النسائى وغيره، ورواه يحيى بن الحسين بن جعفر الحسينى فى
أخبار المدينة: حدثنى عمر بن خالد حدثنا أبو نباتة عن كثير بن زيد عن المطلب بن عبد الله ابن
حنطب قال: أقبل مروان ورجل ملتزم القبر الحديث. قال المطلب: وذلك الرجل أبو أيوب
الأنصارى. قال السبكى: وأبو نباتة يونس بن يحيى، ومن فوقه ثقات، وعمر بن خالد
لم أعرفه. قلت: ولا ضير، فإن أحمد رواه عن عبد الملك بن عمرو وهو ثقة عن كثير بن زيد،
وقد حكم السبكى بتوثيقه. كذا فى "وفاء الوفاء" (٤:٤٤٣).

They also said on p. 108:

So Zafar Ahmad Uthmanee Thanwee Hanafee said after citing this narration, " *al-Haithamee said: "Ahmad and at-Tabraanee in al-Kabeer and al-Awsth narrated it, and Katheer ibn Zaid is in it, who was declared trustworthy by a group and weakened by an-Nasaa'ee and others."* (*E'laa as-Sunan*, (10/507 under no.3058), 3rd Edn 1415H, Idaraah al-Quraan Wal-Uloom al-Islaamiyyah, Karachi, Pakistan)

Thus, what they are suggesting is that al-Uthmani also "cut up" the words of al-Haythami who had mentioned it as follows in his *Majma al-Zawa'id* (5/245):

It has been related by Ahmad, and al-Tabarani in al-Kabir and al-Awsat, and in it (the Isnad) is Kathir ibn Zayd and he has been declared Trustworthy (Thiqa) by Ahmad and other than him, and he has been weakened by al-Nasa'i and other than him.

Basically, the point that Ahmed ibn Hanbal declared Kathir ibn Zayd to be thiqa was not mentioned by al-Uthmani when attributing it to al-Haythami. Here, the two detractors failed to mention two crucial points:

1) Shaykh Zafar did not use a directly printed copy or manuscript of the Majma of al-Haythami, thus he was not responsible for "cutting up" and dropping the name of Ahmed ibn Hanbal. He did not give any volume number and page reference to the said Majma and thus did not use a physical copy.

2) Al-Uthmani was quoting from the work known as *Wafa al-Wafa* (4:443) by Shaykh Nurud-Din al-Samhudi (d. 911 AH). Had they shown the whole of that page from *I'la al-Sunan* this would have become very apparent! This is how they showed it on p. 110 of their pdf file:

Maktabah Ashaabul Hadeeth & Maktabah Imaam Badee ud deen Sindhee

The Weakness of the Narration of Abu Ayoob (ﷺ) 1435H/2014ce

عليه إذا وليه غير أهله». قال الهيثمي: رواه أحمد، والطبراني في "الكبير" و"الأوسط"، وفيه
كثير بن زيد وثقه جماعة وضعفه النسائي وغيره، ورواه يحيى بن الحسين بن جعفر الحسيني في

3) The question is: Why did these detractors not mention these two points?! Regardless of these points, the detractors only brought in the names of Ibn Hajar al-Haytami and al-Uthmani to conceal their initial point, and that is the fact that they gave a clear reference to the printed edition of the *Majma*

al-Zawa'id of al-Haythami, just as I did in the digital image provided originally on Sunniforum. They never stated in their 2002 piece they used secondary works to quote al-Haythami's *Majma al-Zawa'id.* Hence, our focus is on what they cut out from the printed edition of the *Majma al-Zawa'id.*

They bragged on p. 110:

> We relied on him from his so called monumental work in that he compiled all the evidences for the hanafee madhab. So what happened now the cat got your tongue. Instead of asking Abu Alqama about our translation it would be better to ask your own major hanafee scholar why HE cut up the words of al-Haithamee!!! ASTONISHING when reality is the total opposite. One rule for your own and another rule for the "Opponents"

The cat has not got our tongue, but you have just been exposed once again for your dishonest manipulations! Because al-Uthmani did not cut up al-Haythami's words but merely quoted what he read in a published edition of al-Samhudi's *Wafa al-Wafa* (4:443). Additionally, when you put out your 2002 piece you clearly mentioned the reference for *Majma al-Zawa'id* as follows:

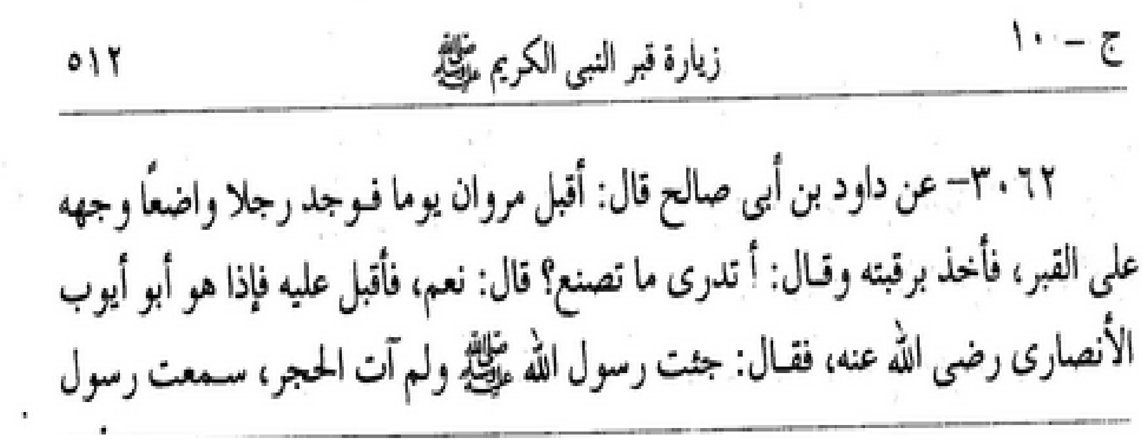
> This incident is mentioned in Majma'a az-Zawaa'id as mentioned by G F Haddaad but Haafidh Haithamee said after referencing and attributing this hadeeth to Imaam Ahmad, Tabaraanee in al-Kabeer and al-Awsth, he says, "The chain contains the narrator Katheer bin Zaid, and a group of people said he is reliable whereas Imaam Nasaa'ee and others have declared him to be weak." **(Majma'a az-Zawaa'id (5/243).**

Hence, you both gave the impression that you were quoting directly from it and no other source!

Plus, his work does not have as you said: "all the evidences for the hanafee madhab."

The proofs for the Hanafi Madhhab are also scattered in other books not seen by Shaykh Zafar when compiling his *I'la al-Sunan*. Should we say you have lied about this as well?! We leave it to the reader to decide. Note also that Shaykh Zafar mentioned the Abu Ayyub (ra) narration in *I'la al-Sunan* (10/512-513), where he mentioned that al-Hakim recorded it (in al-Mustadrak) by saying it had a Sahih chain of transmission, and al-Dhahabi agreed by stating it is Sahih in his *Talkhis al-Mustadrak*. The readers can see it online here:
https://archive.org/details/waq55508/10_55515/page/n511/mode/2up?view=theater

It is on the top half of the work as follows:


ج - ١٠ زيارة قبر النبي الكريم ﷺ ٥١٢

٣٠٦٢- عن داود بن أبي صالح قال: أقبل مروان يوما فوجد رجلا واضعا وجهه
على القبر، فأخذ برقبته وقال: أ تدرى ما تصنع؟ قال: نعم، فأقبل عليه فإذا هو أبو أيوب
الأنصاري رضي الله عنه، فقال: جئت رسول الله ﷺ ولم آت الحجر، سمعت رسول

الله يقـول: «لا تبكوا علـى الدين إذا وليـه أهله، ولكن ابكوا عـليـه إذا وليـه غيـر أهله» أخـرجه الحـاكم وقـال: صحـيح الإسناد وأقـره عليـه الذهبي في "تلخيص المستـدرك" (٥١٥:٤) فقال: صحيح اهـ.

THEIR CLAIM WITH REGARD TO SHAYKH NURUD-DIN AL-SAMHUDI (D. 911 AH)

Once again, if this was not enough, they brought in the name of another scholar, namely, the above named Imam al-Samhudi on p. 111 by heading the section as:

> "THIRD ANSWER – SHAIKH NOOR UD DEEN ALEE BIN AHMAD SAMHUDEE ALSO CUT UP THE WORDS"

They proceeded to show digital images of the Wafa of al-Samhudi from pp. 112-3 and said between pp. 113-4 in their usual tone:

> **Oh no so what now**, look even Samhudee also said the same as what we translated and also the same as what Shaikh Zafar Ahmad Thanwee said, and the same as what Haafidh Ibn Hajr al-Haithamee said, and this is what we used for our translation, and we translate, just in case you've got double vision at this stage or tears in your eyes,
>
> *"Haithamee said, transmitted Ahmad and Tabaraanee in al-Kabeer and al-Awsth and in it (ie chain) is Katheer ibn Zaid, and a group said he was trustworthy and an-Nasaa'ee and others weakened him." (end of the words of al-Haithamee). I say (ie Samhudee) as is said in at-Taqreeb, truthful but made mistakes, as will be cited in the following chapter that Yahyaa narrated via his route and that Subkee relied on his authentication."* (*Wafaa al-*

Wafaa Bi-Akhbaar Daar al-Mustafa (4/184), Edn 1st, Daar al-Kutub al-Ilmiyyah, Beirut, Lebanon 1419H / 1998ce)

Once again, there is no need to address what they claimed about Ibn Hajar al-Haytami and Zafar Ahmed Uthmani as this has been addressed above. Now, indeed al-Samhudi was quoting from al-Haythami and yes it appears in the printed edition of the Wafa that the name of Imam Ahmed ibn Hanbal has been dropped. This does not necessitate that al-Samhudi deliberately "cut up" the words of al-Samhudi as he was a reliable scholar. It is also simple to explain why the name of Ahmed was dropped in the printed editions of al-Wafa:

i) It could be that there was a scribal error in the original manuscript(s) of the Wafa of al-Samhudi used by the typesetters and the name of Ahmed was dropped by a scribe

ii) It could be that the first printed edition dropped the name of Ahmed (ibn Hanbal) inadvertently when typesetting it

iii) It could be that al-Samhudi used a copy of the Majma of al-Haythami that had a scribal error which led to the dropping of the name of Ahmed

iv) It could be that al-Samhudi or the scribe he employed inadvertently left out the name of Ahmed when copying from a copy of the Majma of al-Haythami

Thus, the same response applies again to these two detractors:

When you put out your 2002 piece you clearly mentioned the reference for Majma al-Zawa'id as follows:

> This incident is mentioned in Majma'a az-Zawaa'id as mentioned by G F Haddaad but Haafidh Haithamee said after referencing and attributing this hadeeth to Imaam Ahmad, Tabaraanee in al-Kabeer and al-Awsth, he says, "The chain contains the narrator Katheer bin Zaid, and a group of people said he is reliable whereas Imaam Nasaa'ee and others have declared him to be weak." **(Majma'a az-Zawaa'id (5/243).**

Hence, you gave the impression that you were quoting directly from it and no other source!

They also had the opportunity to mention that al-Samhudi said that the chain of transmission for the Abu Ayyub al-Ansari narration was declared Hasan as he saw in the handwriting of al-Hafiz Abul Fath al-Maraghi. This was shown in the digital image they placed on p. 113 of their pdf file as follows where I have drawn in a green box:

وروى أحمد بسند حسن كما رأيته بخط الحافظ أبي الفتح المراغي المدني قال:
حدثنا عبد الملك بن عمرو قال: حدثنا كثير بن زيد عن داود بن أبي صالح قال: أقبل
مروان يوماً، فوجد رجلاً واضعاً وجهه على القبر، فأخذ مروان برقبته ثم قال: هل تدري
ما تصنع؟ فأقبل عليه، فقال: نعم إني لم آت الحجر، إنما جئت رسول الله صلى الله
تعالى عليه وسلم ولم آت الحجر، سمعت رسول الله ﷺ يقول: لا تبكوا على الدين إذا
وليه أهله، ولكن ابكوا على الدين إذا وليه غير أهله، قال الهيتمي: رواه أحمد والطبراني
في الكبير والأوسط، وفيه كثير بن زيد، وثقة جماعة وضعفه النسائي وغيره.
قلت: هو كما قال في التقريب- صدوق يخطئ، وسيأتي في الفصل بعده أن يحيى
رواه من طريقه، وأن السبكي اعتمد توثيقه.

On p. 289 of their pdf file they made a very bold and audacious claim by saying (see highlighted bit):

> Funnily enough Abul Hasan Hussain Ahmed fails to assert a specific grading on this narration and in his conclusion hides behind **Imaam Haakim's and Imaam Dhahabee grading of Saheeh.**
>
> Throughout his article he has shown ruthless disregard for the truth and does not once offer a grading but rather just deliberately and manipulatively causes confusion by lying on the scholars of hadeeth.

Let it also be known no one other than the 2 Imaams cited above declared this narration to be authentic. We will show further Insha'Allah, such gradings by these 2 Imaam are seriously problematic and are unreliable. There is a possibility that Suyootee may have also authenticated it.

This is a major lie, as surely besides al-Hakim, al-Dhahabi and al-Suyuti, there were a number of scholars who authenticated the Abu Ayyub al-Ansari (ra) narration, but these two detractors who are unqualified according to their own fraternity missed all of the additional names due to their stupendous arrogance and poor research skills.

Additionally, Shaykh Zafar Ahmed Uthmani also said it has a Hasan chain as related in the Musnad Ahmed. These points will be revisited when mentioning what this writer knows about those who authenticated this narration.

THEIR DISTORTION AGAINST THEIR OWN SALAFI WRITER: HAMUD AL-TUWAYJIRI

On pages 114-5 they said:

> ## FOURTH ANSWER – SHAIKH TUWAIJAREE
>
> We also utilised the words from the work of Shaikh Tuwaijaree [1413H] who cited these words from al-Haithamee in '*Ithaaf al-Jama'ah*' which was an older print and part of our notes.
>
> When we looked at the second addition of '*Ithaaf*' printed in 1414H from Daar as-Samee'a it contained the word Ahmad which was omitted in the first edition and most likely a typo and it was this that got translated which is very easily done especially when you have a lot of notes. In fact this response was compiled mostly from those original initial notes. (See more about this later whilst reviewing Katheer bin Zaid as a narrator)

It is strange that they did not quote what al-Tuwayjiri was actually referring to. Usually, they tried to put out a digital image of what they referred to but not on this occasion! One wonders why not?! Nor did they mention the page number they were referring to in al-Tuwayjiri's work!

Anyway, this seems to be what they were referring to from the *Ithaf* (2/248):

باب أمر النبي صلى الله عليه وسلم بإقراء السلام على المسيح

عن أبي هريرة رضي الله عنه؛ قال: قال رسول الله صلى الله عليه وسلم: «يوشك المسيح عيسى ابن مريم أن ينزل حكما مقسطا وإماما عدلا، فيقتل الخنزير، ويكسر الصليب، وتكون الدعوة واحدة، فأقرئوه (أو: أقرئه) السلام من رسول الله صلى الله عليه وسلم، وأحدثه فيصدقني"، فلما حضرته الوفاة؛ قال: "أقرئوه مني السلام»

رواه الإمام أحمد. قال الهيثمي: "وفيه كثير بن زيد، وثقه أحمد وجماعة، وضعفه النسائي وغيره، وبقية رجاله ثقات".

Scanned image:

(باب أمر النبي صلى الله عليه وسلم باقراء السلام على المسيح)

عن أبي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم « يوشك المسيح عيسى بن مريم أن ينزل حكما مقسطا واماما عدلا فيقتل الخنزير ويكسر الصليب وتكون الدعوة واحدة فاقرءوه أو اقرئه السلام من رسول الله صلى الله عليه وسلم وأحدثه فيصدقني فلما حضرته الوفاة قال اقرءوه مني السلام » رواه الامام أحمد قال الهيثمي وفيه كثير بن زيد وثقه أحمد وجماعة وضعفه النسائي وغيره وبقية رجاله ثقات .

وعنه رضي الله عنه عن النبي صلى الله عليه وسلم انه قال «اني لأرجو ان طال بي عمر أن ألقى عيسى بن مريم عليه السلام

— ٢٤٨ —

If this is what they read from al-Tuwayjiri quoting al-Haythami and his words on Kathir ibn Zayd then this is a clear proof of their deception. This is because al-

Tuwayjiri was not referring to the narration from Abu Ayyub al-Ansari (ra) but another narration from Abu Hurayra (ra) as recorded in Musnad Ahmed (15/62, no. 1121, Arna'ut edition). It is found in Musnad Ahmed as follows via the route of Kathir ibn Zayd:

9121 – حَدَّثَنَا أَبُو أَحْمَدَ، قَالَ: حَدَّثَنَا كَثِيرُ بْنُ زَيْدٍ، عَنِ الْوَلِيدِ بْنِ رَبَاحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: " يُوشِكُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ أَنْ يَنْزِلَ حَكَمًا قِسْطًا، وَإِمَامًا عَدْلًا، فَيَقْتُلَ الْخِنْزِيرَ، وَيَكْسِرَ الصَّلِيبَ، وَتَكُونَ الدَّعْوَةُ وَاحِدَةً "، فَأَقْرِئُوهُ، أَوْ أَقْرِئْهُ السَّلَامَ مِنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، وَأُحَدِّثْهُ فَيُصَدِّقُنِي، فَلَمَّا حَضَرَتْهُ الْوَفَاةُ، قَالَ: " أَقْرِئُوهُ مِنِّي السَّلَامَ "

And its main editor, Shaykh Shuayb al-Arna'ut said its isnad is Hasan in the footnote (no. 1):

(8486) المرفوع منه صحيح، وهذا إسناد حسن كسابقه.

وانظر ما سلف برقم (7269) .

And in the page before it he gave his ruling on Kathir ibn Zayd which these detractors can take heed of:

(2) حديث صحيح، وهذا إسناد حسن، كثير بن زيد صدوق حسن الحديث كما قال البوصيري في "الزوائد"،

وشيخه الوليد بن رباح روى له البخاري في "الأدب المفرد" ونقل الترمذي عنه قوله فيه: حسن الحديث.

وانظر ما سلف برقم (7430) .

Al-Arna'ut mentioned on the authority of al-Busayri that **Kathir ibn Zayd is Saduq Hasan al-hadith: Truthful and good in hadith.**

This is how al-Haythami mentioned it in his Majma (8/5):

[بَابُ نُزُولِ عِيسَى بْنِ مَرْيَمَ صَلَّى اللَّهُ عَلَى نَبِيِّنَا وَعَلَيْهِ وَسَلَّمَ]

12568 – عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ – صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ –: " «يُوشِكُ الْمَسِيحُ عِيسَى بْنُ مَرْيَمَ أَنْ يَنْزِلَ حَكَمًا مُقْسِطًا وَإِمَامًا عَدْلًا، فَيَقْتُلُ الْخِنْزِيرَ، وَيَكْسِرُ الصَّلِيبَ، وَتَكُونُ الدَّعْوَةُ وَاحِدَةً، فَاقْرِئُوهُ – أَوْ أَقْرِئْهُ – السَّلَامَ مِنْ رَسُولِ اللَّهِ – صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ – وَأُحَدِّثُهُ فَيُصَدِّقُنِي ". فَلَمَّا حَضَرَتْهُ الْوَفَاةُ قَالَ: " أَقْرِئُوهُ مِنِّي السَّلَامَ» ".

قُلْتُ: فِي الصَّحِيحِ بَعْضُهُ.

رَوَاهُ أَحْمَدُ، وَفِيهِ كَثِيرُ بْنُ زَيْدٍ، وَثَّقَهُ أَحْمَدُ وَجَمَاعَةٌ، وَضَعَّفَهُ النَّسَائِيُّ وَغَيْرُهُ، وَبَقِيَّةُ رِجَالِهِ ثِقَاتٌ.

Thus, as far as one can see al-Tuwayjiri was not directly quoting al-Haythami with regard to Kathir ibn Zayd and the Abu Ayyub al-Ansari narration, but another one from Abu Hurayra (ra)!

In reality, if these detractors were honest, they should have mentioned with a digital image what actually was mentioned by al-Tuwayjiri with regard to the actual narration from Abu Ayyub al-Ansari!

Here is what al-Tuwayjiri actually mentioned in his *Ithaf al-Jama'a* (1/390) from Abu Ayyub al-Ansari (ra):

وعن أبي أيوب الأنصاري رضي الله عنه؛ قال: سمعت رسول الله صلى الله عليه وسلم يقول: «لا تبكوا على الدين إذا وليه أهله، ولكن ابكوا عليه إذا وليه غير أهله» .

رواه الحاكم في "مستدركه": "صحيح الإسناد ولم يخرجاه"، ووافقه الذهبي في "تلخيصه".

Al-Tuwayjiri gave the summarised version of the narration from Abu Ayyub (ra) and mentioned that it was related by **al-Hakim in his Mustadrak and quoted al-Hakim saying that it has a Sahih chain despite not being recorded by al-Bukhari and Muslim, and that al-Dhahabi agreed with al-Hakim's authentication in his Talkhis (al-Mustadrak)!** Al-Tuwayjiri did not reject the authenticity of this narration and his silence should be taken as agreement with al-Hakim and al-Dhahabi. Here is the full scan of the above page from al-Tuwayjiri not rejecting the gradings of al-Hakim and al-Dhahabi:

واضطهدا ثم ذكر من ادبار هذا الدين ان تجفو القبيلة كلها من عند آخرها حتى لايبقى فيها الا الفقيه أو الفقيهان فهما مقهوران مقموعان ذليلان ان تكلما او نطقا قمعا وقهرا واضطهدا وقيل لهما اتطعنان علينا حتى يشرب الخمر في ناديهم ومجالسهم وأسواقهم وتنحل الخمر غير اسمها حتى يلعن آخر هذه الامة أولها ألا حلت عليهم اللعنة ويقولون لا نأمن هذا الشراب يشرب الرجل منهم مابدا له ثم يكف عنه حتى تمر المرأة بالقوم فيقوم اليها بعضهم فيرفع ذيلها فينكحها وهم ينظرون كما يرفع ذنب النعجة وكما ارفع ثوبي هذا » ورفع رسول الله صلى الله عليه وسلم ثوبا عليه من هذه السحولية « فيقول القائل منهم لو نحيتها عن الطريق فذاك فيهم كأبي بكر وعمر فمن ادرك ذلك الزمان وأمر بالمعروف ونهى عن المنكر فله اجر خمسين ممن صحبني وآمن بي وصدقني ابدا » ورواه الطبراني أيضا بنحوه باختصار وفيه علي بن يزيد الألهاني وفيه ضعف •

وعن ابي ايوب الانصاري رضي الله عنه قال سمعت رسول الله صلى الله عليه وسلم يقول « لاتبكوا على الدين اذا وليه اهله ولكن ابكوا عليه اذا وليه غير أهله » رواه الحاكم في مستدركه وقال صحيح الاسناد ولم يخرجاه ووافقه الذهبي في تلخيصه •

« باب ماجاء في غربة الاسلام »

عن ابي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم « بدأ الاسلام غريبا وسيعود كما بدأ غريبا فطوبى للغرباء » رواه الامام أحمد ومسلم وابن ماجه •

وعن ابن عمر رضي الله عنهما عن النبي صلى الله عليه وسلم قال « ان الاسلام بدأ غريبا وسيعود غريبا كما بدأ وهو يأرز بين المسجدين كما تأرز الحية في جحرها » رواه مسلم »•

وقد رواه الحافظ محمد بن وضاح في كتاب البدع ولفظه قال

— ٣٩٠ —

Thus, al-Tuwayjiri is no proof for these two detractors but in line with those who thought the narration was authentic in some way. Note, this is the same al-Tuwayjiri that wrote a refutation on al-Albani's *Sifah Salah al-Nabi* (sallallahu alaihi wa sallam).

It is thus bewildering to see many of the youth of this age promoting this work and endorsing it in a bold fashion with the claim that it is the best work detailing the manner of how to perform Salah, all based on pure interpretations of the Qur'an and authenticated ahadith! The reality is that this far from the truth and most of these youthful followers are not in any position to go back and check all of al-Albani's claims of using just Sahih ahadith etc! Or let alone capable of

showing his numerous errors in his work on Salah and elsewhere. This is also a form of taqlid which they belittle as 'blind following', so it is they who are also doing this without outwardly admitting to this fact.

One may download the work by al-Tuwayjiri in reply to al-Albani here:

https://archive.org/details/TanbihatAlaRisalaAlAlbaniFiSifatusSalah

Front cover of the 1387 AH (1st edition, 1967):



A LIE AGAINST THE LATE SAUDI MUFTI MUHAMMAD IBN IBRAHIM (d. 1969)

In their fifth answer which covered pp. 115-7 of their pdf they mentioned that the late Saudi Mufti known as Muhammad ibn Ibrahim (Shaykh of ibn Baz) mentioned it from Abu Ayyub al-Ansari in his work entitled as stated by the two detractors as being:

(*Shifaa as-Sadoor Fee Radd A'la al-Jawaab al-Mashkoor* (pg.22), Edn 1st, 1413H/1992, Daar ul-Watan, Riyaadh, KSA, with the checking and supervision of by the late Salafee Scholar Shaikh Abdus Salaam bin Barjiss bin Naasir Aal-Abdul Kareem)

He mentioned it as quoted by them: on pp. 116-7:

"As for this report al-Haafidh al-Haithamee said in Majma'a az-Zawaa'id after referencing it to Ahmad and at-Tabaraanee in al-Kabeer and al-Awsth, "In it ie the chain is Katheer bin Zaid a group (said) he is trustworthy (Thiqah) and an-Nasaa'ee and others weakened him."

Reply:

Muhammad ibn Ibrahim did not mention if he read that from al-Haythami's printed edition of the Majma as he did not give the precise page reference to it. The late Abdus Salam ibn Burjis gave the actual reference in the footnote no. 2 as 5/245 for the *Majma al-Zawa'id*.

It is possible that he may have read it in some other work which attributed it to al-Haythami with those words. Like the *Wafa* of al-Samhudi. If that be the case, then see what was stated above with regard to al-Samhudi.

On p. 117 they claimed:

> There is no doubt Allaamah Muhammad also took this from the *'Haashiyah al-Aydah'*

Meaning, that Muhammad ibn Ibrahim took it from the *Hashiya* of Ibn Hajar al-Haytami! **This is a lie against Muhammad ibn Ibrahim** for he clearly said that he was quoting it from al-Haythami, and not Ibn Hajar al-Haytami; but he did not confirm if he read it in the printed edition of the *Majma* of al-Haythami as he did not give the exact reference to it.

Recall what was said earlier about the quote from the *Hashiyya* of Ibn Hajar al-Haytami:

On p. 105 they showed a digital image of the front cover of the Hashiyya of Ibn Hajar al-Haytami and then on p. 106 they showed a partial digital image from p. 501 of the Hashiyya which they translated and referenced as follows:

> As it can be seen very clearly Ibn Hajr al-Haithamee said, "*This hadeeth has been transmitted by Ahmad, Tabaraanee and an-Nasaa'ee with a chain containing Katheer ibn Zaid and a group said he is thiqah (trustworthy) and an-Nasaa'ee weakened him...*" (*Haashiyyah al-Allaamah Ibn Hajr al-Haithamee A'la Sharh al-Aydah Fee Manaasik al-Hajj Lil Imaam Nawawee* (pg.501) Edn ? initially by Daar ul-

Hadeeth Lil-Taba'ah Wan-Nashr Wat-Tawzee'a, Beirut, Lebanon and then reproduced by al-Maktabatus-Salafiyyah, Madeenah, KSA)

If Muhammad ibn Ibrahim had relied on the *Hashiyya* he would have mentioned the mistake of Ibn Hajar al-Haytami in ascribing the narration to an-Nasa'i as highlighted. Since he did not do that then he could not have been using the Hashiyya.

Hence, it is said by repetition to the detractors:

When you put out your 2002 piece you clearly mentioned the reference for *Majma al-Zawa'id* as follows:

This incident is mentioned in Majma'a az-Zawaa'id as mentioned by G F Haddaad but Haafidh Haithamee said after referencing and attributing this hadeeth to Imaam Ahmad, Tabaraanee in al-Kabeer and al-Awsth, he says, "The chain contains the narrator Katheer bin Zaid, and a group of people said he is reliable whereas Imaam Nasaa'ee and others have declared him to be weak." **(Majma'a az-Zawaa'id (5/243).**

Hence, they gave the impression that they were quoting directly from it and no other source!

Between pp. 117-9 they mentioned 'answers" which were irrelevant but with some facts. Quote:

SIXTH ANSWER

Furthermore, dear readers if we were to look at this with a just and open mind, we will see that we may have written in GF Haddad and Abul Hasan Hussain Ahmed's favour as we said Jama'ah ie a group authenticated him which is a lot more in terms of numbers than Ahmad and others.

Dear readers as you very well know it indicates that Jama'ah means a group or very large group or a lot of people authenticated him, and this instance group or Jama'ah here means a group of scholars. So where is the injustice in this, in fact we have been more just.

SEVENTH ANSWER

A group of people authenticated him includes Ahmad and a lot more. It seems like many scholars in order to be fair to Katheer ibn Zaid interchanged Ahmad with Jama'ah, thereby including others like al-Mawsoolee and Ibn Ma'een who said he was thiqah. This therefore by any means is not mistranslating nor is it cutting up, as Abul Hasan Hussain Ahmed is accustomed to doing.

EIGHTH ANSWER

The meaning of the quote did not change; we never omitted or deleted the praise, in fact as we have already mentioned we think we exceeded the praise. Had we only mentioned the criticism of Nasaa'ee and deliberately left out the praise then this was indeed something reprehensible. So the meaning and the inclusion of praise was still intact.

NINTH ANSWER

We never claimed to have translated all of Haithamees words anyway, rather we re-iterated what GF Haddad said.

So dear readers this is the reality of the mistranslation.

So now Abul Hasan & Co. be men and have some back bone and instead of having shivering knees say, Haafidh Ibn Hajr al-Haithamee, Shaikh Zafar Ahmad Thanwee and Samhudee also cut up the words of Haafidh Noor ud deen Haithamee...... when will the men be men.

Of the above, the only portion that deserves an answer is the so called "Ninth answer". This is because they have clearly stated:

We never claimed to have translated all of Haithamees words anyway, rather we re-iterated what GF Haddad said.

This is indeed a haughty lie! One just has to re-quote what they said back in their original 2002 piece:

This incident is mentioned in Majma'a az-Zawaa'id as mentioned by G F Haddaad but Haafidh Haithamee said after referencing and attributing this hadeeth to Imaam Ahmad, Tabaraanee in al-Kabeer and al-Awsth, he says, "The chain contains the narrator Katheer bin Zaid, and a group of people said he is reliable whereas Imaam Nasaa'ee and others have declared him to be weak." **(Majma'a az-Zawaa'id (5/243).**

Hence, both detractors gave the absolutely clear impression that they were quoting directly only from al-Haythami's *Majma al-Zawa'id* and no secondary references quoting from the said Majma. In their desperation to get around their folly of being exposed in not fully quoting al-Haythami they have invented a whole load of irrelevant answers. All of this shows the level of their sincerity and a breach of intellectual honesty in misquoting not only al-Haythami, but also lying against their own Salafi authorities like: al-Tuwayjiri and Muhammad ibn Ibrahim.

Hence, they can take back their last few lines quoted above:

> So now Abul Hasan & Co. be men and have some back bone and instead of having shivering knees say, Haafidh Ibn Hajr al-Haithamee, Shaikh Zafar Ahmad Thanwee and Samhudee also cut up the words of Haafidh Noor ud deen Haithamee...... when will the men be men.

Alhamdulillah, the truth has been shown and they are the ones who should be on their knees for their own great distortions as exemplified above. Indeed, we know one of them was brought crashing down to his own broken knees after their issuing of the 2013 edition of their pdf, for he is spent time in jail at the British taxpayer's expense post Feb. 2014! Plus, his partner in intellectual dishonesty, namely, Abu Khuzaimah Imran Masoom, was heavily disgraced by his own Salafi elder, Dr. Wasiullah Abbas, as well as other lesser known Salafis.

ANSWERING THEIR SECTION ENTITLED: "LOOKING AT THE DECEPTION OF GIBRIL FOUAD HADDAD & ABUL HASAN HUSSAIN AHMED REGARDING THE DIFFERENT TEXTS OF THE CITATIONS MENTIONED FOR THIS NARRATION"

Between pages 120-22 they gave references to where the narration from Abu Ayyub al-Ansari (ra) was mentioned as follows:

> This report has been mentioned by a numerous compilers and authors, with different variations in terms of the text of the report, below is a non exhaustive list,
>
> *Musnad Ahmad* (38/558 no.23585) of Imaam Ahmad, (GF Haddad cites it as (5/422),
>
> *Mustadrak Haakim* (4/560 no.8571) of Imaam Haakim, corresponding to the older edition of (4/515),
>
> *Majma'a az-Zawaa'id* (4/2) and (5/245) Qudsee Edn. And (3/500 no.5845) and (5/316 no.9252) Ilmiyyah Edn. Of Haafidh Noor ud deen al-Haithamee. He also cited it in his *Zawaa'id al Musnad* (no.2440),
>
> *Mu'ajam al-Kabeer* is (4/158 no.3999) and *al-Awsth* (1/94 no.284) and (9/144 no.9366) both of Imaam Tabaraanee,
>
> *Taareekh* (1/444) of Ibn Abee Khaithamah,

Taareekh Dimashq (57/249-250) of Ibn Asaakir,

Shifa us-Saqaam (pg. 342-343) of Taaj ud deen Subkee,

Haashiyyah al-Allaamah Ibn Hajr al-Haithamee A'la Sharh al-Aydah Fee Manaasik al-Hajj of Imaam Nawawee (pg.501) of Haafidh Ibn Hajr al-Haithamee,

Tuhfatuz-Zawaar Ilaa Qabr an-Nabee al-Mukhtaar (pg.22) of Haafidh Ibn Hajr al-Haithamee,

'Akbaar al-Madeenah' of Abul Hussain Yahyaa ibn al-Hasan ibn Ja'afar ibn Ubaidullaah al-Hussainee, commonly known as al-Hussainee,

Wafaa al-Wafaa Bi-Akhbaar Daar al-Mustafa (4/184) and (4/217) of Noor ud deen Samhudee,

Faidh al-Qadeer Sharh Jaam'e as-Sagheer (6/386-387 no.9728) of Minawee,
Kunzul A'maal (no.149,667) of Muttaqee al-Hindhee,

E'laa as-Sunan (10/507 under no.3058) of Zafar Ahmad Uthmaanee Thanwee Deobandee Hanafee,

Silsilah Ahadeeth ad-Da'eefah Wal-Mawdhoo'ah (1/552-554 no.373)

Raf ul-Minaarah Lee-Takhreej Ahadeeth at-Tawassul Waz-Ziyaarah' (pg.234) of Mahmood Sa'eed Mamduh.

At-Ta'ammul Fee Haqqeeqat ut-Tawassul (pg.316) of Eesaa ibn Maan'e al-Himyaree.

And others.

The detractors have developed an appalling habit of accusing others of "deception." These are all just sound bites in order to convince their own ilk. They provided what they described was a non-exhaustive list of books that mentioned the narration from Abu Ayyub al-Ansari. It is truly peculiar that they issued a 777-page file and could not be more exhaustive than the above! **The reason being is that they left out through their own faulty lack of research several other references that actually gave the grading of this narration! The reader may see more examples in the last chapter section headed:**

A LIST OF SCHOLARS AND THEIR GRADING OF THE ABU AYYUB AL-ANSARI NARRATION, EXPLICITLY OR BY SILENT ENDORSEMENT

Had they bothered to do this their whole thesis would not have been able to extend a few pages and it would have exposed their weakness in presenting how to understand the practical implications of the principles of Jarh (disparagement) and Ta'dil (praiseworthy accreditation) of the sub narrators at hand, like Kathir ibn Zayd, Dawud ibn Abi Salih, al-Muttalib ibn Abdullah ibn Hantab and so on.

Looking at the above list they failed to tell the readers which books actually contain the variants of the narration at hand with chains of transmission alone. This has been done in red highlighting for the benefit of the reader. The rest of the references are secondary works which did not mention all the variants as this is not the objective of many writers when analysing a narration.

Earlier it was shown how they could not differentiate the transliteration of the names of الهيثمي *and* الهيتمي

If that was not bad enough, they went further in misreading or mis-transliterating some of the above references. Examples from the above:

i) Mu'ajam al-Kabeer – this is actually Mu'jam and not Mu'ajam

ii) Haashiyyah al-Allaamah Ibn Hajr al-Haithamee A'la Sharh al-Aydah Fee Manaasik al-Hajj – the word Aydah should be Idah

iii) 'Akbaar al-Madeenah' – should be Akhbar al-Madina

iv) The author of Fayd al-Qadir is al-Munawi and not Minawee as they misread it

v) Kunzul A'maal – should be Kanz al-Ummal

vi) *Shifa us-Saqaam* (pg. 342-343) of Taaj ud deen Subkee is actually Shifa al-Siqam and it is not by Tajuddin but by his father – Taqiuddin al-Subki

These examples are another proof that they lack knowledge of Arabic and it is also shocking that the ones they thanked like Abu Alqama, Ali Rida Qadri and especially Abush-Shaikh did not spot these examples! Especially since they thanked the latter by saying: ***"We would also like to thank our noble brother Abush-Shaikh for his part and role in this authorship."***

One wonders what exactly did "Abush-Shaikh" provide to these two detractors?!

Thus, their absurd claim on p. 122 onwards:

> GF Haddad, but more so Abul Hasan Hussain Ahmed was very quick and hasty in showing where the narrations can be found and trying to prove the narrations do exist in correlation with the references provided. This was not rocket science, but Mr scholar, ostentatious Abul Hasan Hussain Ahmed did some usual pasting which was not really anything scholarly or by any means anything knowledgeable.

This is merely a lot of hot air as the likes of Imran Masoom and Kamran Malik themselves did not provide all the KNOWN chains of transmission for the narration in their original 2002 article. Hence, when I responded in 2005 the objective was not to show all the known variants but to merely cite a response to their ORIGINAL claims. Hence, this is not rocket science and they have just caused this accusation to arise in order to show off and make it look like something deceptive was done by this writer!

ANSWERING THEIR SECTION HEADED: "A DETAILED LOOK AT THE TEXTS & CHAINS OF THIS NARRATION, CITATIONS, REFERENCING & GRAVE MISTAKES OF ABUL HASAN HUSSAIN AHMED."

On p. 124 they introduced the section with the following comments:

> Dear readers please find below the chain and text of this narration in question from the different citations mentioned by GF Haddad and furthered by Abul Hasan Hussain Ahmed.
>
> You will find Abul Hasan Hussain Ahmed never copied and pasted from the other books or sources because if he had done so he would have exposed himself, and in each case we will mention why he never copied and pasted the scans from these other books

Reply:

Here they have clearly contradicted themselves! In the last section they claimed about this writer:

"But more so Abul Hasan Hussain Ahmed was very quick and hasty in showing where the narrations can be found and trying to prove the narrations do exist in correlation with the references provided."

And in this section they contradicted themselves by saying:

"You will find Abul Hasan Hussain Ahmed never copied and pasted from the other books or sources because if he had done so he would have exposed himself"

Thus, this shows how their vindictive minds operate and they cannot even argue their case in a cogent manner. It has been stated above by this writer:

"The above is merely a lot of hot air as the likes of Imran Masoom and Kamran Malik themselves did not provide all the KNOWN chains of transmission for the narration in their original 2002 article. Hence, when I responded in 2005 the objective was not to show all the known variants but to merely cite a response to their ORIGINAL claims. Hence, this is not rocket science and they have just caused this accusation to arise in order to show off and make it look like something deceptive was done by this writer!"

They proceeded to mention on pp. 124-5:

SAHEEH IBN HIBBAAN

Oh that's a surprise we could not find this narration with any such wording in Saheeh Ibn Hibbaan elucidating the same chain or text under discussion. So Abul Hasan Hussain Ahmed what do you say about the person you are apologising for, or the one your defending or answering for, Yaa Abal Hasan Hussain Ahmed tell us what do you say about GF Haddad and yourself for ignoring this citation of Saheeh Ibn Hibbaan!!!!

It's not even in Saheeh Ibn Hibbaan and we have checked in 2 editions and even in ***Mawaarid az-Zamaan*** and in ***Ehsaan Bi-Tarteeb***, the organisation of Saheeh ibn Hibbaan!!!!!

What they are referring to is the point that GF Haddad mentioned in his article that the narration from Abu Ayyub (ra) is allegedly found in the Sahih of Ibn Hibban. This is what he said initially:

Dawud ibn Salih said: "[The governor of Madina] Marwan [ibn al-Hakam] one day saw a man placing his face on top of the grave of the Prophet. He said: "Do you know what you are doing?" When he came near him, he realized it was Abu Ayyub al-Ansari. The latter said: "Yes; I came to the Prophet, not to a stone." Ibn Hibban in his Sahih, Ahmad (5:422), Al-Tabarani in his Mu`jam al-Kabir (4:189) and his Awsat according to Haythami in al-Zawa'id (5:245 and 5:441 #5845 Book of Hajj, "Section on the 345arration of the dwellers of Madina, chapter on placing one's face against the grave of our Master the Prophet saws" and #9252 Book of Khilafa, "Chapter on the leadership of those unworthy of it"), al-Hakim in his Mustadrak (4:515); both the latter and al-Dhahabi said it was sahih. It is also cited by al-Subki in Shifa' al-siqam (p. 126) and Ibn Taymiyya in al-Muntaqa (2:261f.).

If they think that this is a wilful distortion by GF Haddad in claiming that he falsely attributed it to Ibn Hibban, then the answer is very simple and not apologetic at all. The reason being is that this was clearly an oversight by him and probably a typographical error. The reason being is that GF Haddad has also cited the same narration in other articles and not mentioned that it is found in Sahih ibn Hibban.

Here are the proofs for this:

i) In the following link dated Feb. 1996:
https://www.livingislam.org/n/lpg_e.html

He cited it as follows:

Dawud ibn Salih says: "[The Umayyad Caliph] Marwan [ibn al-Hakam] one day saw a man placing his face on top of the grave of the Prophet ﷺ. He said: "Do you know what you are doing?" When he came near him, he realized it was Abu Ayyub al-Ansari. The latter said: "Yes; I came to the Prophet ﷺ, not to a stone. I heard the Prophet ﷺ say: Do not weep on religion if its people assume its leadership (walyahu), but weep on it if other than its people assume it." Ahmad 5:422, Hakim (Mustadrak 4:515); both the latter and al-Dhahabi said it was sahih. It is thus cited by as-Subki (Shifa' as-siqam p. 126), Ibn Taymiyya (al-Muntaqa 2:261f.), and al-Haythami (al-Zawa'id 4:2).

In the following original link:

http://www.sunnah.org/fiqh/domes_on_graves.htm

The above link no longer opens but one can see the archived version here:

https://web.archive.org/web/20121010211929/http://www.sunnah.org/fiqh/domes_on_graves.htm

He cited it as follows:

> Dawud ibn Salih said: "[The governor of Madina] Marwan [ibn al-Hakam] one day saw a man placing his face on top of the grave of the Prophet. He said: "Do you know what you are doing?" When he came near him, he realized it was Abu Ayyub al-Ansari. The latter said: "Yes; I came to the Prophet, not to a stone." Narrated by Ahmad (5:422) and al-Hakim in his *Mustadrak* (4:515 "*sahih*") cf. al-Subki in *Shifa' al-siqam* (p. 126) and Ibn Taymiyya in *al-Muntaqa* (2:261f.).

Note also in both of the above quotes he also mistyped Dawud ibn Abi Salih as Dawud ibn Salih. This type of misattribution was also done by Imam Ibn Hajar al-Haytami as shown earlier when he attributed the narration to an-Nasa'i. This is how the detractors presented it on p. 106 of their pdf file:

> As it can be seen very clearly Ibn Hajr al-Haithamee said, "*This hadeeth has been transmitted by Ahmad, Tabaraanee and an-Nasaa'ee with a chain containing Katheer ibn Zaid and a group said he is thiqah (trustworthy) and an-Nasaa'ee weakened him...*" (*Haashiyyah al-Allaamah Ibn Hajr al-Haithamee A'la Sharh al-Aydah Fee Manaasik al-Hajj Lil Imaam Nawawee* (pg.501) Edn ?

initially by Daar ul-Hadeeth Lil-Taba'ah Wan-Nashr Wat-Tawzee'a, Beirut, Lebanon and then reproduced by al-Maktabatus-Salafiyyah, Madeenah, KSA)

One wonders why they did not mention this about Ibn Hajar al-Haytami?!

Even a poorly written article written by some unknown "Salafi(s)" referenced it incorrectly to Sahih ibn Hibban. See it here:

http://ahlusunnahwaljamaah.com/2010/11/04/ds/

Or the archived link:

https://web.archive.org/web/20130906064133/http://ahlusunnahwaljamaah.com/2010/11/04/ds/

Screen shot just in case the site disappears:

AN IN DEPTH LOOK AT THE NARRATION OF DAWOOD IBN ABI SAALIH ABOUT THE SAHABA ABU AYYUB AL- ANSARI

Posted on 11/04/2010

Abdul-Maalik ibn Amru Kathir ibn Zayd from Daawud ibn Abi Saalih who said "the governer of Madina, Marwan ibn al-Hakam, One day saw a man placing his face on top of the grave of the Prophet. He said to him "do you know what you are doing?" When he came near him, he realised it was (the companion) Abu Ayyub al-Ansari replied: "Yes! I came to the Prophet not to a stone.""

Grading Of The Hadeeth

Ibn Hibban in his 'Sahih',Ahmad,al-Tabrani-'Mu'jam al-Kabir',and his 'Awsat' according To Haythami,in his book 'al-Zawa'id', and in the book 'Khilafat'. Al-Hakim 'Mustadrak' and al-Dhahabi declared it sahih.

They moved onto show digital images from two editions of Musnad Ahmed

between pages 126-9, and then invented another fictitious reason to denigrate this writer by saying on p. 130:

> So Abul Hasan Hussain Ahmed did not copy and paste this reference because we would have found out what the Hanafee scholar Shaikh Shu'ayb al-Arnaa'oot said about this narration (see later). So you are the deceiver, why did you hide this from the people. This is where their outright, treachery, deception, confusion, manipulation and deceit occurs and this shows Abul Hasan Hussain Ahmed ignorance, treachery and his innate trait of lying and deceiving starts.

As Allah is my witness, back in 2005 I did not have any form of access to the Musnad Ahmed edited by Shaykh Shuayb al-Arna'ut et al. Hence, there was nothing to hide as I never saw his comments with his co-editors who edited volume no. 38. What can also be stated is that alongside Shaykh Shu'ayb there were three[128] other co-editors who assisted him so it not possible to work out who wrote the sentences when making the analysis of the narration in their editing of Musnad Ahmed. Nevertheless, Shaykh Shu'ayb was the chief supervisor, and he weakened the narration overall. Thus, their demeaning slander as mentioned above by them against my name is of no worth and a total concoction due to their own flimsy insincerity.

On p. 130 they went further by saying:

> Dear readers GF Haddad did not even translate the full hadeeth he just translated the first part of this narration and the reason for this will become clearer later, so

[128] Namely: Adil Murshid, Jamal Abdul Latif and Sa'eed al-Laham.

the translation of this hadeeth is, and we shall use the first part of the translation as cited by GF Haddad,

The governor of Madina] Marwan [ibn al-Hakam] one day saw a man placing his face on top of the grave of the Prophet. He said: "Do you know what you are doing?" When he came near him, he realized it was Abu Ayyub al-Ansari. The latter said: "Yes; I came to the Prophet, not to a stone."

They continued to say on p. 131:

The following is part of the narration which GF Haddad did not translate and this is clear from the Arabic text above,

"I heard the Messenger of Allaah (Sallaalahu Alayhee Was-Sallam) say, "Do not cry on the religion until its family are its guardians but cry when others become guardians." (some have translated family as worthy but family is what seems correct linguistically)

So why did GF Haddad not translate this, when it is clearly in Musnad Ahmad. This further shows this narration has nothing to do with what GF Haddad cited, nor is the pretence or context of this narration regarding building domes over the graves of the Auliyaa or pious people, Abu Ayoob (τ) was crying as non family members were guardians of the religion, so this narration does not even support their view.

Indeed, he may have not presented the last portion of the narration in one of his uploaded articles, but once again their belligerence has been exposed. This is because it has been shown above that GF Haddad also mentioned the narration in 2 more web links. Let us revisit this once again.

In the following link dated Feb. 1996:

https://www.livingislam.org/n/lpg_e.html

He cited it as follows:

Dawud ibn Salih says: "[The Umayyad Caliph] Marwan [ibn al-Hakam] one day saw a man placing his face on top of the grave of the Prophet ﷺ. He said: "Do you know what you are doing?" When he came near him, he realized it was Abu Ayyub al-Ansari. The latter said: "Yes; I came to the Prophet ﷺ, not to a stone. I heard the Prophet ﷺ say:

Do not weep on religion if its people assume its leadership (walyahu), but weep on it if other than its people assume it."

Ahmad 5:422, Hakim (Mustadrak 4:515); both the latter and al-Dhahabi said it was sahih. It is thus cited by as-Subki (Shifa' as-siqam p. 126), Ibn Taymiyya (al-Muntaqa 2:261f.), and al-Haythami (al-Zawa'id 4:2).

Hence, to say he never translated the last part of the Hadith is another concoction of the detractors. He may have forgotten to type the last part when compiling the article, they were attempting to refute. Also note, the narration is not a proof to build domes over graves. The reader can also compare their translation with that provided by GF Haddad and decide who was meticulous!

Shaykh Shuayb al-Arna'ut et al and their tahqiq of the narration in Musnad Ahmed:

On p. 133 they mentioned that Shaykh Shuayb al-Arna'ut weakened the narration in his editing of the Musnad Ahmed as follows:

> Shaikh Shu'ayb al-Arnaa'oot said the *"Chain is weak due to Dawood bin Abee Saaleh being unknown and Katheer bin Zaid, having differences about him (with regards to his trustworthiness ie his authenticity) a group have said he is Hasan and others have weakened him and its text is also dubious."* (in his checking of the *Musnad Ahmad* (38/558 no.23585), 1st Ed. Muassasah ar-Risaalah 1421H / 2001ce, with Aadil Murshid et al)

The answer is simple. Shaykh Shuayb considered the chain of transmission to be da'eef (weak) due to the alleged unknown state of Dawud ibn Abi Salih. He said that Dawud was majhul also in his review of the *Taqrib al-Tahdhib* of al-Hafiz ibn Hajar known as *Tahrir Taqrib al-Tahdhib* (no. 1792). It is also known to us that Shaykh Shuayb has a specific methodology in the latter book with Dr. Bashhar Awwad Ma'ruf when dealing with the status of narrators that Ibn Hajar considered maqbul (acceptable with some criteria). But note also that **Shaykh Shuayb and Dr. Bashhar Awwad Ma'ruf** have both accepted **Kathir ibn Zayd to be Saduq Hasan al-Hadith (truthful and good in hadith)** in their *Tahrir Taqrib al-Tahdhib* (no. 5611).

Indeed, Shaykh Shuayb has left a very clear ruling by himself with no co-editors in his personal tahqiq of Sahih ibn Hibban.[129] The narration is as follows and the portion about Kathir has been quoted leaving aside the other points of tahqiq and takhrij as follows:

17 – كِتَابُ الصُّلْحِ

ذِكْرُ الْإِخْبَارِ عَنْ جوَازِ الصُّلْحِ بَيْنَ الْمُسْلِمِينَ مَا لَمْ يُخَالِفِ الْكِتَابَ أَوِ السُّنَّةَ أَوِ الْإِجْمَاعَ

5091 – أَخْبَرَنَا مُحَمَّدُ بْنُ الْفَتْحِ السِّمْسَارُ بِسَمَرْقَنْدَ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ، قَالَ: حَدَّثَنَا مَرْوَانُ بْنُ مُحَمَّدٍ الطَّاطَرِيُّ، قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ، حَدَّثَنِي كَثِيرُ بْنُ زَيْدٍ، عَنِ الْوَلِيدِ بْنِ رَبَاحٍ عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "الصُّلْحُ جَائِزٌ بَيْنَ الْمُسْلِمِينَ، إِلَّا صُلْحًا أَحَلَّ حَرَامًا، أَوْ حرم حلالا".1. [3: 66]

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1 إسناده حسن. كثير بن زيد: هو الأسلمي، مختلف فيه، وهو حسن الحديث لابأس به

Footnote no. 1 stated:

"Its chain is Hasan (good). Kathir ibn Zayd: He is al-Aslami, and there is difference over him, and he is ***Hasan al-Hadith (good in Hadith) and there is no problem with him (la ba'sa bihi).***"

[129] Tartib edition of ibn Balban (11/488, no. 5091)

Secondly, Shaykh Shuayb and his co-editors did not seem to know of the supporting narration that Kathir ibn Zayd narrated from al-Muttalib ibn Abdullah ibn Hantab as found in the **Tarikh of ibn Abi Khaythama** (see later) which has no unknown narrators in it. Had they known of this supporting narration their grading may have been upgraded to Hasan overall. Wallahu a'lam.

Shaykh Shuayb and his co-editors mentioned references to the abridged versions which do not mention the full incident of Abu Ayyub (ra) and Marwan ibn al-Hakam as in al-Tabarani's *al-Mu'jam al-Kabir* and *al-Awsat*, but he weakened the chains due to al-Tabarani's Shaykh known as Ahmed ibn Rishdin al-Misri being weak. What Shaykh Shuayb did not note was that in the second place where al-Tabarani narrated the hadith in al-Awsat he narrated it not from Ahmed ibn Rishdin but from another one of his Shaykhs known as Harun ibn Sulayman Abu Dharr. As for the claim that the text of the narration is "dubious", then no evidence was supplied to validate that from the earlier Muhaddithin. On the contrary, it was authenticated by a number of other scholars of hadith besides al-Hakim and al-Dhahabi.

There have been some contemporaries who have also objected to some of the gradings of Shaykh Shuayb and Dr. Bashhar Awwad Ma'ruf. The Iraqi Salafi, Dr. Mahir Yasin Fahl is a student of Dr. Bashhar Awwad's, and he wrote a work known as *Kashf al-Ieham* where he attempted to show errors in the Tahrir. After he published this a short work entitled *Awham fi kashf al-Ieham* by Dr. Bassam al-Ghanim al-Attawi was written to show some errors of Mahir al-Fahl.

This all goes to show that the overall grading on a narrator is not an absolute science that is empirical! This should have been known by these two detractors if they had truly studied the background to Ilm al-Rijal and al-Jarh wat Ta'dil.

Because even al-Albani differed with ibn Hajar al-Asqalani's gradings on the narrators in his *Taqrib al-Tahdhib* in some of his own writings. As did Ibn Hajar differ with numerous gradings on narrators made by al-Dhahabi before him in his *al-Kashif*. Hence, differing methodologies lead to different conclusions at times.

Even if one was to have studied with a certain Shaykh does it mean that all of his students are now obliged to agree with him in all his rulings on hadith related gradings?! If these detractors say that we must make taqlid of our Shaykhs on hadith gradings then we ask if they would do the same with all the gradings of al-Albani or Zubair Ali Zai?! It is known that al-Albani declared Sahih the narration from Ibn Mas'ud (ra) for not doing raf'ul yadayn in Salah in at least 2 places: in his Tahqiq to *Mishkat al-Masabih* (1/254, no. 809, fn. 3) and in his *"Sahih" Sunan Abi Dawud* (1/143, no. 683). But these detractors consider this narration to be da'eef, thus not agreeing with al-Albani!

The late Shaykh Shuayb al-Arna'ut has not obliged us to make taqlid of his gradings and so we are free to take from other senior Muhaddithin before our time. Hence, in this riposte justice will be done by mentioning others who made comments on the authenticity of the narration of Abu Ayyub al-Ansari (ra) well before our time. These detractors have shown themselves to be atrocious in having basic decorum, and our readers can see an example from the pdf of the detractors, where on p. 134 they said with a schoolboy style sneer:

> So if he did not learn hadeeth or its sciences what did he learn if anything at all or was he too busy eating chicken in the restaurants!!!

Truly, one wonders who taught them hadith and what are their chains back to the famous Six major books of hadith?! They have shown themselves to have a severe aversion for the Ijaza system despite claiming to be Ahlul-Hadith!

A LOOK AT WHAT HAMZA AHMED AL-ZAYN ACTUALLY SAID ABOUT THE NARRATION OF ABU AYYUB AL-ANSARI (RA) AND THE DISHONEST CLAIMS OF THE TWO DETRACTORS

On p. 135 of their pdf, they said:

> If someone says Hamzah Ahmad az-Zain said the chain is authentic in his notes to the Musnad (17/42-43 no.23476) Edn. 1st 1416H / 1995ce, Daar ul-Hadeeth, Cairo, Egypt) then in reply we say read all of his notes and therefore his authentication holds no weight in contradiction to the research of the majority.

Indeed, Hamza Ahmed al-Zayn did declare the chain to be Sahih in the notes to his edition of the Musnad Ahmed, which was a continuation of where Ahmed Shakir stopped due to passing away. One wonders who they are referring to when they stated: *"his authentication holds no weight in contradiction to the research of the majority*." It is also strange how they did not translate or summarise into English what Hamza Ahmed had actually stated! Note, Ahmed Shakir declared a sanad that runs via Kathir ibn Zayd to be Sahih in his editing of the Musnad Ahmed (2/246, no. 1529).

They seemed to have made the claim that the "majority" weakened the narration! This is not the reality since they have failed to be meticulous in their research and mention others who authenticated it by themselves or agreed to its

authenticity based on someone else's authenticating it before their time. This was not the only place they brought up the name of Hamza Ahmed Zayn. On pp. 226-27, they stated in a similar vein in reply to Abu Layth:

> He goes onto say he does not have the ***Nataa'ij***, okay so we have scanned that and presented it here for you, then why did he try to be a hero. He then goes onto say Ustadh Hamzah Zain authenticated it. We say did you also read his comments!!!!
>
> If someone says Hamzah Ahmad az-Zain said the chain is authentic in his notes to the Musnad (17/42-43 no.23476) Edn. 1st 1416H / 1995ce, Daar ul-Hadeeth, Cairo, Egypt) then in reply we say read all of his notes and his authentication holds no weight in contradiction to the research of the majority. Secondly it is not detailed enough to show how and why it is authentic and how the jahalah of Dawood ibn Abee Saaleh was alleviated.

Reply:

Rather one wonders why these two detractors did not translate from Arabic to English what Hamza Ahmed had actually stated! Had they bothered to do this then the above claims would not have come out of their minds, as indeed **Hamza actually refuted their likes who rejected the narrations authenticity due to weaking Kathir ibn Zayd in this age, and due to letting their desires intervene and interfere in being just and balanced with regard to being consistent with the overall standing of Kathir ibn Zayd!** This is what Hamza Ahmed stated in Arabic in his notes to Musnad Ahmed (Musnad (17/42-43 no.23476):

إسناده صحيح ، كثير بن زيد وثقه أحمد ورضيه ابن معين ووثقه ابن عمار الموصلي وابن سعد ، وابن حبان ، وصلحه أبو حاتم ورضيه ابن عدي ولكن ضعفه النسائي ولينه أبو زرعة . وتمسك قوم بتضعيف النسائي وكلام أبي زرعة وتركوا كل هؤلاء لا لشيء إلا ليضعفوا هذا الحديث . وخطأ الحاكم والذهبي لأنهما صححاه في المستدرك 4 / 515 علماً بأنهم يوثقون كثير بن زيد في أماكن غير هذا ، ومعنى ذلك أن التوثيق والاتهام يخضع للأهواء والمذاهب وهذه خيانة علمية بحد ذاتها أما لماذا يضعفوه هنا ؟ فهذه سقطة علمية محسوبة عليهم يقولون إن في هذا دلي لم يجيز التمسح بالقبور . وهل كان أبو أيوب يتمسح بقبر النبي وهؤلاء عندهم عقدة من أي خبر فيه دنو من القبور وهذا أكبر دليل على بطلان مذهبهم ، فماذا يرجى من خونة للعلم ؟ ولا ندري مذهب هؤلاء . إنهم يدعون أنهم حنابلة تارة ولا مذهبية تارة أخرى . فلا تبعوا الحنابلة وقد خالفوا الذهبي وهو حنبلي ولا هم أثبتوا مذهباً واضحاً صريحاً يعرف لهم وإنما في مذهب كالحية

Translation:

"Its chain of narrators (*isnād*) *is* (*ṣaḥīh*). Kathīr ibn Zayd was graded as trustworthy (*thiqa*) by Ahmed, (classified as) 'approved' (*raḍiyah*) by Ibn Ma'īn. He was also graded as trustworthy by Ibn 'Ammār al-Mawṣilī, Ibn Sa'd, and Ibn Ḥibbān. Abū Ḥatim has, however, included him in the category of 'upright' (*ṣālih*). He was also graded as 'approved' (*raḍiyah*) by Ibn 'Adi, but was graded as weak (*ḍa'īf*) by an-Nasā'ī and was included in the category of 'soft' in *ḥadīth* (*layyin)* by Abū Zur'ah.

A group of (*ḥadīth* critics) have maintained the opinions of an-Nasāʼī and Abū Zurʻah and disregarded the opinions stated by all other above-mentioned scholars only for the sake of judging this *ḥadīth* as weak. Moreover, they declared al-Ḥākim and al-Dhahabī to have erred in grading this *ḥadīth* as authentic (*ṣaḥīh*) in *al-Mustadrak* 4/515.

Let it be known that the same *ḥadīth* critics grade Kathīr ibn Zayd as trustworthy on other occasions, which clearly indicates that the criteria of authentication and invalidation (*ittihām*) are subject to whimsical desires and to a specific School of law (*madhhab*). In fact, this is a clear case of scholarly dishonesty, for why do these critics judge Kathīr as weak in this context? This demonstrates a remarkable lapse of judgment for which they are to blame. Their view on the weakness of this *hadīth* is based on the fact that it offers proof for those who make it lawful to seek blessings by touching the graves. Was Abū Ayyūb seeking blessings by touching the Prophet's grave?

Such people have got a problem about any report pertaining to approaching the graves, this being the best evidence on the invalidity of their Madhhab (School of thought). What do we expect from these betrayers of knowledge? We do not know to which School of thought they belong to. Sometimes they claim themselves to be disciples of the Ḥanbalī School and at other times they claim that they follow no specific School of law. They cannot be regarded as followers of the Hanbalīs since they reject the opinion of al-Dhahabī, who is a Ḥanbalī.[130] Likewise, they do not follow a Madhhab by a clear and explicit demonstration. Rather they behave like a serpent (when it comes to accepting or rejecting a *ḥadīth)*."

[130] Meaning his creed (aqida) was Hanbali, but as for his school of jurisprudence, al-Dhahabi was a Shafi'i

One wonders if they can actually understand Arabic properly as the above quote is in diametric opposition to these detractors, and it is therefore bewildering to note that they asked Abu Layth and their readers to in their own words:

We say did you also read his comments!!!!

And:

we say read all of his notes

All of this goes to show their incompetency in reading the notes of Hamza Ahmed al-Zayn as it is indeed a refutation of their likes! But also it will be shown towards the latter part of this work that the majority of the classical scholars who knew of the Abu Ayyub (ra) narration had mentioned it either by authenticating it or silently approving it.

Between pages 136-140 they showed digital images of the variants of the narration from Abu Ayyub al-Ansari (ra) as recorded by al-Tabarani in his *al-Mu'jam al-Kabir* and 2 places of his *al-Mu'jam al-Awsat*.

Between pages 141 to 159 they spent a whole lot of time to show how brilliant they were at referencing with the usual spiced up slander thrown in for good measure. This whole section was used up to add padding to their work to hyper inflate their egos as would be hadith scholars! How is this conclusion drawn one may wonder? It is because I stated in my 2005 piece:

The reference given by Dr Haddad was for Majma al-Zawa'id (5/245), the 2 opponents claimed it was: vol. 5/p. 243 – and I am not sure which edition they utilised to make this claim. Here is a scan from vol. 5/p. 245:

They took objection to my simple questioning as in the last quote: *"And I am not sure which edition they utilised to make this claim."*

This was a polite way of querying their typo error, but they in their insincerity made a mountain out of a molehill. Secondly, GF Haddad gave the referencing of the narration to the *Majma al-Zawa'id* of al-Haythami as follows:

"Ahmad (5:422), Al-Tabarani in his Mu`jam al-Kabir (4:189) and his Awsat according to Haythami in al-Zawa'id (5:245 and 5:441 #5845 Book of Hajj, "Section on the 362arration of the dwellers of Madina, chapter on placing one's face against the grave of our Master the Prophet saws" and #9252 Book of Khilafa, "Chapter on the leadership of those unworthy of it")."

They corrected his referencing as follows on p. 145:

GF Haddad has totally messed up the referencing for this narration and totally confused everything because the references should have been as follows **(4/2 no.5845)** and **(5/245 no.9252).**

So the first reference which came first as GF Haddad cited is **Book of Hajj, "Section on the 362arration of the dwellers of Madina, chapter on placing one's face against the grave of our Master the Prophet (ρ)** as

(4/2 no.5485) and not (5/245 no.5845) and the second reference should have been (5/245 no.9252) and not (5/441 no.9252).

After spending all those pages in attempting to show up GF Haddad and despite their giving the correct reference to the *Majma al-Zawa'id* in its 2 places, Allah caused them to mistype the number 5845 to 5485 as shown above! Indeed, this can be overlooked once again, but their crude and snide slanders showed up their vile intentions and vindictiveness.

They made a big issue out of the numbering provided by GF Haddad and there was no need to rant on about it over so many pages. It also goes to show their insincerity since later on p. 208 they said:

The point being, we are not here to pretend or to belittle people based on petty childish things, or attempt to put them down by showing an inconsistency in a reference in a false attempt to show to the people the individual is incapable or at the very least incompetent in researching which was Abul Hasan Hussain Ahmed's failed attempt. Please use this as a lesson in the future and remain within your ignorant muqallid limits.

They say one thing and do another! This is another example of their contradictory and pretentious ramblings in the name of research, but it is as per usual an exasperating rant and rave that is also consistent throughout that much wasted effort! They attacked Muqallids of the recognised Sunni Madhhabs and gave the false impression that they are capable of independent Ijtihad of

matters pertaining to the Sharia, like grading chains of transmission, despite being unrecognised and unqualified amongst their own sect! Their own incompetence will be demonstrated as we go through all their claims in the hundreds of pages to come below.

Here is a sample of the aggressive tone that once again notified us how unscholarly they truly are from those pages (141-149) sampled:

p. 146:

> "Abul Hasan Hussain Ahmed jumped crying, screaming and shouting like a little a spoilt brat, oh the reference was (5/245) and these 2 opponents cited (5/243), where has his childish crying and shouting like a spoilt brat gone now, why did he not claim this against GF Haddad when he was replying to us, because for hadeeth (no.9252) GF Haddad cited a reference as (5/441)."

Top of p. 149 the heading stated:

ABUL HASAN HUSSAIN AHMED "Al-PDFS"

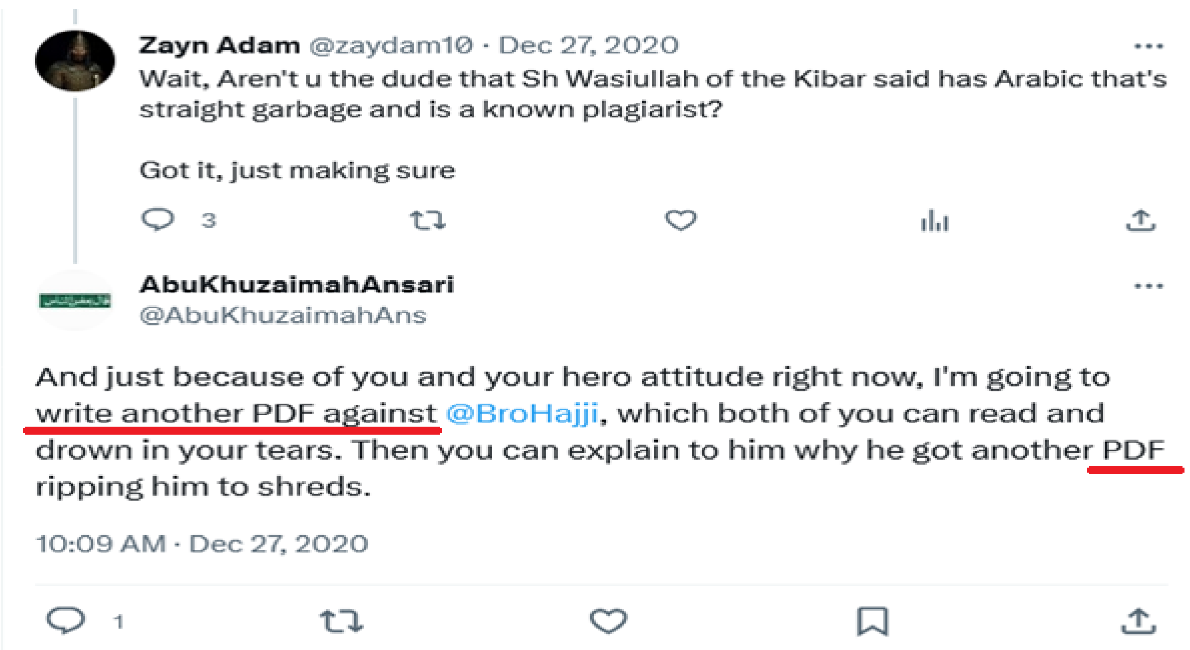
Naturally, pdf stands for "portable document format". I did not issue my 2005 piece as a pdf file. They released their own work as a PDF file, so what does that make them?! They as well as this writer have issued other works in this format, so one wonders why the labelling for me and not themselves?! Once again this is sheer hypocrisy and double standards from such insincere braggarts!

Page 152:

ERRR no Mr Abul Hasan Hussain Ahmed al-PDF ouch what a disaster, you distorter see what happened Allaah exposed you.

Maybe they should rephrase that by telling the world how Abu Hibbaan Kamran Malik got exposed and sent to jail in his own exclusive words for a major multi-million pound fraud?! Let's also give an example where Abu Khuzaimah bragged hypocritically about issuing a PDF file against someone as shown earlier from the following link:

https://x.com/zaydam10/status/1343133480516022273?s=20



VARIANTS OF THE ABU AYYUB AL-ANSARI (RA) NARRATION AND THE DETRACTOR'S REFERENCES

From pp. 160-161 they showed digital images from a printed edition of the Mustadrak of al-Hakim with the narration of Abu Ayyub al-Ansari (ra).

After that, they went onto show digital images from different printed editions of the *Shifa al-Siqam* of Imam Taqiud-Din al-Subki over pages 163 to 166.

It is strange that they gave in their so called non-exhaustive list reference to the narration being found as follows (on p. 121 of their pdf file) also but did not show the full chains of transmission and wording:

Taareekh (1/444) of Ibn Abee Khaithamah,

Taareekh Dimashq (57/249-250) of Ibn Asaakir,

On p. 167 they introduced a heading as follows:

AN ANALYSIS OF THE CHAINS AND TEXTS OF ALL THE CITED REFERENCES

This exercise of mentioning the chains was not complete based on "all the cited references", since they did not provide the chains for what was listed above, namely: Tarikh ibn Abi Khaythama and Tarikh Dimashq! It spanned pages 167

to 170 and despite giving the chains they did not give the translation of each of the variants linked to each chain. They complained about others not translating from Arabic to English at times, but they themselves are also culpable of this as they demonstrated. The next section is about how it was mentioned in Tarikh ibn Abi Khaythama.

A VARIANT OF THE ABU AYYUB AL-ANSARI (RA) NARRATION WITH DIGITAL IMAGES FROM THE MANUSCRIPTS OF TARIKH IBN ABI KHAYTHAMA AND VIA HIS ROUTE FROM THE TARIKH DIMASHQ OF IBN ASAKIR

Tarikh ibn Abi Khaythama (2/76):[131]

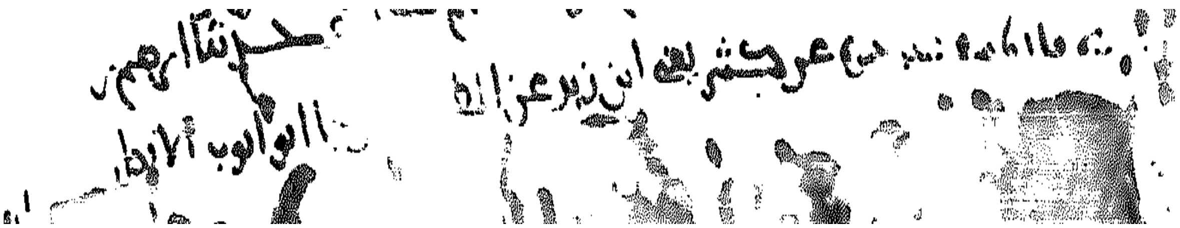
1801– حَدَّثَنا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، قال: حدثنا سُفْيَانُ بْنُ حَمْزَةَ، عَنْ كَثِيرٍ – يَعْنِي: ابْنَ زَيْدٍ، عَنِ الْمُطَّلِبِ، قال: جاء أبو أيوب الأَنْصَارِيّ [ق/121/أ] يُرِيدُ أَنْ يُسَلِّمَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَجَاءَ مَرْوَان وَهُوَ كَذَلِكَ فَأَخَذَ بِرَقَبَتِهِ، فَقَالَ: هَلْ تَدْرِي مَا تَصْنَعُ؟ فَقَالَ: قَدْ دَرَيْتُ أَنِّي لَمْ آتِ الْخُدْرِ وَلا الْحِجْرِ– وَلَكِنِّي جِئْتُ رَسُولَ اللَّهِ، سَمِعْتُ رَسُولَ اللَّهِ عَلَيْهِ السَّلامُ يَقُولُ: "

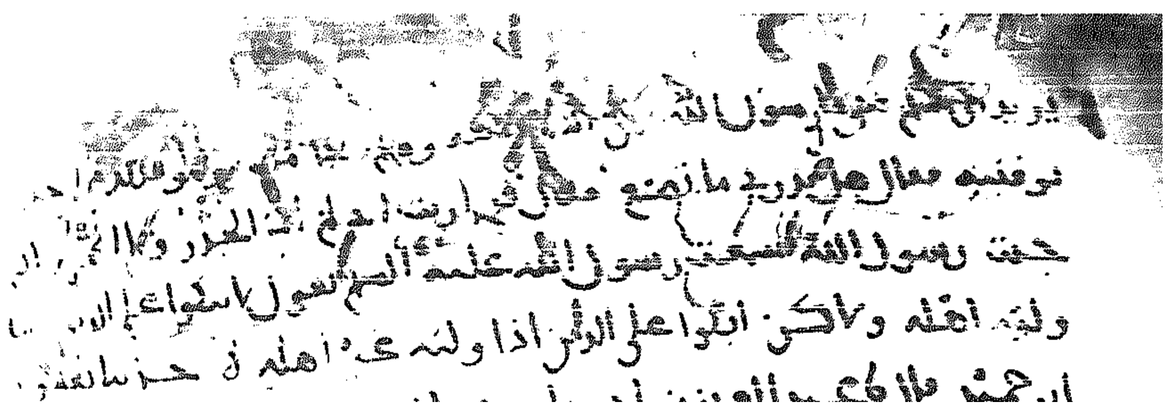
(Ibn Abi Khaythama narrated): Ibrahim ibn al-Mundhir transmitted to us, saying: Sufyan ibn Hamza transmitted to us from Kathir, meaning: Ibn Zayd, from al-Muttalib, who said: Abu Ayyub al Ansari (ra) came wanting to greet the Messenger of (sallallahu alaihi wa sallam), so Marwan came while He (Abu Ayyub) was like that[132] and grabbed him by the neck and said: Do you know what you are doing? He (Abu Ayyub) said: "I know that I did not come with numbness or for a stone –

[131] Edited by Salah ibn Fathi Halal, printed by Faruq al-Haditha, Cairo, 2006
[132] Meaning with his face on the actual blessed grave as other versions mentioned

but I came to the Messenger of Allah (sallallahu alaihi wa sallam). I heard the Messenger of Allah (sallallahu alaihi wa sallam) saying: 'Do not cry upon religion (Islam) as long as the righteous people (of Islam) are the leaders (handling its affairs), but cry upon religion (Islam) if the wrong people became the leaders (handling its affairs)"'

Here is the digital image from the actual manuscript used by Salah Halal in his edition of the *Tarikh ibn Abi Khaythama*, with the narration going back to al-Muttalib:





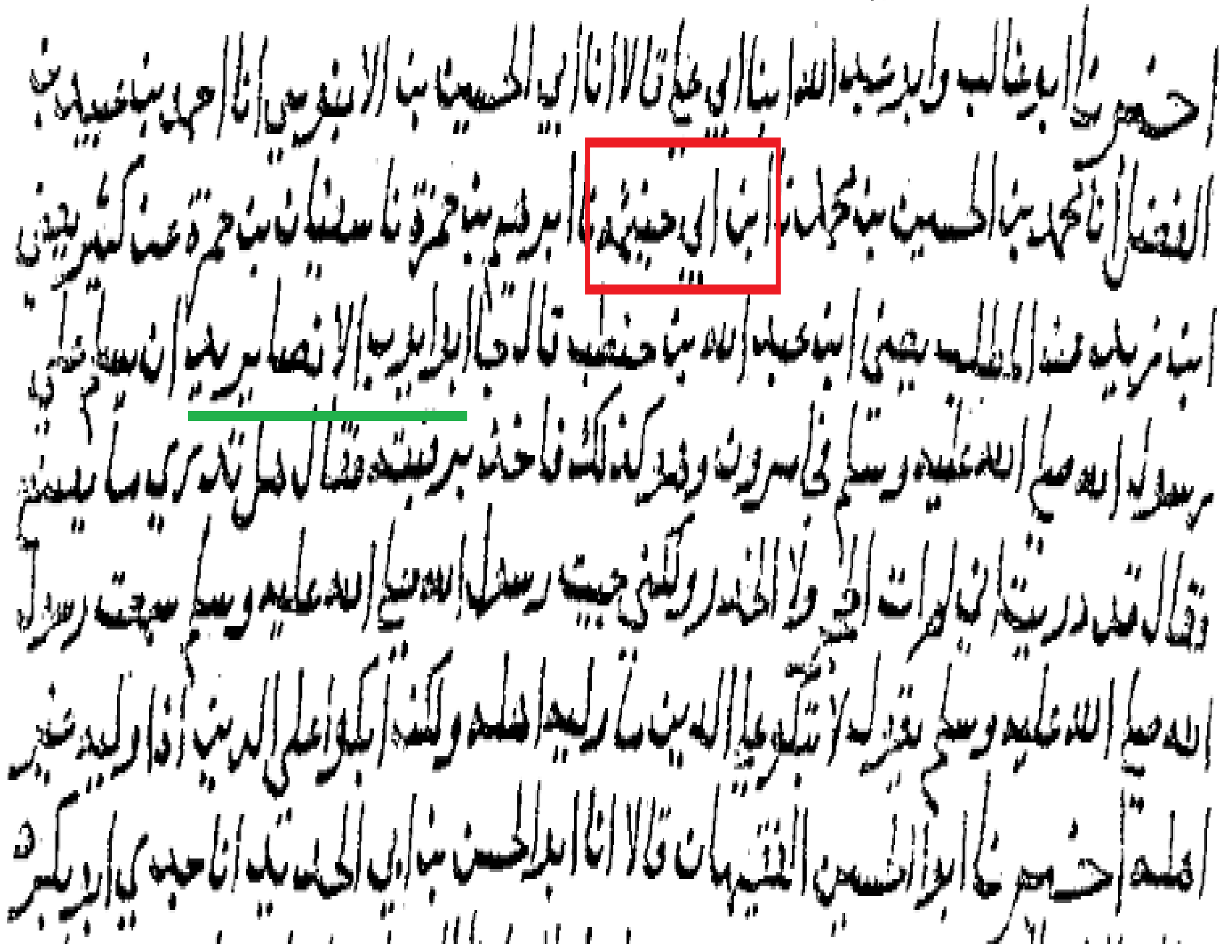
The above manuscript was the one found in the Jamia al-Qarawiyyin library in Fez, Morocco, no. 40/244, and the narration is found on folio 121a-b. The narration is hard to read, and it is likely that Salah Halal used the Tarikh Dimashq of Ibn Asakir to write up the narration as he referred to it in the footnote.

He also had a second manuscript while editing the actual work, namely, the one from Maktaba al-Mahmudiyya in Madina.

Here is the above narration recorded in two manuscript copies of the Tarikh Dimashq of al-Hafiz Abul Qasim ibn Asakir (d. 571 AH):

A) The Zahiriyya manuscript from Damascus (16th volume, folio 350). Title page:


السادس عشر من تاريخ دمشق
للحافظ ابن عساكر
رحمه الله تعالى


أخبرنا أبو غالب وأبو عبد الله ابنا البنا قالا أنا أبو الحسين بن الآبنوسي أنا أحمد بن عبيد بن
الفضل أنا محمد بن الحسين بن محمد نا ابن أبي خيثمة نا إبراهيم بن حمزة نا سفيان بن حمزة عن كثير
ابن زيد عن المطلب يعني ابن عبد الله بن حنطب قال جاء أبو أيوب الأنصاري يريد أن يسلم على
رسول الله صلى الله عليه وسلم فجاء مروان وهو كذلك فأخذ برقبته فقال هل تدري ما تصنع
فقال قد دريت إني لم آت الحجر ولا اللبن ولكني جئت رسول الله صلى الله عليه وسلم سمعت رسول
الله صلى الله عليه وسلم يقول لا تبكوا على الدين إذا وليه أهله ولكن ابكوا على الدين إذا وليه غير
أهله أخبرنا أبو الحسين الفقيهان قالا أنا أبو الحسن بن أبي الحديد أنا جدي أبو بكر

The above red box is where the name of Ibn Abi Khaythama is in the chain of transmission going back to al-Muttalib reporting the Abu Ayyub al-Ansari (ra) narration.

B) The Atif Effendi manuscript (no. 1817, vol. 14, folio 510b) from Istanbul, Turkiye:

Title page:

الرابع عشر من تاريخ دمشق
للحافظ ابن عساكر رحمه الله

1a

هو حسبي

من كتب التي وقفها فيما بي وشا ... لمن طالعه واستفاد من كتابه
... أن يذكرني بخير وترحم ... فرحم الله من كان من أهل الخير وترحم

كتبه الفقير مصطفى العاطف
لقاه الله تعالى يوم لا عاطف

وقف هذا الكتاب الحاج مصطفى عاطف ...

١٨١٧

١٤٤٤

فقال له يا مروان انك فاحش متفحش واني سمعت رسول الله صلى الله تعالى عليه وسلم يقول
ان الله يبغض الفاحش والمتفحش وانك فاحش متفحش اخبرنا ابو القاسم بن السمرقندي انا احمد بن
ابي عثمان واحمد بن محمد بن ابراهيم القصاري ح واخبرنا ابو عبد الله بن القصاري انا ابي قالا انا
احمد بن ابي عثمان واحمد بن ابراهيم القصاري انا ابي قالا انا ابو القاسم اسمعيل بن الحسن بن عبد الله
الصرصري انا المحاملي انا ابو موسى محمد بن المثنى نا وهب بن جرير نا ابي قال سمعت ابن اسحاق
يحدث عن صالح بن كيسان عن عبيد الله بن عبد الله بن عتبة قال رايت اسامة بن زيد مضطجعا
في حجرة عائشة رضي الله تعالى عنها رافعا يتغنا ورايته يصلي عند قبر النبي صلى الله تعالى عليه وسلم
فقال اني احبه فقال له قولا قبيحا ثم ادبر فانصرف اسامة ثم قال يا مروان انك قد
اذيتني واني سمعت رسول الله صلى الله تعالى عليه وسلم يقول ان الله يبغض الفاحش
المتفحش وانك فاحش متفحش اخبرنا ابو القاسم بن الحصين انا ابو علي بن المذهب انا
احمد بن جعفر نا عبد الله بن احمد حدثني ابي نا عبد الملك بن عمرو نا كثير بن زيد عن داود
بن ابي صالح قال اقبل مروان يوما فوجد رجلا واضعا وجهه على القبر فقال اتدري
ما تصنع فاقبل عليه فاذا هو ابو ايوب فقال نعم جئت رسول الله صلى الله تعالى عليه وسلم
ولم آت الحجر سمعت رسول الله صلى الله تعالى عليه وسلم يقول لا تبكوا على الدين اذا
وليه اهله ولكن ابكوا عليه اذا وليه غير اهله اخبرنا ابو سهل بن سعدويه انا عبد الرحمن
بن احمد بن الحسن انا جعفر بن عبد الله نا محمد بن هارون انا محمد بن بشار نا ابو عامر
نا كثير بن زيد عن داود بن ابي صالح قال اقبل مروان يوما فوجد رجلا واضعا وجهه
على القبر فاخذ برقبته فقال اتدري ما تصنع قال نعم فاقبل عليه فاذا هو ابو ايوب فقال
جئت رسول الله صلى الله تعالى عليه وسلم ولم آت الحجر سمعت رسول الله صلى الله تعالى
عليه وسلم يقول لا تبكوا على الدين اذا وليه اهله ولكن ابكوا عليه اذا وليه غير
اهله اخبرنا ابو غالب وابو عبد الله ابنا البنا قالا انا ابو الحسين بن الابنوسي
انا احمد بن عبيد بن الفضل انا محمد بن الحسين بن محمد نا ابن ابي خيثمة انا ابراهيم بن حمزة
عن كثير يعني بن زيد عن المطلب يعني ابن عبد الله بن حنطب قال جاء ابو ايوب الانصاري
يريد ان يسلم على رسول الله صلى الله تعالى عليه وسلم فجاء مروان وهو كذلك فاخذ برقبته
فقال هل تدري ما تصنع فقال دريت اني لم آت الحجر ولا الجدار ولكني جئت رسول الله
صلى الله تعالى عليه وسلم سمعت رسول الله صلى الله تعالى عليه وسلم يقول لا تبكوا على الدين
ما وليه اهله ولكن ابكوا على الدين اذا وليه غير اهله اخبرنا ابو الحسن الفقيهان قالا
انا ابو الحسن بن ابي الحديد انا جدي انا ابو بكر انا ابو الفضل احمد بن عبد الله بن نصر بن هلال
السلمي انا المؤمل بن اهاب نا عبد الرزاق انا الثوري عن قيس بن مسلم عن طارق بن شهاب قال
اول من اخر الخطبة مروان فقام اليه رجل فقال يا مروان خالفت خالفك الله قال يا فلان
ترك ما هنالك فقال ابو سعيد الخدري اما هذا فقد قضى ما عليه سمعت رسول الله صلى الله تعالى
عليه وسلم يقول من راى منكرا فليغيره بيده فان لم يستطع فبلسانه فان لم يستطع فبقلبه
وذلك اضعف الايمان اخبرنا ابو محمد بن حمزة انا ابو محمد عبد الله بن الحسن بن طلحة بن النحاس
التنيسي قدم علينا انا ابو عبد الله محمد بن احمد بن الحسن بن مامون بن سليمان بن داود بن
سليمان بن حيان الغنسي عصوا انا ابو القاسم بكر بن الحسن بن عبد الله بن سلمة بن دينار الارك
انا ابو بكر بكار قتيبة نا روح بن عبادة نا داود بن قيس قال سمعت عياض بن عبد الله بن سعد
ابن ابي سرح يحدث عن ابي سعيد الخدري قال خرجت مع مروان وهو يمشي بين ابي مسعود
وبيني حتى اذا اصرنا الى المصلى فاذا كثير بن الصلت الكناني قد بنا منبرا من طين ولبن فلما
دنونا من المنبر عدل مروان الى المنبر قلت الصلاة فاني اريد ان تصلي قبل ان تخطب فقال
تركت يا ابا سعيد ما تعلم قال قلت كلا ورب المشارق والمغارب لا ياتون بخير مما اعلم ثلث
مرات فقال مروان كنا نصلي فينصرف الناس قبل الخطبة اخبرنا ابو بكر بن المزرفي وابو القاسم
ابن السمرقندي وابو الدر ياقوت بن عبد الله قالوا انا ابو محمد الصريفيني انا ابو طاهر المخلص
انا ابو عبد الله احمد بن سليمان بن داود الطوسي نا ابو عبد الله الزبير بن بكار حدثني ابراهيم
ابن حمزة حدثني علي بن ابي علي يعني اللهبي عن اسمعيل بن ابي سعيد عن ابيه قال خرج ابو هريرة رضي الله عنه
من عند مروان فلقيه قوم قد خرجوا من عنده فقالوا خرجنا من عند الامير الآن اشهد على مائة رقبة اعتقها

This is how it was recorded by al-Hafiz Ibn Asakir (d. 571 AH) in his Tarikh Dimashq (57/250) via the route of the above named Ibn Abi Khaythama:

أخبرنا أبو غالب وابو عبد الله ابنا أبي علي قالا أنا أبو الحسين بن الآبنوسي أنا أحمد بن عبيد بن الفضل أنا محمد بن الحسين بن محمد نا ابن أبي خيثمة نا إبراهيم ابن حمزة نا سفيان بن حمزة عن كثير يعني ابن زيد عن المطلب يعني ابن عبد الله بن حنطب قال جاء أبو ايوب الأنصاري يريد أن يسلم على رسول الله (صلى الله عليه وسلم) فجاء مروان وهو كذلك فأخذ برقبته فقال هل تدري ما تصنع فقال قد دريت إني لم آت الحجر ولا الخدر ولكني جئت رسول الله (صلى الله عليه وسلم) سمعت رسول الله (صلى الله عليه وسلم) يقول لا تبكوا على الدين ما وليه أهله ولكن ابكوا على الديني إذا وليه غير أهله

On p. 170 they made up another slander by saying:

GF Haddad and Abul Hasan Hussain Ahmed deceptively gave the impression to the readers that this narration is the one and the same whereas in actual fact they are different narrations with different wordings and different chains and coupling all of them together under a disguise to promote a particular concept is treacherous and nothing but lying.

This is a proof that they are amateurs in the Science of hadith. This is because some specific narrators have been known to have transmitted narrations by

means of abridgement or paraphrasing. What is factual with all the variant narrations is that they all have a central narrator in all the chains, and he is Kathir ibn Zayd. The latter was one of the scholars of Madina and not just an ordinary narrator of hadith. He was one of the trustworthy teachers of Imam Malik ibn Anas[133] (d. 179 AH) amongst others in Madina, and Abu Abdullah al-Hakim (d. 405 AH) stated that **Kathir ibn Zayd was a Shaykh of the People of Madina** in his Mustadrak (no. 146).

The Shafi'i scholar of hadith known as Imam Ibn al-Salah (d. 643 AH) has mentioned the following on p. 81 of his well-known Muqaddima[134]:

Category 23

THE CHARACTERISTIC OF THOSE WHOSE TRANSMISSION IS ACCEPTED AND THOSE WHOSE TRANSMISSION IS REJECTED, AND THE ALLIED SUBJECTS OF IMPUGNING AND DISCREDITING, AND CERTIFYING AND ACCREDITING

"The generality of the experts in hadith and law unanimously agree on stipulating that the person whose transmission may be adduced as a proof be upright (*ᶜadl)* and accurate (*dabit)* in what he relates. Specifically, he must be Muslim; adult; of sound mind; free of tendencies toward impiety and defects of character; alert; careful; retentive, if he transmits from memory; and accurate in handling his text, if he transmits from it. If he paraphrases his hadith in transmission *(yuhaddithu bi-'l-ma'na*), it is further stipulated that he be aware of any way the sense of a text can be altered."

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133 Ibn Ma'een has mentioned that all of Malik's teachers are thiqa (trustworthy) except Abdul Karim (Tahdhib al-Tahdhib, 10/7 of ibn Hajr al-Asqalani).

134 Published in English under the title: *An Introduction to the Science of the Hadith* (Kitab Ma'rifat anwa ilm al-hadith), translated by Eerik Dickinson and reviewed by Professor Muneer Fareed, Garnet publishing, 2006.

On p. 150-1 he said:

"When the student wants to relate what he has heard in paraphrase rather than verbatim: if he is not a scholar who is knowledgeable in words and what they mean, familiar with what changes their sense and in possession of insight into the shades of difference between them, there is no disagreement that he is not permitted to do that. He should relate what he heard only in the same terms in which he heard it, without any alteration. The permissibility of this, if he is a scholar who is knowledgeable in these matters, is one of the things the pious forebears, the scholars of hadith, and the greatest authorities in practical and theoretical law have disagreed about. Some of the transmitters of hadith, certain Shafi^cite experts in positive and theoretical law and others permitted it. Some of them forbade it for the hadith of the Messenger of God (Peace be upon him) and allowed it for other material. The most correct view is to permit it for everything, if the transmitter knows what we described and states plainly that he is passing on the sense of the words which reached him, because that is what the affairs of the Companions and early forebears testify to. They often used to transmit a single notion about a particular matter with different words and that was only because they relied on the sense rather than the wording."

On p. 151-2 he further elaborated:

"Is it permissible to abridge a hadith and transmit only part of it? Scholars disagree about that. Some forbid it outright on the basis of the doctrine of absolutely forbidding transmission by paraphrasing. Some forbid it despite allowing transmission by paraphrasing, when the transmitter has not related the hadith in its complete form at some other time and it is not known that someone else related it in its complete form.

Some permit it without any restrictions and make no distinctions. Indeed, we heard that Mujahid said, "Leave out whatever you want from a hadith but never add anything to it." The correct approach is to make a distinction. Abridging is permissible for a knowledgeable and informed transmitter when what he omits can be separated from what he transmits and is not dependent on it, so that the meaning does not become defective and the legal point of what he transmits is not altered by the omission. This should be permitted even if transmission by paraphrasing is not permitted, because under these circumstances the part he omits [and the part which he relates] are tantamount to two separate reports on two matters, neither dependant on the other.

This applies if the transmitter's stature is so elevated that an accusation will not be lodged against him for transmitting it first completely and then in a shortened form or for transmitting it first in shortened form and then completely. If his stature is not so elevated, the expert al-Khatib has said that whoever relates a hadith in its complete form and is afraid that if he relates it another time with an omission he will be accused of having the first time added something he had not heard or of having the second time forgotten the rest of the hadith on account of his lack of precision and his propensity to err, must banish this suspicion from himself. The authoritative jurist Abu 'l-Fath Sulaym b. Ayyub al-Razi said that this constitutes an excuse to omit and conceal the addition for whoever relates part of a report and then wants to relate it completely, if he is one of those who will be accused of having added something to his hadith. In my opinion, someone like this should not, from the start, relate hadith incompletely, if he has been enjoined to give it completely. This is because if he initially relates it incompletely, he excludes the rest of it from being cited as a proof. He ends up oscillating between not relating it at all, thereby forfeiting it entirely, and relating it and being accused [of putting a false addition in it] for doing so, thereby wasting any benefit from it because of the destruction of its value as a proof. Knowledge belongs to God

(He is exalted)."

Kathir ibn Zayd may thus have related it with the different variant wordings, and this is not a major issue based on what has been quoted above as he was a scholar in Madina. Another possibility is that the scholar of hadith who recorded the narration may have abridged the narration for certain reasons. Imam Abu Dawud said in his letter to the People of Makka:

And occasionally, I summarized a long hadith for if I were to write it completely, some of those who heard it would not understand the place of fiqh in it, so I summarized it for that reason.[135]

This type of dismissive attitude with regards to narrations that do not suit the personal whims of the "Salafi" sect was noticed by some of those who refuted al-Albani, the chief authority for the two detractors. Shaykh Abdullah al-Ghumari (d. 1993) said in reply to al-Albani:

Furthermore, al-Albani claims that since some narrators whose Hadith are mentioned by Ibn al-Sunni and al-Hakim did not mention the story [about `Uthman ibn Hunayf], the story is doubtful (da`if). This is another example of al-Albani's trickery. ***People who have some knowledge about the principles of the science of Hadith know that some narrators report a given Hadith in its entirety, while others may choose to abridge it according to their purpose at hand. Al-Bukhari, for example, does that***

[135] Translated by Abu Bakr Salmaan ibn Nasir.

routinely in his Sahih where he often mentions a Hadith in abridged form while it is given by someone else in complete form.[136]

On pp. 171-3 they tried to summarise the chains that they only showed as follows:

So with regards to the chains we in actual fact only have 3 chains and our summarisation of the chains has made it very easy to analyse.

1ST CHAIN

Abdul Maalik bin Amr from Katheer bin Zaid from Dawood bin Abee Saaleh

2ND CHAIN

Sufyaan bin Bishr from Haatim bin Ismaa'eel from Katheer ibn Zaid from Muttalib bin Abdullaah

3RD CHAIN

[136] See pp. 7-8 of the following article: Epistle in Refutation of al-Albani –

https://archive.org/download/epistle-in-refutation-of-al-albani-ghumari-on-hadith-of-the-man-in-need/Epistle%20in%20refutation%20of%20al%20Albani_Ghumari_on%20Hadith%20of%20the%20man%20in%20need.pdf

Umar bin Khaalid from Abu Nabaatah from Katheer ibn Zaid from Muttalib bin Abdullaah bin Hantab

So Katheer ibn Zaid is in all three chains and so this report relies on his trustworthiness and reliability as he is the main central narrator in all three chains.

Dawood bin Abee Saaleh is in the first chain and so the first chain is faced with 2 problems due to Katheer ibn Zaid and Dawood ibn Abee Saaleh.

The second chain has problems mainly with Sufyaan bin Bishr, Haatim bin Ismaa'eel, Katheer ibn Zaid and Muttalib bin Abdullaah.

And the third chain has problems with Umar bin Khaalid, Katheer ibn Zaid and Muttalib bin Abdullaah.

Further points to be noted and which are worth pondering over is that Katheer sometimes narrates from Muttalib bin Abdullaah and sometimes from Dawood ibn Abee Saaleh. Sometimes Katheer bin Zaid mentions the incidence of Abu Ayoob (τ) having his face on the Prophet's (ρ) grave and sometimes he just mentions the hadeeth of Abu Ayoob (τ) about the weeping over the people responsible for the religion.

They mentioned the Tarikh of ibn Abi Khaythama (d. 279 AH) but failed to bring its chain and text. It is as follows:

Tarikh ibn Abi Khaythama (2/76):[137]

1801– حَدَّثَنا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، قال: حدثنا سُفْيَانُ بْنُ حَمْزَةَ، عَنْ كَثِيرٍ – يَعْنِي: ابْنَ زَيْدٍ، عَنِ الْمُطَّلِبِ، قال: جاء أبو أيوب الأَنْصَارِيّ [ق/121/أ] يُرِيدُ أَنْ يُسَلِّمَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَجَاءَ مَرْوَان وَهُوَ كَذَلِكَ فَأَخَذَ بِرَقَبَتِهِ، فَقَالَ: هَلْ تَدْرِي مَا تَصْنَعُ؟ فَقَالَ: قَدْ دَرَيْتُ أَنِّي لَمْ آتِ الْخُدْرِ وَلا الْحِجْرِ– وَلَكِنِّي جِئْتُ رَسُولَ اللَّهِ، سَمِعْتُ رَسُولَ اللَّهِ عَلَيْهِ السَّلامُ يَقُولُ: "لا تَبْكُوا عَلَى الدِّينِ مَا وَلِيَهُ أَهْلُهُ، وَلَكِنِ ابْكُوا عَلَى الدين

إِذَا وَلِيَهُ غَيْرُ أَهْلِهِ.

Hence, they should have mentioned a 4th chain from the above Tarikh as follows:

This was translated earlier as follows:

*(Ibn Abi Khaythama narrated): Ibrahim ibn al-Mundhir transmitted to us, saying: **Sufyan ibn Hamza transmitted to us from Kathir, meaning: Ibn Zayd**, from al-Muttalib, who said: Abu Ayyub al Ansari (ra) came wanting to greet the Messenger of (sallallahu alaihi wa sallam), so Marwan came while He (Abu Ayyub) was like that[138] and grabbed him by the neck and said: Do you know what you are doing? He (Abu Ayyub) said: "I know that I did not come with numbness or for*

[137] Edited by Salah ibn Fathi Halal, printed by Faruq al-Haditha, Cairo, 2006
[138] Meaning with his face on the actual blessed grave as other versions mentioned

a stone – but I came to the Messenger of Allah (sallallahu alaihi wa sallam). I heard the Messenger of Allah (sallallahu alaihi wa sallam) saying: 'Do not cry upon religion (Islam) as long as the righteous people (of Islam) are the leaders (handling its affairs), but cry upon religion (Islam) if the wrong people became the leaders (handling its affairs)"'

Thus, in all routes there is Kathir ibn Zayd who narrated it from two teachers. One of them being Dawud ibn Abi Salih and the other being al-Muttalib ibn Abdullah ibn Hantab. Sometimes Kathir narrated it from both of them mentioning the incident and the hadith, while other times he transmitted it with abridged wording when narrating from al-Muttalib alone. The abridged versions with just the hadith portion were shown by the detractors to be found in *al-Mu'jam al-Kabir* (4/158, no. 3999) and *al-Mu'jam al-Awsat* (1/94, no. 284 and 9/144, no. 9366) both by al-Tabarani.

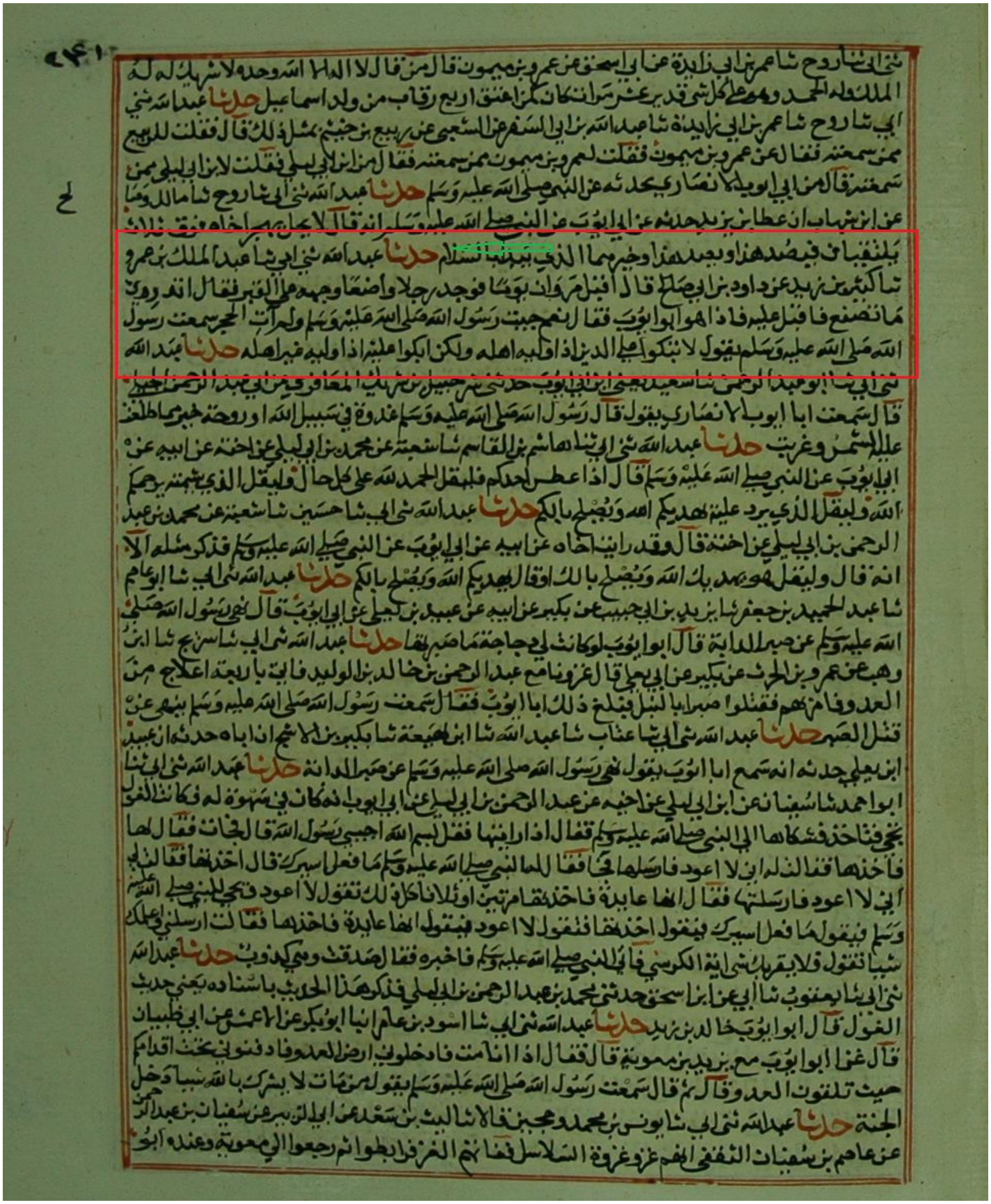
MANUSCRIPT IMAGES OF THE ABU AYYUB AL ANSARI (RA) NARRATION FROM MUSNAD AHMED AND MUSTADRAK AL-HAKIM

Kathir narrated it with the wording of the incident and Prophetic hadith from Dawud ibn Abi Salih as found in the *Musnad Ahmed* and *Mustadrak al-Hakim* as follows:

Musnad Ahmed (38/558, Arna'ut edn):

23585 – حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرٍو، حَدَّثَنَا كَثِيرُ بْنُ زَيْدٍ، عَنْ دَاوُدَ بْنِ أَبِي صَالِحٍ، قَالَ: أَقْبَلَ مَرْوَانُ يَوْمًا فَوَجَدَ رَجُلًا وَاضِعًا وَجْهَهُ عَلَى الْقَبْرِ، فَقَالَ: أَتَدْرِي مَا تَصْنَعُ؟ فَأَقْبَلَ عَلَيْهِ فَإِذَا هُوَ أَبُو أَيُّوبَ، فَقَالَ: نَعَمْ، جِئْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَلَمْ آتِ الْحَجَرَ، سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: " لَا تَبْكُوا عَلَى الدِّينِ إِذَا وَلِيَهُ أَهْلُهُ، وَلَكِنْ ابْكُوا عَلَيْهِ إِذَا وَلِيَهُ غَيْرُ أَهْلِهِ "

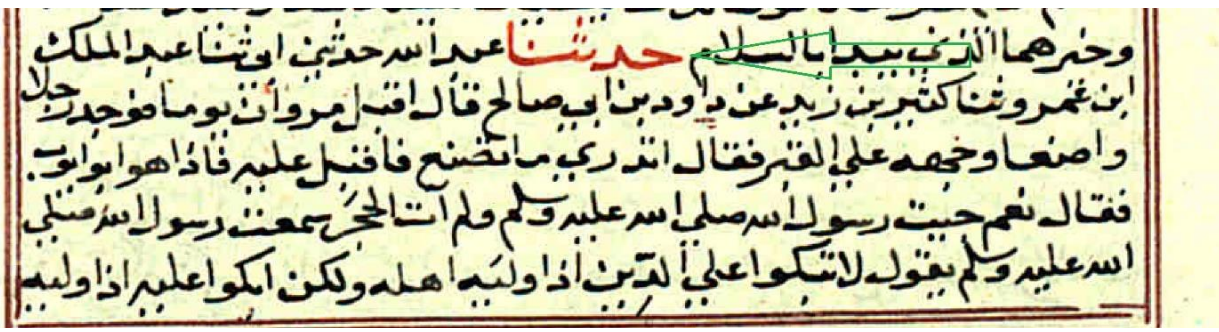
The above can be witnessed in the following manuscript of Musnad Ahmed (Masjid al Haram library in Makka al-Mukarrama, hadith no. 115, folio 241, the actual narration is in the red box):


بالنقباء في صدد هذا او بعيد هذا وخيرهما الذي يبدأ بالسلام حدثنا عبد الله حدثني ابي ثنا عبد الملك بن عمرو
ثنا كثير بن زيد عن داود بن ابي صالح قال اقبل مروان يوما فوجد رجلا واضعا وجهه على القبر فقال اتدري
ما تصنع فاقبل عليه فاذا هو ابو ايوب فقال نعم جئت رسول الله صلى الله عليه وسلم ولم آت الحجر سمعت رسول
الله صلى الله عليه وسلم يقول لا تبكوا على الدين اذا وليه اهله ولكن ابكوا عليه اذا وليه غير اهله حدثنا عبد الله

The section in the red box being:



Another copy of the Musnad as stored in the Aya Sofya (Vol. 3, no. 893, dated 1144AH, folio 183a-b) manuscript collection, Istanbul, Turkiye:





Mustadrak al-Hakim (4/515, Hyderabad edn):

حدثنا أبو العباس محمد بن يعقوب، حدثنا العباس بن محمد بن حاتم الدوري، حدثنا أبو عامر عبد الملك بن عمر العقدي، حدثنا كثير بن زيد، عن داود بن أبي صالح قال:

أقبل مروان يوما، فوجد رجلا واضعا وجهه على القبر، فأخذ برقبته.

وقال: أتدري ما تصنع؟

قال: نعم.

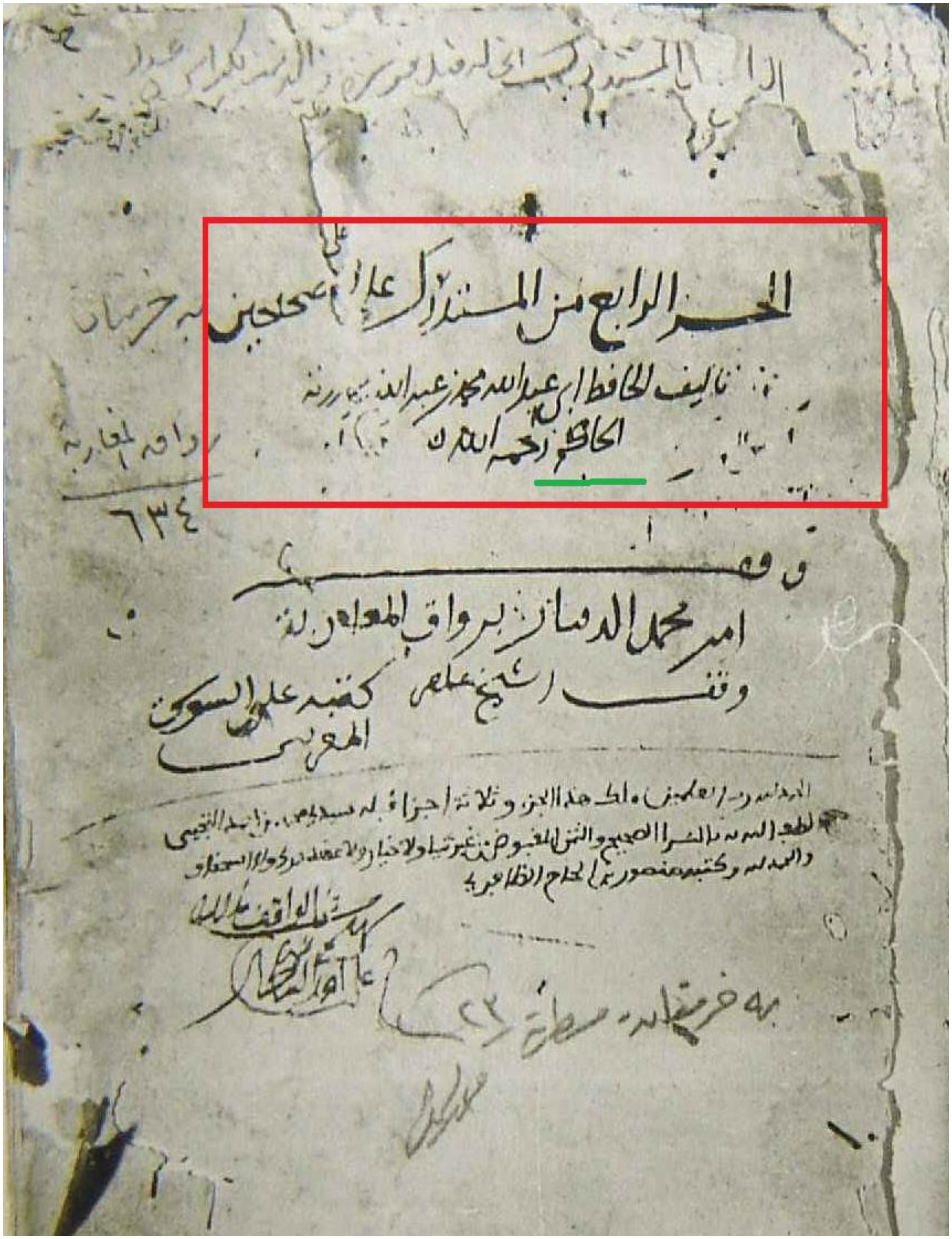
فأقبل عليه، فإذا هو: أبو أيوب الأنصاري –رضي الله تعالى عنه–.

فقال: جئت رسول الله –صلَّى الله عليه وسلم–، ولم آت الحجر.

سمعت رسول الله –صلَّى الله عليه وسلَّم– يقول: (لا تبكوا على الدين إذا وليه أهله، ولكن ابكوا عليه إذا وليه غير أهله).

هذا حديث صحيح الإسناد، ولم يخرجاه.

The above can be witnessed in the following manuscripts of the Mustadrak al-Hakim. The first one is stored in al-Maktaba al-Azhariyya (no. 634) Cairo, Egypt. Title page:


الجزء الرابع من المستدرك على الصحيحين

تاليف الحافظ ابي عبد الله محمد بن عبد الله

الحاكم رحمه الله

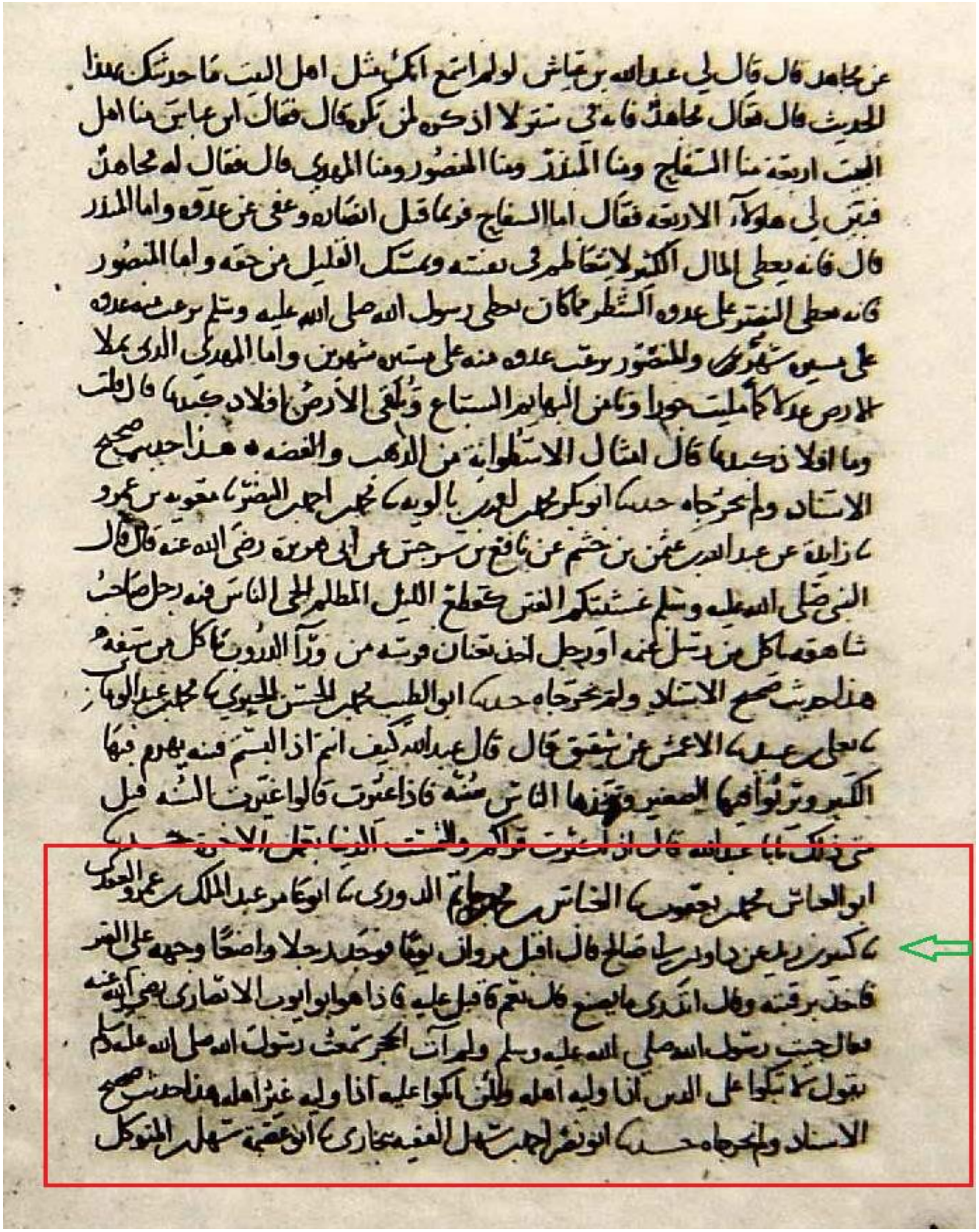
٦٣٤

وقف

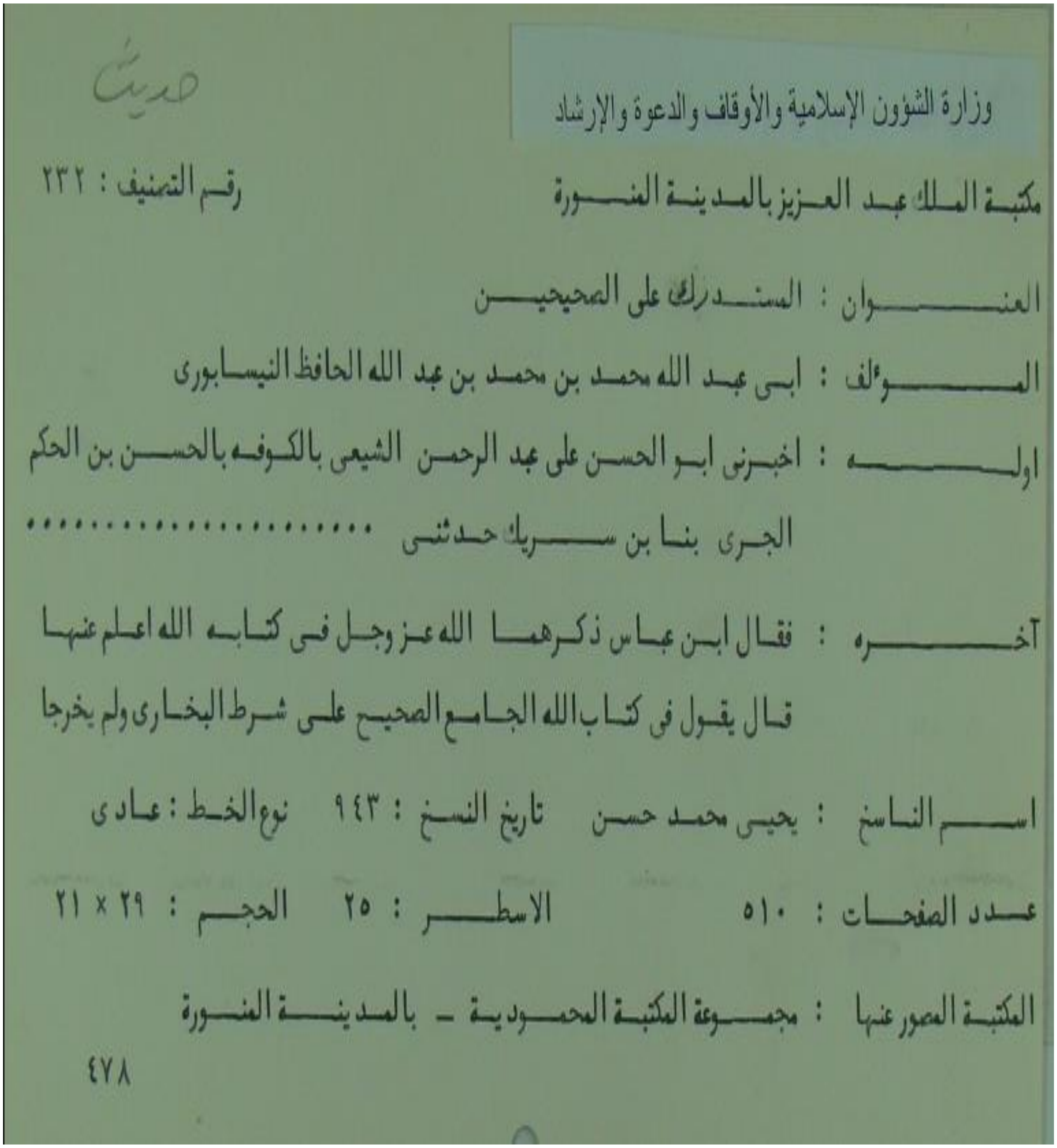
امير محمد الدمان برواق المغاربة

وقف الشيخ على كتبه على السوس المغربي

Volume 4, folio 230a has the actual Abu Ayyub al-Ansari (ra) narration:


عن مجاهد قال قال لي عبد الله بن عباس لو لم اسمع انك مثل اهل البيت ما حدثتك بهذا
الحديث قال فقال مجاهد فانه في ستر لا اذكره لمن تكره قال فقال ابن عباس منا اهل
البيت اربعة منا السفاح ومنا المنذر ومنا المنصور ومنا المهدي قال فقال له مجاهد
فبين لي هولاء الاربعة فقال اما السفاح فربما قتل انصاره وعفى عن عدوه واما المنذر
قال فانه يعطي المال الكثير ولا يتعاظم في نفسه ويمسك القليل من حقه واما المنصور
فانه يعطى النصر على عدوه الشطر مما كان يعطى رسول الله صلى الله عليه وسلم ويرعب منه عدوه
على مسيرة شهرين والمنصور يرعب عدوه منه على مسيرة شهر واما المهدي الذي يملا
الارض عدلا كما ملئت جورا وتامن البهائم السباع وتلقي الارض افلاذ كبدها قال قلت
وما افلاذ كبدها قال امثال الاسطوانة من الذهب والفضة . هذا حديث صحيح
الاسناد ولم يخرجاه حدثنا ابو بكر محمد بن العدل بالري ثنا محمد بن احمد بن النضر ثنا معاوية بن عمرو
ثنا زائدة عن عبد الله بن عثمن بن خثيم عن نافع بن سرجس عن ابي هريرة رضي الله عنه قال قال
النبي صلى الله عليه وسلم غشيتكم الفتن كقطع الليل المظلم انجى الناس فيها رجل صاحب
شاهقة ياكل من رسل غنمه او رجل اخذ بعنان فرسه من وراء الدروب ياكل من سيفه
هذا حديث صحيح الاسناد ولم يخرجاه حدثنا ابو الطيب محمد بن الحسن الحيري ثنا محمد بن عبد الوهاب
ثنا يعلى بن عبيد ثنا الاعمش عن شقيق قال قال عبد الله كيف انتم اذا لبستم فتنة يهرم فيها
الكبير ويربو فيها الصغير ويتخذها الناس سنة فاذا غيرت قالوا غيرت السنة قيل
متى ذلك يا ابا عبد الله قال اذا كثرت قراؤكم والتمست الدنيا بعمل الاخرة حدثنا
ابو العباس محمد بن يعقوب ثنا العباس بن محمد الدوري ثنا ابو عامر عبد الملك بن عمرو العقدي
ثنا كثير بن زيد عن داود بن ابي صالح قال اقبل مروان يوما فوجد رجلا واضعا وجهه على القبر
فاخذ برقبته وقال اتدري ما تصنع قال نعم فاقبل عليه فاذا هو ابو ايوب الانصاري رضي الله عنه
فقال جئت رسول الله صلى الله عليه وسلم ولم ات الحجر سمعت رسول الله صلى الله عليه وسلم
يقول لا تبكوا على الدين اذا وليه اهله ولكن ابكوا عليه اذا وليه غير اهله هذا حديث صحيح
الاسناد ولم يخرجاه حدثنا ابو نصر احمد بن سهل الفقيه ببخارى ثنا ابو عصمة سهل بن المتوكل

The next manuscript is from Maktaba al-Mahmudiyya in Madina al-Munawwara (no. 232), dated 943 AH as the catalogue details mentioned:



حديث

وزارة الشؤون الإسلامية والأوقاف والدعوة والإرشاد

مكتبة الملك عبد العزيز بالمدينة المنورة — رقم التصنيف : ٢٣٢

العنوان : المستدرك على الصحيحين

المؤلف : ابى عبد الله محمد بن محمد بن عبد الله الحافظ النيسابورى

اوله : اخبرنى ابو الحسن على عبد الرحمن الشيعى بالكوفه بالحسن بن الحكم الجرى بنا بن سريك حدثنى ....

آخره : فقال ابن عباس ذكرهما الله عز وجل فى كتابه الله اعلم عنهما قال يقول فى كتاب الله الجامع الصحيح على شرط البخارى ولم يخرجا

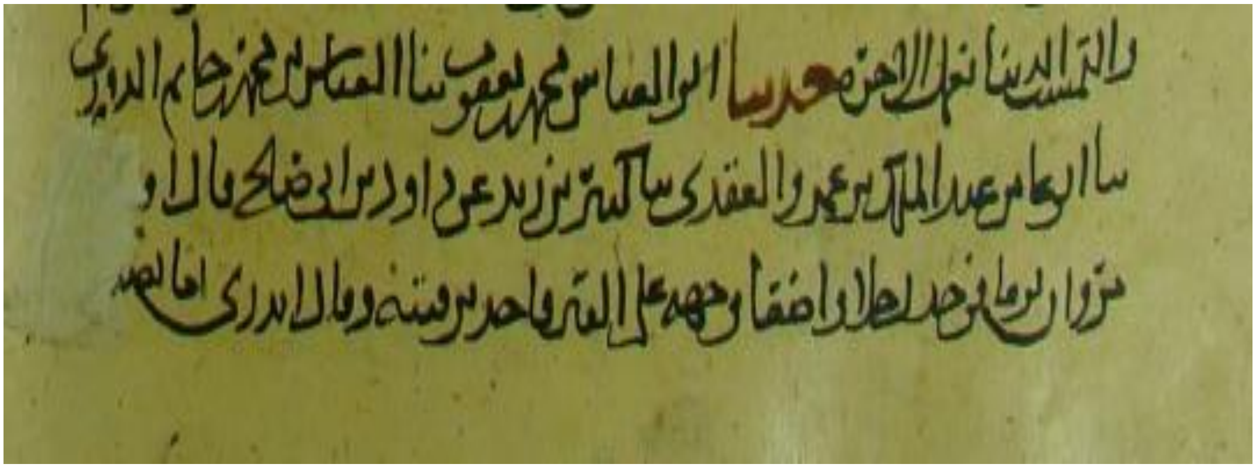
اسم الناسخ : يحيى محمد حسن — تاريخ النسخ : ٩٤٣ — نوع الخط : عادى

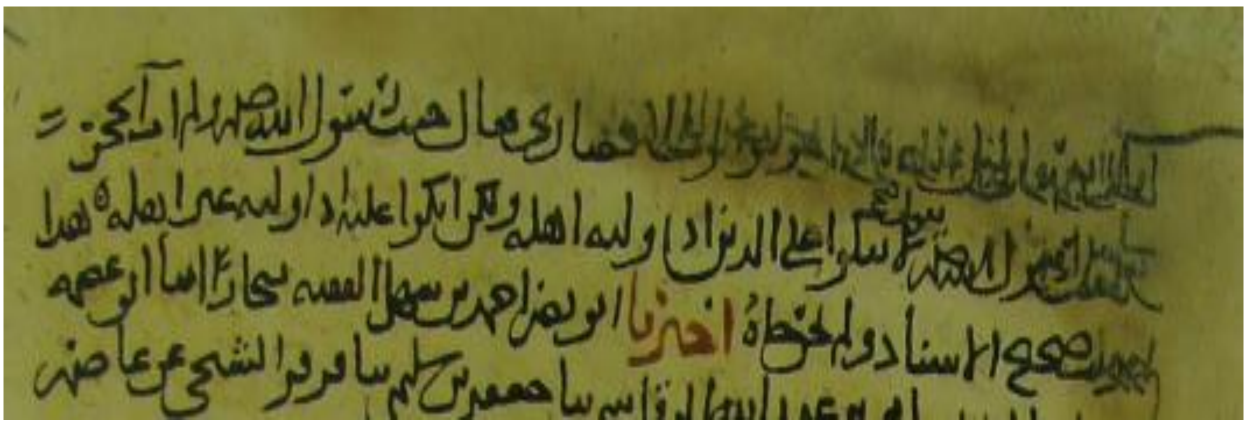
عدد الصفحات : ٥١٠ — الاسطر : ٢٥ — الحجم : ٢٩ × ٢١

المكتبة المصور عنها : مجموعة المكتبة المحمودية ـ بالمدينة المنورة

٤٧٨

The actual narration is in no. 478, 2nd volume, folios 219a-b:





The last is a last copy dated 1310AH and located in Sindh, Pakistan. It was scribed by Fath Muhammad al-Nizamani. The narration is in the 2nd volume, page 706:

من حقده واما المنصور فانه يعطي النصر على عدوه الشطر مما كان يعطي رسول الله صلى الله عليه وسلم يرعب منه عدوه
على مسيرة شهر والمنصور يرعب عدوه منه على مسيرة شهرين واما المهدي الذي يملا الارض عدلا
كما ملئت جورا وتامن البهائم السباع وتلقي الارض افلاذ كبدها قال قلت وما افلاذ كبدها قال امثال
الاسطوانة من الذهب والفضة هذا حديث صحيح الاسناد ولم يخرجاه **حدثنا** ابو بكر محمد بن احمد بن
بالويه نا محمد بن احمد بن النضر نا معوية بن عمرو نا زائدة عن عبد الله بن عثمن بن خيثم عن نافع بن جبير
عن **ابي هريرة** رضي الله عنه قال قال النبي صلى الله عليه وسلم غشيتكم الفتن كقطع الليل المظلم انجى
الناس فيه رجل صاحب شاهقة ياكل من رسل غنمه او رجل اخذ بعنان فرسه من وراء الدرب ياكل من
سيفه هذا حديث صحيح الاسناد ولم يخرجاه **حدثنا** ابو الطيب محمد بن الحسن الحيري نا محمد بن عبد
الوهاب نا يعلى بن عبيد نا الاعمش عن شقيق قال قال **عبد الله** كيف انتم اذا لبستم فتنة يهرم
فيها الكبير ويربو فيها الصغير وتتخذها الناس سنة فاذا غيرت قالوا غيرت السنة قيل متى ذلك
يا ابا عبد الله قال اذا كثرت قراؤكم والتمست الدنيا بعمل الاخرة **حدثنا** ابو العباس محمد بن يعقوب
نا العباس بن محمد بن حاتم الدوري نا ابو عامر عبد الملك بن عمرو العقدي نا كثير بن زيد عن داود بن ابي
صالح قال اقبل مروان يوما فوجد رجلا واضعا وجهه على القبر فاخذ برقبته وقال اتدري ما تصنع
قال نعم فاقبل عليه فاذا هو **ابو ايوب** الانصاري رضي الله عنه فقال جئت رسول الله
صلى الله عليه وسلم ولم ات الحجر سمعت رسول الله صلى الله عليه وسلم يقول لا تبكوا على الدين اذا وليه
اهله ولكن ابكوا عليه اذا وليه غير اهله هذا حديث صحيح الاسناد ولم يخرجاه **حدثنا** ابو نصر احمد
بن سهل الفقيه ببخارى نا ابو عصمة سهل بن المتوكل نا محمد بن عبد الله الرقاشي نا جعفر بن سليمن
نا فرقد السبخي عن عاصم بن عمرو عن **ابي امامة** رضي الله عنه عن النبي صلى الله عليه وسلم قال يبيت قوم
من هذه الامة على طعام وشراب ولهو فيصبحون قد مسخوا خنازير وليخسفن بقبائل منها وفي دور
فيها حتى يصبحوا فيقولون خسف الليلة ببني فلان خسف الليلة بدار فلان وليرسلن عليهم الريح العقيم قال بان
شربهم الخمر واكلهم الربا ولبسهم الحرير واتخاذهم القينات وقطيعتهم الرحم قال وذكر خصلة اخرى
فنسيتها هذا حديث صحيح على شرط مسلم بجعفر فاما فرقد فانهما لم يخرجاه **اخبرنا** عبد الرحمن بن الحسن
القاضي بهمذان نا ابرهيم بن الحسين نا ادم بن ابي اياس نا شعبة عن سماك بن حرب قال سمعت **جابر**
بن سمرة رضي الله عنه يقول سمعت رسول الله صلى الله عليه وسلم يقول ليفتحن لكم كنوز كسرى التي في الابيض
والذي في الابيض عصابة من المسلمين هذا حديث صحيح على شرط مسلم ولم يخرجاه **حدثنا** ابو العباس
محمد بن يعقوب نا بكار بن قتيبة القاضي بمصر نا ابو داود الطيالسي نا عمران القطان عن قتادة
عن عبد الله بن رباح عن **ابي هريرة** رضي الله عنه قال قال رسول الله صلى الله عليه وسلم بادروا بالاعمال
ستا قبل طلوع الشمس من مغربها والدخان والدجال ودابة الارض وخويصة احدكم وامر العامة قد
احتج مسلم لعبد الله بن رباح هذا حديث صحيح الاسناد ولم يخرجاه **اخبرني** محمد بن المومل نا

الفضل

As for Kathir ibn Zayd narrating from al-Muttalib ibn Abdullah ibn Hantab with the mention of the incident and the hadith, then it is located in the following references:

Tarikh ibn Abi Khaythama (2/76, see above for the translation of this report):

1801- حَدَّثَنا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، قال: حدثنا سُفْيَانُ بْنُ حَمْزَةَ، عَنْ كَثِيرٍ – يَعْنِي: ابْنَ زَيْدٍ، عَنِ الْمُطَّلِبِ، قال: جاء أبو أيوب الأَنْصَارِيّ [ق/121/أ] يُرِيدُ أَنْ يُسَلِّمَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَجَاءَ مَرْوَان وَهُوَ كَذَلِكَ فَأَخَذَ بِرَقَبَتِهِ، فَقَالَ: هَلْ تَدْرِي مَا تَصْنَعُ؟ فَقَالَ: قَدْ دَرَيْتُ أَنِّي لَمْ آتِ الْخُدْرِ وَلا الْحِجْرِ– وَلَكِنِّي جِئْتُ رَسُولَ اللَّهِ، سَمِعْتُ رَسُولَ اللَّهِ عَلَيْهِ السَّلامُ يَقُولُ: "لا تَبْكُوا عَلَى الدِّينِ مَا وَلِيَهُ أَهْلُهُ، وَلَكِنِ ابْكُوا عَلَى الدين

إِذَا وَلِيَهُ غَيْرُ أَهْلِهِ.

And in Akhbar al-Madina of Abul Hussain Yahya ibn al-Hasan as mentioned by Taqiud-Din al-Subki in his Shifa al-Siqam:

فقد روى أبو الحسين يحيى بن الحسن بن جعفر بن عبيدالله الحسينيّ في كتاب «أخبار المدينة» قال: حدّثني عمر بن خالد، ثنا أبو نباتة، عن كثير بن زيد، عن المطّلب بن عبدالله بن حَنْطَب قال: أقبل مروان بن الحكم، فإذا رجل ملتزم القبر، فأخذ مروان برقبته، ثمّ قال: هل تدري ماذا تصنع؟!

فأقبل عليه فقال: نعم، إنّي لم آتِ الحجر، ولم آتِ اللبن، إنّما جئت رسول الله(صلى الله عليه وآله وسلم).

لا تبكوا على الدين إذا وليه أهله، ولكن ابكوا عليه إذا وليه غير أهله.

قال المطّلب: وذلك الرجل أبو أيّوب الأنصاريّ(رضي الله عنه)

Now if one focusses on the two versions reported by Kathir from Dawud ibn Abi Salih and al-Muttalib as found in Musnad Ahmed and Akhbar al-Madina, one may note that these two variants were mentioned by Imam Nurud-Din al-Samhudi[139] in his *Wafa al-Wafa* as follows:

Al-Samhudi in *Wafa al Wafa* (4/184):

و روى أحمد بسند حسن كما رأيته بخط الحافظ أبي الفتح المراغي المدني قال:

حدثنا عبد الملك بن عمرو قال: حدثنا كثير بن زيد عن داود بن أبي صالح قال: أقبل مروان يوما، فوجد رجلا واضعا وجهه على القبر، فأخذ مروان برقبته ثم قال: هل تدري ما تصنع؟ فأقبل عليه، فقال: نعم إني لم آت الحجر، إنما جئت رسول الله صلى الله تعالى عليه و سلم و لم آت الحجر، سمعت رسول الله صلى الله عليه و سلم يقول: لا تبكوا على الدين إذا وليه أهله، و لكن ابكوا على الدين إذا وليه غير أهله، قال الهيتمي: رواه أحمد و الطبراني في الكبير و الأوسط، و فيه كثير بن زيد، وثقة جماعة و ضعفه النسائي و غيره.

قلت: هو كما قال في التقريب– صدوق يخطئ، و سيأتي في الفصل بعده أن يحيى رواه من طريقه، و أن السبكي اعتمد توثيقه.

[139] Both passages from al-Samhudi were translated by Zameelur Rahman in his translation of a section of *I'la al-Sunan* of Zafar Ahmed al-Uthmani.

Ahmad narrated with a *hasan* chain – as I saw in the handwriting of Hafiz Abu l-Fath al-Maraghi – he said: 'Abd al-Malik ibn 'Amr narrated to us: Kathir ibn Zayd narrated to us from Dawud ibn Abi Salih, he said: Marwan came one day to find a man placing his face on the grave [of the Prophet (peace and blessings be upon him)], so Marwan grasped his neck and said: "Do you know what you are doing?" Thereupon, he turned to him and said: "Yes! I have not come to a stone. I have come only to the Messenger of Allah, and I have not come to a stone. I heard Allah's Messenger (Allah bless him and grant him peace) say: 'Do not cry upon religion when those worthy of it take charge of it, but cry upon it when those unworthy of it take charge of it.'" Al-Haythami said: "Ahmad and al-Tabrani in *al-Kabir* and *al-Awsat* narrated it, and Kathir ibn Zayd is in it, who was declared trustworthy by a group and weakened by al-Nasa'i and others."

Also, 4/217:

فقد روى أبو الحسين يحيى بن الحسين بن جعفر بن عبيد الله الحسيني في أخبار المدينة قال: حدثني عمر بن خالد حدثنا أبو نباتة عن كثير بن زيد عن المطلب بن عبد الله بن حنطب قال: أقبل مروان بن الحكم. فإذا رجل ملتزم القبر، فأخذ مروان برقبته ثم قال: هل تدري ما تصنع؟ فأقبل عليه فقال: نعم، إني لم آت الحجر، و لم آت اللّبن، إنما جئت رسول الله صلى الله تعالى عليه و سلم، لا تبكوا على الدين إذا وليه أهله، و لكن ابكوا عليه إذا وليه غير أهله، قال المطلب: و ذلك الرجل أبو أيوب الأنصاري. قال السبكي: و أبو نباتة يونس بن يحية، و من فوقه ثقات، و عمر بن خالد لم أعرفه، فإن صح هذا الإسناد لم يكره مس جدار القبر، و إنما أردنا بذكره القدح في القطع بكراهة ذلك، انتهى.

قلت: سبق في الفصل قبله أن أحمد رواه بأتم من ذلك عن عبد الملك بن عمرو و هو ثقة عن كثير بن زيد، و قد حكم السبكي بتوثيقه، فإنه الذي فوق أبي نباتة في إسناد يحي، و قد وثقه جماعة، لكن ضعفه النسائي كما سبق.

Yahya ibn al-Husayn ibn Ja'far al-Husayni narrated in *Akhbar al-Madinah*, he said: 'Umar ibn Khalid narrated to me: Abu Nubatah narrated to us from Kathir ibn Zayd from al-Muttalib ibn 'Abd Allah ibn Hantab, he said: Marwan ibn al-Hakam came while a man clung to the grave, so Marwan grasped his neck and said: "Do you know what you are doing?" Thereupon, he turned to him and said: "Yes! I have not come to a stone. And I have not come to a brick. I have come only to the Messenger of Allah. I heard Allah's Messenger (Allah bless him and grant him peace) say: 'Do not cry upon religion when those worthy of it take charge of it, but cry upon it when those unworthy of it take charge of it.'". Al-Muttalib said: "That man was Abu Ayyub al-Ansari." Al-Subki said: "Abu Nubatah is Yunus ibn Yahya, and those above him [in the chain] are trustworthy, and I don't recognise 'Umar ibn Khalid." ...I say: It has preceded in the previous section that Ahmad narrated it from 'Abd al-Malik ibn 'Amr, who is trustworthy, from Kathir ibn Zayid, and al-Subki declared him trustworthy.[140]

The two detractors claimed on p. 173 with regard to Kathir ibn Zayd:

[140] Al-Subki considered Kathir to be Thiqa (trustworthy) as al-Samhudi understood since he said in his Shifa al-Siqam**:**
قلت: وأبو نباتة يونس بن يحيى ومن فوقه ثقات

Meaning: "I say: Abu Nubata Yunus ibn Yahya and those above him are trustworthy."

This means that Kathir ibn Zayd and al-Muttalib ibn Abdullah are Thiqa to al-Subki who was a recognised Muhaddith praised by Huffaz like al-Dhahabi. Al-Subki was Shaykhul-Hadith in Darul Hadith al-Ashrafiyya which was the most acclaimed institute of Hadith in the whole of Damascus.

> So there are definitely contradictions here with regards to who he heard it from. Similarly if he heard the incidence and the hadeeth or if he just heard the hadeeth.

There is no contradiction as he narrated the incident with slight variation in wording from his two teachers, Dawud ibn Abi Salih and al-Muttalib. Al-Samhudi did not detect this allegation of "contradiction" as these detractors claimed and it would have been better if they quoted a recognised Muhaddith from much earlier times to verify this false claim of theirs as they are not recognised as being reliable by a number of their fellow sect members in Birmingham!

They also claimed on the same page:

> This therefore shows there is some confusion with regards to Katheer ibn Zaid's narration as we will mention later Insha'Allah. This is essentially the basis of the criticism on Katheer ibn Zaid, that although he was truthful he would make mistakes and it is quite possible that he made mistakes whilst transmitting this report and this does not in any way or form negate his trustworthiness or his truthfulness except that he may have made a mistake, as the scholars of hadeeth have elucidated.

There is no proof he made mistakes with the transmission of this report from his two teachers named above. Not even Shaykh Shuayb al-Arna'ut mentioned this claim that Kathir may have made a mistake. Indeed, it will be shown that Dawud is to be considered reliable based on principles missed by many in this age. Plus,

the ruling of the detractors own Salafi Grand Mufti, **Abdul Aziz ibn Baz**, on Kathir ibn Zayd shall also be presented in refutation of their biased claims.

Note also that my 2005 article was not about bringing forth all the variant narrations and chains about the incident of Abu Ayyub al-Ansari (ra), but merely to show that the narration is not agreed upon to be da'eef (weak). The fact that the detractors tried to bring all the routes of this narration does not hinder the authenticity of the narration as a whole as all of them come via the route of Kathir ibn Zayd. It has already been shown that they failed to bring the actual chain and text for that found in Tarikh ibn Abi Khaythama despite giving a reference to it. Maybe they read the reference to it in someone else's article and did not have access to a printed copy of it in their incomplete research.

Between pages 177 to 181 of their pdf, the detractors started to rant on again about who actually cut up the words of al-Haythami in his Majma al-Zawa'id. This has been answered above so there is no need to respond again. They defended al-Albani as being a reliable Muhaddith but failed to address his own cutting up of the words of Qadi Iyad (see appendix), as well as the fact that dozens of books have been written exposing al-Albani's scholarship and mistakes in Hadith gradings etc. They also attacked Hanafis by accusing them of fabricating verses of the Qur'an (see p. 180 of their pdf), attacked the book known as Usul al-Karkhi, brought up their claim that I apparently lied against Shaykh Habibur Rahman al-A'zami (see later for this), and in their giddiness said the following on p. 180 also:

> "One such example is the hadeeth of Wail ibn Hujr in *Musannaf* Ibn Abee Shaybah concerning the placing the hands **on the chest**."

One would love to see this alleged narration from Wa'il (ra) in the said Musannaf with the wording for placing the hands "on the chest"! Should one say it is another typo error as they meant "under the navel", or should we call them liars for asserting this as found in their own hasty and putrid convention of appalling manners?!

As for their anti-Hanafi tirades then needless to say the Hanafis all over the Indian subcontinent and outside it have not ceased to refute and expose this new-fangled sect of theirs that was unheard of in the subcontinent for hundreds of years until it crept in especially during the divide and conquer days of British rule! There are many books answering them online in Urdu and some in Arabic also.

On p. 182 they moved onto the following points (first being from them in 2002 and the reply was from myself):

Next, AK/AH said:

Imaam Ibn Abee Haatim said, "The manuscript that Abu Bakr ibn Khaithmah wrote with us, in it Yahyaa ibn Ma'een was asked concerning Katheer ibn Zaid to which he replied, "He is not strong." (al-Jarh Wa-Ta'deel (7/150).

Ibn Abee Haatim also said, "My father was asked concerning Katheer ibn Zaid, he replied, "Righteous, but he is not strong." And Abu Zur'ah was asked about him and he said, "Truthful but he has weakness." (al-Jarh Wa-Ta'deel (7/150).

Imaam Nasaa'ee himself said, "Katheer ibn Zaid is weak and this chain contains Dawood ibn Saaleh, and he is unknown (Majhool)." (Kitaab adh-Dhu'afaa Wal-Matrookeen (p.303) and (p.302) of two Indian editions). See also the words Haafidh Ibn Hajr in Tahdheeb at-Tahdheeb (3/188-189) as he mentions Katheer ibn Zaid as one of the narrators of this narration.

Reply: These people only quote what seems to suit them to "win" an argument! They quoted Imam ibn Ma'een apparently weakening Kathir ibn Zayd, but forgot to or intentionally left out the people who quoted the very same Ibn Ma'een accepting Kathir as a valid reporter of narrations! I will quote what al-Hafiz ibn Hajar said about Kathir in his Tahdhib al-Tahdhib and his final gradings on Kathir below Insha'Allah!

They began to respond on p. 183 with their usual torrent of abuse by saying:

What a stupid and nonsensical statement, Abul Hasan Hussain Ahmed totally missed what we wrote and ignored what he read from our article only due to his hatred and enmity for the truth which emanates from his blind partisanship and bigotry.

As we stated this was a brief reply just to highlight the weakness of this report and not to paste the statement of all the scholars of hadeeth because this then becomes difficulty for the average readers to follow, so we summarised everything.

Of course we mentioned statement's that highlighted Katheer ibn Zaid was truthful. We quoted Ibn Abee Haatim from his father who said righteous and Abu Zur'ah said truthful, and we mentioned the reference as ***al-Jarh Wat-Ta'deel*** (7/150) and ***Tahdheeb ut-Tahdheeb*** (3/188-189). We cited the ***Tahdheeb*** so those wanting to could refer to it for further reading.

Their brief reply was indeed that, and so was my response in 2005 so why accuse myself of not bringing all the chains for the narration and discussing all of its variants?! Obviously that was not my objective. You both failed to be just and mention all the Jarh or Ta'dil on Kathir, as well as not bothering to mention who else authenticated the narration. This is why I mentioned what was the final grading on Kathir ibn Zayd according to Ibn Hajar al-Asqalani. They had a problem with my assertion on this issue of the final grading and had they done their research more thoroughly they should have known what Ibn Hajar's final ruling on Kathir was. This will be shown below as they showed their usual vitriolic hostility over my factual words!

On p. 184 they increased their venom levels by saying:

So you see, we did mention the opinion of the other side by mentioning these statements. We ask Abul Hasan, did you forget in your delusional state that we also cited the statement of al-Haithamee who said a group of people said he was reliable. Is this not fair, indeed it would have been unfair if we did not mention that he was truthful.

So Abul Hasan Hussain Ahmed failed to see this in his narrow beguiled mind and in his usual huffing and puffing abhorrent Hanafee anger failed to see, that we were more than just. If he had read what he wrote with a cool unbigoted mind he would have seen that we acknowledged the praise for him and hence quoted it. We shall further look at these praises later on.

Rather, they both **failed to mention what was al-Haythami's actual view on Kathir ibn Zayd as their own pseudo-Salafi delusional anger levels did not allow them to think about other possibilities**. Once again this was unknown to them as they did not bother to study the *Majma al-Zawa'id* more thoroughly. If they had then they should have mentioned that **al-Haythami thought Kathir was actually Thiqa (trustworthy) with him.** Please see later for examples of al-Haythami considering Kathir to be trustworthy (Thiqa) or declaring chains with him in it to be Hasan (good).

On p. 185-6 they quoted what I posted as follows in 2005:

"Ibn Hajar said in the Tahdhib (vol. 8):

[745] ز د ت ق البخاري في جزء القراءة وأبي داود والترمذي وابن ماجة كثير بن زيد الأسلمي ثم السهمي مولاهم أبو محمد المدني يقال له بن صافنة وهي أمه روى عن ربيح بن عبد الرحمن بن أبي سعيد وسالم بن عبد الله بن عمر والوليد بن كثير والمطلب بن عبد الله بن حنطب وعبد الرحمن بن كعب بن مالك وعثمان بن ربيعة بن الهدير وعثمان بن سعيد بن نوفل وعمر بن عبد العزيز وإسحاق بن عبد الله بن جعفر بن أبي طالب وزينب بنت

نبيط امرأة أنس بن مالك وغيرهم وعنه مالك بن أنس والدراوردي وسليمان بن بلال وعبد العزيز بن أبي حازم وحماد بن زيد وأبو أحمد الزبيري وأبو بكر الحنفي وأبو عامر العقدي وسفيان بن حمزة الأسلمي وابن أبي فديك وحاتم بن إسماعيل وعثمان بن عمر بن فارس وآخرون قال عبد الله بن أحمد عن أبيه ما أرى بن بأسا وقال عبد الله بن الدورقي عن بن معين ليس به بأس وقال معاوية بن صالح وغيره عن بن معين صالح بن أبي خيثمة عن بن معين ليس بذاك وكان أولا قال ليس بشيء وقال بن عمار الموصلي ثقة وقال يعقوب بن شيبة ليس بذاك الساقط وإلى الضعف ما هو وقال أبو زرعة صدوق فيه لين وقال أبو حاتم صالح ليس بالقوي يكتب حديثه وقال النسائي ضعيف وقال بن عدي وتروى عنه نسخ ولم أر به بأسا وأرجو أنه لا بأس به وذكره بن حبان في الثقات وقال بن سعد توفي في خلافة أبي جعفر وكان كثير الحديث وقال خليفة توفي في آخر خلافة أبي جعفر سنة 158 قلت وجزم بن حبان بوفاته فيها وقال أبو جعفر الطبري وكثير بن زيد عندهم ممن لا يحتج بنقله وخلطه بن حزم بكثير بن عبد الله بن عمرو بن عوف فقال في الصلح روينا من طريق كثير بن عبد الله وهو كثير بن زيد عن أبيه عن جده حديث الصلح جائز بين المسلمين الحديث ثم قال كثير بن عبد الله بن زيد بن عمرو ساقط متفق على إطراحه وأن الرواية عنه لا تحل وتعقبه الخطيب بما ملخصه أن الحديث عند د من رواية كثير بن زيد عن الوليد بن رباح عن أبي هريرة وعند ت من رواية كثير بن عبد الله بن عمرو بن عوف عن أبيه عن جده فهما اثنان اشتركا في الاسم وسياق المتن واختلفا في النسب والسند فظنهما بن حزم واحدا وكثير بن زيد لم يوصف بشيء مما قال بخلاف كثير بن عبد الله الآتي واختلف على كثير بن زيد في شيخه فقيل كما تقدم عند أبي داود وأخرجه البزار من رواية العقدي عن كثير فقال عن الحارث بن أبي يزيد عن جابر

So, these people left out a number of other views in praise or dispraise of Kathir. Based on this, these 2 people who spread half-quotes failed to mention what the final grading of al-Hafiz ibn Hajar al-Asqalani was on Kathir ibn Zayd!

Why they did this – is for them to answer!"

As is their usual habit they decided to leave out what was unsuitable to their desires. What came before the above Arabic quotation from Ibn Hajar was:

"These people only quote what seems to suit them to "win" an argument! They quoted Imam ibn Ma'een apparently weakening Kathir ibn Zayd, but forgot to or intentionally left out the people who quoted the very same Ibn Ma'een accepting Kathir as a valid reporter of narrations! I will quote what al-Hafiz ibn Hajar said about Kathir in his Tahdhib al-Tahdhib and his final gradings on Kathir below Insha'Allah!"

POSITIVE PROOFS ON THE FINAL GRADING OF AL-HAFIZ IBN HAJAR AL-ASQALANI ON KATHIR IBN ZAYD

The two detractors attempted to lambast the above points with another tirade of schoolboy antics, crass invectives, with errors in spelling, as follows between pp. 187-8:

OUR ANSWER

We have answered this point previously that we did mention praise and we referred all the readers to the very same **TAHDIB**, the **TAHDHIB** he copied and pasted. Ajeeb!!!!! We can ask why did we have to mention the prainse anyway when we believed he had speech concerning him.

This is what the scholars of hadeeth and rijaal used to do ie they used to mention the speech about a narrator. When did we claim he was a liar or a fabricator!!! Do us a favour and next time when your trying to study the sciences of hadeeth at least try to pay some attention however little it may be.

Yet again this **fairy story** that Abul Hasan always cries of FINAL GRADING, this is his way of clutching on to straws and trying to falsely convince the readers as "you have to believe me as I am the one who is saying this is Ibn Hajr final grading."

Dear readers, read his response yourselves and his other articles and you will see that he is always saying FINAL GRADING, when will he ever stop this childish cry, it's getting boring and beyond a joke.

Why they did this – is for them to answer!

Did what, such lame childish points not befitting to those wanting to express the truth to the general public, such cries are synonymous with a dummy falling out a child's mouth.

What they did was to paste a few quotes to try and weaken Kathir ibn Zayd. This being from their pens originally:

Imaam Ibn Abee Haatim said, "The manuscript that Abu Bakr ibn Khaithmah wrote with us, in it Yahyaa ibn Ma'een was asked concerning Katheer ibn Zaid to which he replied, "He is not strong." (al-Jarh Wa-Ta'deel (7/150).

Ibn Abee Haatim also said, "My father was asked concerning Katheer ibn Zaid, he replied, "Righteous, but he is not strong." And Abu Zur'ah was asked about him and he said, "Truthful but he has weakness." (al-Jarh Wa-Ta'deel (7/150).

Imaam Nasaa'ee himself said, "Katheer ibn Zaid is weak and this chain contains Dawood ibn Saaleh, and he is unknown (Majhool)." (Kitaab adh-Dhu'afaa Wal-Matrookeen (p.303) and (p.302) of two Indian editions.)

This is why it was said to them:

"These people only quote what seems to suit them to "win" an argument! They quoted Imam ibn Ma'een apparently weakening Kathir ibn Zayd, but forgot to or intentionally left out the people who quoted the very same Ibn Ma'een accepting Kathir as a valid reporter of narrations! I will quote what al-Hafiz ibn Hajar said about Kathir in his *Tahdhib al-Tahdhib* and his final gradings on Kathir below Insha'Allah!"

Now, the reader can clearly see that they had a major tantrum on the clear assertion that al-Hafiz ibn Hajar had left a final grading on the status of Kathir ibn Zayd. Instead of disproving this claim they considered it a "fairy story" invented by this writer! Indeed, let us proceed and show that this is not a fictitious claim but a nightmare for the opponents who claim to know how to analyse the statements of the Muhadditin.

In my work entitled:

ANSWERING THE CLAIMS THAT THERE ARE NO AUTHENTIC NARRATIONS FOR 20 RAK'ATS TARAWEEH[141]

I mentioned the following points:

When the Taqrib al-Tahdhib of al-Hafiz ibn Hajar was compiled:

[141] Link - http://www.sunnicourses.com/resources_taraweehebook.html

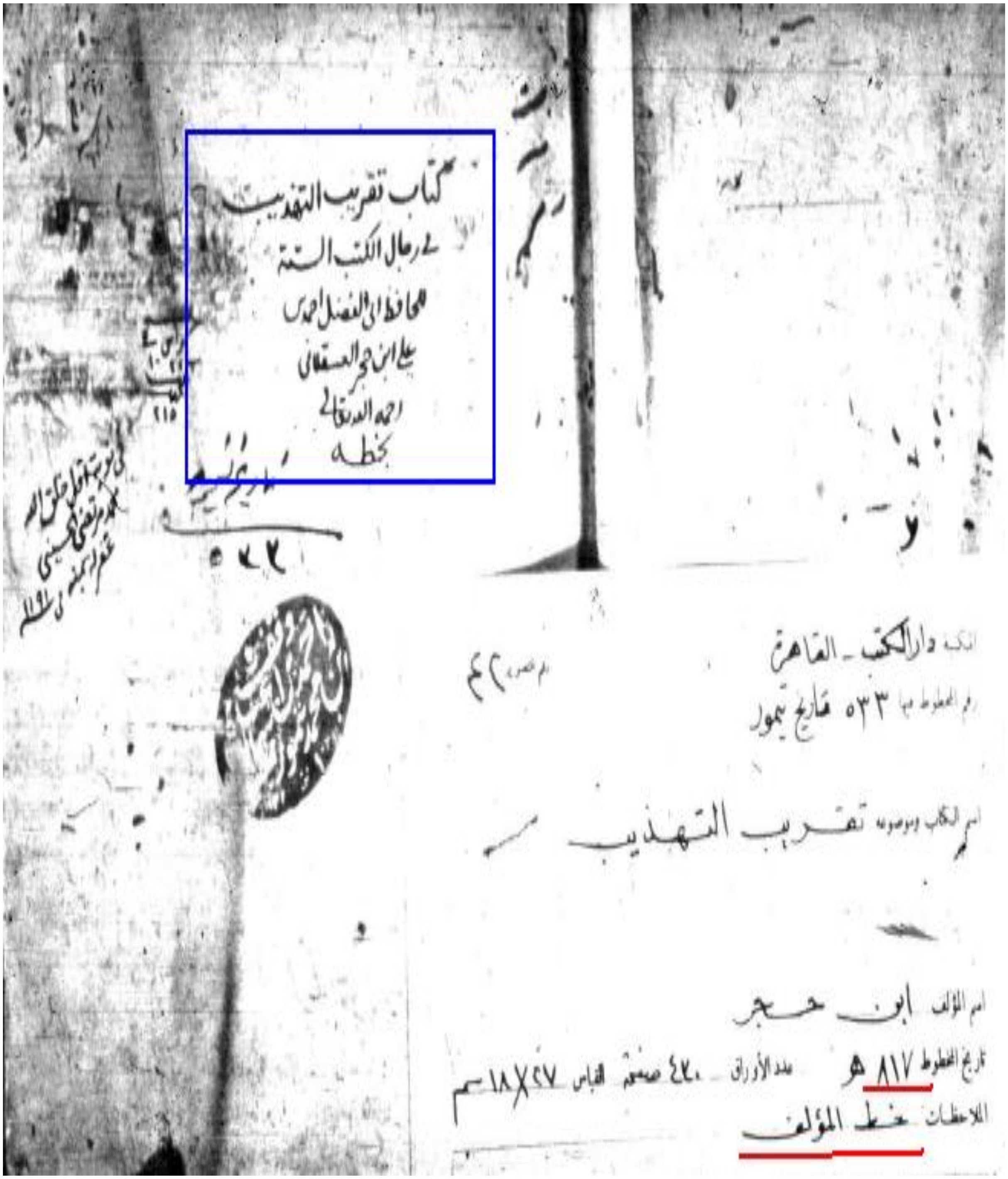
The reader can see by downloading from the last link (underlined) that on p. 158 I stated the following that has somewhat chagrined them:

"Note, Ibn Hajar **completed his *Taqrib al-Tahdhib* in the year 817 AH** as the manuscript found in Darul Kutub al-Misriyya[142]affirmed, while *Fath al-Bari* was compiled over a 25-year period between the years 817 AH to 842 AH as mentioned by Ibn Hajar's student, al-Sakhawi, in his *al-Jawahir wal Durar fi tarjama Shaykh al-Islam ibn Hajar.*"[143]

The manuscript being referred to was compiled in the actual handwriting of al-Hafiz ibn Hajar and the manuscript library in Egypt that now possesses it have looked over it and seen that it was completed by its author in 817 AH. Here is positive proof from the title page of this unique manuscript:

[142] No. 533 of the Taymur collection. This copy is in the handwriting of al-Hafiz ibn Hajar, and I have a digitised copy of it in my possession.

[143] See p. 675 of the edition printed by Dar Ibn Hazm, Beirut 1st edn, 1999 CE.



The first red underlined part mentioned 817 AH as the manuscript date, and the second line mentioned it is the actual handwritten copy of the compiler, al-Hafiz

ibn Hajar al-Asqalani. In later times this copy was owned by the Muhaddith, al-Hafiz Muhammad Murtada al-Zabidi and his handwriting and name is visible on the left side of the title page with the date 1191 AH.

Within this work Ibn Hajar graded Kathir ibn Zayd as *"Saduq Yukhti: Truthful with mistakes"*

Here it is in Arabic:

5611- كثير ابن زيد الأسلمي أبو محمد المدني ابن مافنه بفتح الفاء وتشديد النون صدوق يخطىء من السابعة مات في آخر خلافة المنصور ر د ت ق

Now, between pages 190-198 they started another rant and to pad up the work they showed digital images from different printed editions of *al-Taqrib* saying what was quote in Arabic above. Instead of focusing on disproving the claim that there is actually a final grading by Ibn Hajar overriding his above grading made in 817 AH, they waffled on over pp. 192-3 by suggesting with no proof:

> If Haafidh Ibn Hajrs final grading regarding Katheer ibn Zaid was that he was truthful and totally accepted in hadeeth, then he would not have said Yukhti, he would have sufficed with Sadooq. Dear readers this indicates that Haafidh Ibn Hajr believed that Katheer had speech concerning him and therefore he was someone who warranted further research and verification. I thought Abul Hasan was Dar ut-Tahqiq, yet he is totally far from reality.

It seems as though they forgot that their work was a joint effort. Who is the one who said: "I thought"?! This shows that they did not even bother reading their joint work thoroughly as it is filled with spelling errors and grammatical mistakes. Too many cooks spoil the broth as it is said!

Secondly, they have not shown any degree of tahqiq here and had they bothered to look at the manuscripts of the Taqrib they would have realised the date of 817 AH being the year that Ibn Hajar completed this work. To get hold of that manuscript is also not too difficult in our time of mass digitisation of literature and manuscripts.

Indeed, the grading of Saduq yukhti is Ibn Hajar's earlier grading and his saying just Saduq, is his final grading based on what he stated in two more places, and his silence after seeing al-Hakim's verdict (see below), as the following chronological analysis of his other works shows conclusively. On p. 204 they quoted my 2005 piece where I stated with firm conviction:

"And in his public dictation of Hadith compiled under the title: ***Nata'ij al-Afkar*** (1/231, edited by: Hamdi Abdal Majid – student of al-Albani) he specifically declared Kathir ibn Zayd to be:

Saduq: Truthful!

This is a clear-cut proof that Imam ibn Hajar assented to the general truthfulness of Kathir ibn Zayd's narrations."

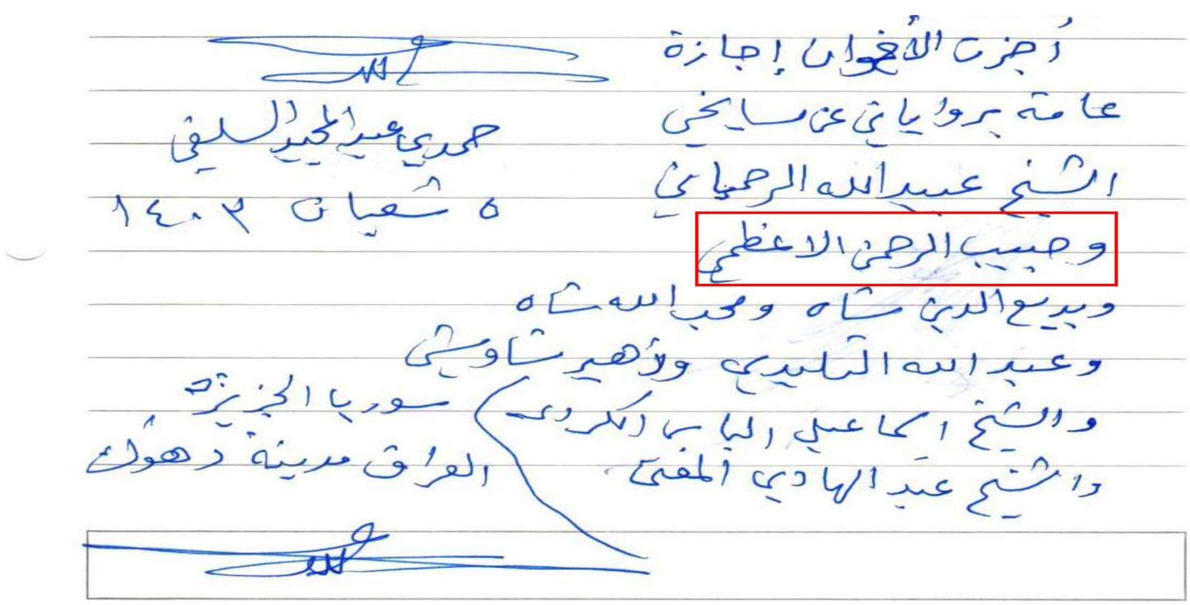
From pp. 205-7 they went on about the *Nata'ij al-Afkar* of Ibn Hajar and showed digital images of the printed edition edited by their late "Salafi" scholar, Hamdi

Abdal Majid. What they did not seem to bother with at all was an examination of what years was the Nata'ij dictated over as I did say it was a public dictation (imla)!

Before getting to the date, they need to explain why Hamdi took ijaza from the Deobandi Muhaddith, Habibur Rahman al-A'zami, and never seen to have revoked it, despite the latter also refuting al-Albani in a 4-part work!

Proof of this:

Here is a handwritten Ijaza from Hamdi Abdal Majid mentioning his named Shuyukh:


أجزت الأخوان إجازة
عامة بروايتي عن مشايخي
الشيخ عبيد الله الرحماني
وحبيب الرحمن الأعظمي
وبديع الدين شاه ومحب الله شاه
وعبد الله التليدي وزهير شاويش
والشيخ إسماعيل الباب الكردي
والشيخ عبد الهادي المفتي

حمدي عبد المجيد السلفي
٥ شعبان ١٤٠٢
سوريا الجزيرة
العراق مدينة دهوك

قال محمد زياد: هكذا أرخ الشيخ بارك الله فيه، وصوابه ما ذكر في الاستجازة.

The actual Ijaza from Shaykh al-A'zami to Hamdi is also available to see dated 1392 AH.

When was the Nata'ij al-Afkar of al-Hafiz ibn Hajar compiled:

What year the grading of Saduq for Kathir ibn Zayd was made by Ibn Hajar in his *Nata'ij al-Afkar* is also easy to establish. The grading of Saduq was made in vol. 1/p. 231 of the Maktaba Ibn Taymiyya[144] edition published in 1414AH/1994 CE, and 1/229 of the Dar ibn Kathir edition. In the same volume, on p. 227 was the 45th Majlis dated 838 AH. The detractors showed images from the 2nd edition printed by Dar ibn Kathir. Here are the opening lines from that section:

بسم الله الرحمن الرحيم

اللهم صل على سيدنا محمد وعلى آله وصحبه وسلم تسليماً كثيراً

ثم حدثنا شيخنا سيدنا ومولانا قاضي القضاة، شيخ الإسلام، حافظ الوقت الشهابي العسقلاني،

المشار إليه إملاء من لفظه وحفظه، وقراءة من المستملي عليه كعادته في يوم الثلاثاء تاسع صفر من

شهور سنة ثمان وثلاثين وثمانمئة

Meaning:

"In the name of Allah, the Most Gracious, the Most Merciful. O Allah, send blessings and peace upon our master Muhammad, his family, and his Companions abundantly.

Then our Shaykh, our master and our leader, the Judge of Judges, the Shaykh of Islam, the Hafiz of the time, Al-Shihabi Al-'Asqalani, dictated to us. The

144 This edition was incomplete, and it was published in two volumes only initially. The Dar ibn Kathir edition is in a total of 5 volumes.

dictation was in his own wording, and he preserved it, and read from what had been dictated to him, as was his custom, on ***Tuesday, the ninth of Safar from the months of the year eight hundred and thirty-eight*** (after Hijra)."

Here are the actual words of Ibn Hajar from *Nata'ij al-Afkar* (1/231 of the Maktaba ibn Taymiyya edn) where he declared Kathir to be Saduq (truthful) in 838 AH:

والحاكم من طرق متعددة إلى كثير بن زيد، وهو صدوق.

Hence, this grading of just Saduq (truthful) was made by al-Hafiz ibn Hajar some 21 Hijri years after his initial grading of Saduq yukhti in 817 AH.

Referring to the *Nata'ij al-Afkar* again (Dar ibn Kathir edition); in the year 846 AH which started with the 386th majlis (4/374), **ibn Hajar declared Kathir ibn Zayd to be from the muwathhaqun (trusted/dependable narrators)** as follows under the 388th majlis (4/381):

(388)

ثم أملى علينا يوم الثلاثاء خامس عشر شهر ربيع الأول من السنة فقال أحسن الله عاقبته:

وأما حديث ابن عباس فذكر الشيخ في موضع آخر من شرح المهذب أن ذكر الصلاة فيه غريب، كذا قال.

وقد وقع لي في مسند أحمد بن منيع قال:

حدثنا أبو أحمد الزبيري –هو محمد بن عبد الله– قال: حدثنا كثير بن زيد، عن المطلب –هو ابن عبد الله بن حنطب– قال: قام ابن عباس رضي الله عنهما يصلي على جنازة فكبر وافتتح بأم القرآن رافعاً بها صوته، ثم صلى

على النبي صلى الله عليه وسلم ثم كبر فأخلص الدعاء للميت، ثم كبر ودعا للمؤمنين والمؤمنات، ثم أقبل على الناس فقال: إني والله ما رفعت صوتي إلا لتعلموا أنه سنة.

ورجال هذا الإسناد موثقون إلا أن في سماع المطلب من ابن عباس خلافاً.

The underlined bit stated: ***"The narrators in this chain are trusted/dependable narrators."***

When Talkhis al-Habir of al-Hafiz ibn Hajar was compiled

A grading on Kathir ibn Zayd in Talkhis al-Habir:

If this was not sufficient for the doubters, then we may examine another work by al-Hafiz ibn Hajar known as *Talkhis al-Habir*. This work has seen different reprints. If one were to look at the edition edited by Dr. Muhammad al-Thani ibn Umar ibn Musa that was published by Dar Adwa al-Salaf (1st edn, 2007, Riyadh, Saudi Arabia), one would have seen a background to the manuscripts he utilised.

In the introduction (p. 92) he mentioned the earliest manuscript of the Talkhis as follows:

وهي نسخة الجامع الكبير بصنعاء برقم (449) وتقع في 209 ورقة كتبت سنة 826هـ، أي في في حياة مؤلفها ولا يعلم ناسخها.

Meaning: "*It is a copy (from the manuscript library of) al-Jami' al-Kabir in Sana'a (Yemen), number (449), consisting of 209 pages. It was written in the year **826 AH**, which was during the lifetime of its author, and its copyist is unknown.*"

This copy was scribed in the lifetime of al-Hafiz ibn Hajr since he died in 852 AH. Within the Talkhis (3/1241, under no. 2600) there is also another grading by Ibn Hajar on Kathir ibn Zayd. His grading of Kathir was made under the analysis of a Hadith regarding the burial of the Sahabi, Uthman ibn Maz'un. This will be revisited to show how others graded this hadith as it came via the chain containing Kathir. Here are the comments of Ibn Hajar under that hadith:

وإسناده حسن، ليس فيه إلّا كثير بن زيد راويه عن المطلب، وهو صدوق

"Its chain is Hasan (good), and there is not in it except Kathir ibn Zayd who related it from al-Muttalib, and he (meaning Kathir) is Saduq (truthful)."

Thus, this narration is an extraordinary proof that al-Hafiz ibn Hajar considered a chain (sanad) with Kathir relating from al-Muttalib (ibn Abdullah) to be Hasan (good), and he also declared Kathir to be Saduq.

Note also very carefully that al-Hafiz knew of the points recorded as Jarh (disparagement) on Kathir ibn Zayd, and in the same Talkhis (1/189) he mentioned some of them under another narration much earlier on in his book as follows:

وأمّا حال كثير بن زيد فقال ابن معين: ليس بالقوي.

وقال أبو زرعة: صدوق فيه لين، وقال أبو حاتم: صالح الحديث ليس بالقوي يكتب حديثه

Meaning:

"As for the condition of Kathir ibn Zayd, ibn Ma'een said: He is not strong. Abu Zur'a said: Truthful (Saduq) and he has some weakness. Abu Hatim said: Good (Salih) in hadith, but not strong, write his hadiths."

This goes to show that despite knowing of this type of Jarh by the above three named scholars, Ibn Hajar's own judgement was that Kathir is still overall Saduq as there is also more Ta'dil (praise) for him as he mentioned in his *Tahdhib al-Tahdhib*. **It will also be shown later that Ibn Hajar declared some chains via Kathir to be not only Hasan (good) but Sahih (authentic).**

A grading on Kathir ibn Zayd from al-Hakim as mentioned by Ibn Hajar al-Asqalani:

Al-Hafiz ibn Hajr has also left behind a large hadith collection of the Atraf genre entitled ***Ith-haf al-Mahara bil Fawa'id al-Mubtakara min Atraf al-Ashara.***[145] Within this work whose editing was supervised by the Syrian Hanafi Muhaddith, Dr. Zuhayr al-Nasir, there was a quotation that al-Hafiz mentioned from the *Mustadrak* of Abu Abdullah al-Hakim as follows from vol. 9/p. 420:

[145] The best manuscript copy was scribed by al-Hafiz al-Sakhawi from the original handwritten copy of his Shaykh, Ibn Hajar, and it was dated 855 AH, and a second copy used by Dr. Zuhayr al-Nasir was the copy of Yusuf ibn Shahin who was the grandson of ibn Hajar dated 868-869 AH (see 1/105 of the *Ithaf al-Mahara*).

11592 – حَدِيثٌ (كم) : " إِذَا تَوَضَّأَ أَحَدُكُمْ فَأَحْسَنَ وُضُوءَهُ، ثُمَّ خَرَجَ إِلَى الصَّلاةِ لا تَنْزِعُهُ إِلَى الْمَسْجِدِ إِلا الصَّلاةُ، لَمْ تَزَلْ رِجْلُهُ الْيُسْرَى تَمْحُو عَنْهُ سَيِّئَةً، وَتَكْتُبُ لَهُ الْيُمْنَى حَسَنَةً حَتَّى يَدْخُلَ الْمَسْجِدَ ".

–[421]– كم فِي الصَّلاةِ: ثنا عَلِيُّ بْنُ حَمْشَاذٍ، ثنا إِسْمَاعِيلُ بْنُ إِسْحَاقَ، ثنا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ، حَدَّثَنِي أَخِي، عَنْ سُلَيْمَانَ بْنِ بِلالٍ، عَنْ كَثِيرِ بْنِ زَيْدٍ، عَنْهُ، بِهَذَا , وَقَالَ: صَحِيحٌ، وَكَثِيرٌ، وَأَبُو عَبْدِ اللَّهِ لا نَعْرِفُهُمَا إِلا بِالصِّدْقِ.

The focus is on the last line in red and underlined above which translates as:

"Kathir and Abu Abdullah we only know them to be truthful. (sidq)."

The narration is found in the *Mustadrak al-Hakim* (Hyderabad edn, 1/217) as ibn Hajar mentioned, but the wording is slightly different based on the manuscripts used:

790– حَدَّثَنَا عَلِيُّ بْنُ حَمْشَاذَ الْعَدْلُ ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِسْحَاقَ الْقَاضِي ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ ، حَدَّثَنِي أَخِي ، عَنْ سُلَيْمَانَ بْنِ بِلاَلٍ ، عَنْ كَثِيرِ بْنِ زَيْدٍ ، عَنْ أَبِي عَبْدِ اللهِ الْقَرَّاظِ ، عَنِ ابْنِ عُمَرَ ، أَنَّ رَسُولَ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ : إِذَا تَوَضَّأَ أَحَدُكُمْ فَأَحْسَنَ وُضُوءَهُ ثُمَّ خَرَجَ إِلَى

الصَّلاَةِ لاَ يَنْزِعُهُ إِلَى الْمَسْجِدِ إِلاَّ الصَّلاَةُ لَمْ تَزَلْ رِجْلُهُ الْيُسْرَى إِلاَّ تَمْحُو عَنْهُ سَيِّئَةً ، وَتَكْتُبُ لَهُ الْيُمْنَى حَسَنَةً ، حَتَّى يَدْخُلَ الْمَسْجِدَ .

كَثِيرُ بْنُ زَيْدٍ ، وَأَبُو عَبْدِ اللهِ الْقَرَّاظُ مَدَنِيَّانِ لاَ نَعْرِفُهُمَا إِلاَّ بِالصِّدْقِ ، وَهَذَا حَدِيثٌ صَحِيحٌ وَلَمْ يُخَرِّجَاهُ.

The red underlined portion stated al-Hakim's grading on Kathir ibn Zayd as follows:

"Kathir ibn Zayd and Abu Abdullah al-Qarraz are both Madinan, both are not known except with truthfulness (sidq)."

Indeed, al-Hakim authenticated the actual narration mentioned above as Ibn Hajar noted in the *Ith-haf*, and al-Dhahabi also agreed that it is Sahih in his *Talkhis al-Mustadrak* (1/218, printed underneath the above-mentioned Hyderabad edition of al-Mustadrak).

This is a clear indication that al-Hakim considered Kathir to be saduq (truthful), and the fact that al-Dhahabi and following him Ibn Hajar did not object to this grading by al-Hakim is a silent approval of the grading on Kathir by al-Hakim by both al-Dhahabi and Ibn Hajar al-Asqalani.

Al-Hakim also spoke about Kathir ibn Zayd in another place of his Mustadrak (1/47, Hyderabad edn):

فَأَمَّا الشَّيْخَانِ فَإِنَّهُمَا لَمْ يُخَرِّجَا عَنْ كَثِيرِ بْنِ زَيْدٍ وَهُوَ شَيْخٌ مِنْ أَهْلِ الْمَدِينَةِ مِنْ أَسْلَمَ كُنْيَتُهُ أَبُو مُحَمَّدٍ لاَ أَعْرِفُهُ يُجْرَحُ فِي الرِّوَايَةِ ، وَإِنَّمَا تَرَكَاهُ لِقِلَّةِ حَدِيثِهِ وَاللَّهُ أَعْلَمُ .

"As for the two Shaykhs (Bukhari & Muslim), they did not both narrate (hadiths) from Kathir ibn Zayd, and he is a Shaykh from the People of Madina, from Aslama, and his paedonymic (kunya) is Abu Muhammad. I do not know of any disparagement in his report, and they (Bukhari & Muslim) only left him out due to the scarcity of his narrations, and Allah knows best."

It can now be concluded that Ibn Hajar considered Kathir to be Saduq overall as he mentioned that for him in 2 separate works which chronologically speaking were composed later than his *Taqrib al-Tahdhib*. It also means that the Jarh mentioned about Kathir is not detailed criticism (jarh mufassar) that warrants his hadiths to be outright weak (da'eef) as some people thought**. This was also the conclusion of the late Abdul Aziz ibn Baz who was the Saudi Mufti respected by many Salafis even today.**

They also claimed on p. 198 with a bold claim that served their own bias and ulterior motive:

> Haafidh Ibn Hajrs opinion is that which he summarised in his *Taqreeb* that Katheer is truthful but with mistakes, so this is Haafidh final position concerning him that he made mistakes.

The readers can hopefully see that this is a claim that does not fit in with the chronology of Ibn Hajar's grading of Kathir ibn Zayd to be Saduq in 2 more separate places, and they were made later than the earlier grading in his *Taqrib al-Tahdhib*. Here, we will refrain from calling them liars but merely surmise that they lacked tahqiq on such a matter despite thinking themselves as experts on Jarh and Ta'dil! Let us mention their own conceited words that have now come back to bite them hard with regard to the actual true and final grading of scholars like al-Hafiz ibn Hajar.

On p. 229 of their pdf file, they said the following which has now been demolished from the above chronological analysis of Ibn Hajar's own works using manuscripts and their dates of scribing:

> So what is this immature tactic of always saying, "*his final grading.*" Abul Hasan Hussain Ahmed should refrain from this and stop imposing his distortions on the grading of the scholars of hadeeth. Final grading, what trickery!!! This lying on the scholars with regards to saying Final grading must stop.

Hence, the final grading on Kathir ibn Zayd is not in the *Taqrib* of Ibn Hajar as these two upstarts claimed with no meticulous proof to support their own flimsy assertion.

Ibn Hajar al-Asqalani authenticating some chains via the route of Kathir ibn Zayd

Indeed, an individual[146] that is known to the two detractors has mentioned the following about al-Hafiz ibn Hajar and some chains containing Kathir ibn Zayd:

[146] Raza Hassan (see later for more from him).

"صدوق يخطیء"

"Sadooq makes mistakes"

[Taqreeb at-Tahdheeb by Ibn Hajar]

This does not mean that he is Da'eef according to Ibn Hajar, rather the narrator who has been declared "Sadooq makes mistakes" by Ibn Hajar; it means that his mistakes are not in abundance and **he is at least a Hasan ul-Hadeeth**. This is also proven through another saying of Haafidh Ibn Hajar.

In Talkhees al-Habeer, Haafidh Ibn Hajar mentioned a narration of Katheer bin Zayd and said:

"وَإِسْنَادُهُ حَسَنٌ لَيْسَ فِيهِ إِلَّا كَثِيرُ بْنُ زَيْدٍ رَاوِيهِ عَنْ الْمُطَّلِبِ وَهُوَ صَدُوقٌ"

"And its chain is Hasan, there is nothing in it except Katheer bin Zayd narrating from al-Muttalib, and he is Sadooq"

[Al-Talkhees al-Habeer by Ibn Hajar (2/307)]

Similarly at another place, Haafidh Ibn Hajar authenticated his hadeeth, saying:

"هَذَا إِسْنَادٌ صَحِيحٌ"

"This chain is Saheeh"

[Al-Mataalib al-Aaliyah by Ibn Hajar (16/142)]

At another place, he said about Katheer bin Zayd:

"فَحَدِيثه حسن فِي الْجُمْلَة"

"Thus his hadeeth is Hasan in entirety"

[Taghleeq at-Ta'deel (3/282)]

At another place, he authenticated his hadeeth saying:

"أَخْرَجَهُ أَبُو دَاوُدَ بِإِسْنَادٍ حَسَنٍ"

"It is narrated by Abu Dawood with a Hasan chain"

[Buloogh al-Maraam (1/460 H. 1549)]

And the chain of Abu Dawood (4/280 H. 4918) contains Katheer bin Zayd.

IMAM AL-DHAHABI AND KATHIR IBN ZAYD[147]

On p. 198 the two detractors brought in a short section on what Imam Shamsud-Din al-Dhahabi (d. 748 AH) mentioned about Kathir ibn Zayd in his *al-Kashif.*

After showing some digital images of al-Kashif, they stated on p. 200-201:

> Imaam Dhahabee says, *"Katheer ibn Zaid al-Aslamee Abu Muhammad al-Madanee, narrates from al-Maqburee and a group and Ibn Abee Fudaik and others. Abu Zur'ah said, "Truthful but has weakness."* (End of the words from *al-Kaashif*)
>
> This is something worth noting because we have already established that he was truthful but had mistakes based on Ibn Hajr's statement and Imaam Dhahabee totally agrees with him via Abu Zur'ahs statement which further emphasises this.
>
> What further contradicts the opponents claim is that Imaam Dhahabee after bringing Katheer in his *al-Kaashif* he further clarifies his grading and brings Katheer ibn Zaid as a narrator in his book of weak and abandoned narrators. For example he brings him in his *'al-Mughnee Fidh-Dhua'afa Wal-Matrookeen.'*

[147] This section is also a reply to their brag filled claims between pp. 384-395 which is similar to what was refuted and explained in this section heading so there is little need to repeat oneself.

He says, "*Katheer ibn Zaid, al-Aslamee al-Madanee, narrates from al-Maqburee. Abu Zur'ah said, "Truthful but has weakness." Nasaa'ee said.*

"Weak." And another time he said, "Permissible in Hadeeth." (*al-Mughnee Fidh-Dhua'afa Wal-Matrookeen* (2/128 no.5080).

After showing digital images from the above named *al-Mughni* they went onto conclude on p. 203:

This shows Imaam Dhahabee accepted and affirmed Katheer ibn Zaid being truthful yet weak and hence cited him in his book on weak and abandoned narrators, whatever the cause of the weakness. So that's 2 separate instances that Imaam Dhahabee indicates Katheer's ibn Zaid weakness. This also shows that even though he was truthful, Imaam Dhahabee did not bring statements of praise!!!

Once again, they have not clarified the methodology used by al-Dhahabi in al-Mughni and how the gradings actually translate into real life situations when attempting to grade the overall chains of transmission and textual wordings! Al-Dhahabi has also mentioned Kathir ibn Zayd in his *Mizan al-I'tidal* (no. 6938) where he mentioned more on those who made some form of Jarh or Ta'dil on Kathir ibn Zayd.

They also stated on p. 477 of their pdf file:

Haafidh Dhahabees authentication is also ambiguous because he renders narrators in this chain to be unknown and holds Katheer ibn Zaid to be weak in as he cites him in at least 3 books of weak and abandoned narrators.

They claimed in the above quote:

This is something worth noting because we have already established that he was truthful but had mistakes based on Ibn Hajr's statement and Imaam Dhahabee totally agrees with him via Abu Zur'ahs statement which further emphasises this.

It seems clear that they stated that al-Dhahabi agreed with Ibn Hajar on the issue of Kathir and making mistakes! This is another incompetent claim by them as al-Dhahabi (d. 748 AH) died well before ibn Hajar (b. 773 AH) was even born so how could al-Dhahabi agree with Ibn Hajar?! Additionally, proof has been provided in the last section that Ibn Hajar had revised his grading of Saduq yukhti (truthful and would make mistakes) to the higher grade of Saduq (truthful).

What al-Dhahabi mentioned in *al-Kashif* was not his personal grading but what he noted from Abu Zur'a al-Razi. One may argue that he must have agreed with Abu Zur'a by his silence, but this needs to be clarified with regard to the narration from Abu Ayyub al-Ansari (ra) via the route of the same Kathir ibn Zayd as in the *Mustadrak al-Hakim*, where al-Hakim said the chain of transmission was Sahih and al-Dhahabi agreed with him.

This is why it was stated in my 2005 piece:

As for Imam al-Dhahabi, he mentioned his summary on Kathir ibn Zayd in his al-Kashif (no. 4631) by quoting Abu Zur'ah as saying:

Saduq fi-hi Le-en: Truthful and in Him is softness

This does not mean that al-Dhahabi holds Kathir's narrations to be Da'eef at all, but rather these two: AK/AH know full well that al-Dhahabi declared this very narration from Abu Ayyub as in the Mustadrak of al-Hakim to be Sahih (authentic), in line with al-Hakim's declaration of authenticity!

On p. 297 of their pdf the detractors also quoted al-Dhahabi as saying:

"I will not mention (those narrators in this book) about whom it has been said, Muhallahus Sidq, nor him about whom it has been said 'Write his hadeeth' nor him (about whom it has been said) 'There is no harm in him' or him about whom it has been said 'He is a Shaikh' or he is Saaleh ul-Hadeeth, as they are from the angle of praise..." (*al-Mughnee Fidh-Dhua'afa Wal-Matrookeen* (1/35)

After quoting the above from al-Dhahabi they made a strange conclusion:

Then we say, what a deep intricate point. So here Imaam Dhahabee by bringing Katheer in his *'al-Mughnee,'* which by default renders the light praises for Katheer to be invalid in addition to the fact he himself mentions these praises in his *'Meezaan'* and here he is rendering them to be null and void on a mere

account of him bringing Katheer in the *'al-Mughnee'*!!! This valid point is due to be noted.

Going back to the *Mustadrak al-Hakim*, we do not see al-Dhahabi on that occasion stating that there is a defect in the chain, and that being down to Kathir ibn Zayd having some form of valid Jarh on him. Rather, al-Dhahabi agreeing with al-Hakim is what counts here, and that is the declaration that he considered the narration to be Sahih. This is what the focus of attention should have been by these detractors. Al-Hakim himself made Ta'dil (praise) on Kathir ibn Zayd in the Mustadrak as shown again below.

Additionally, the majority of the acknowledged hadith scholars post al-Dhahabi who had also mentioned this narration in some form have also not rejected the overall authenticity of the narration. This will be documented later as the detractors failed to list such authorities as it clearly was not in their interests to do so. The weakening of it by some contemporaries is not a final seal on the overall grading of the narration of Abu Ayyub (ra).

The following was mentioned above, and it is reiterated again as it is pertinent to this section specifically:

In the Mustadrak al-Hakim (Hyderabad edn, 1/217) was the following Hadith:

790– حَدَّثَنَا عَلِيُّ بْنُ حَمْشَاذَ الْعَدْلُ ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِسْحَاقَ الْقَاضِي ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ ، حَدَّثَنِي أَخِي ، عَنْ سُلَيْمَانَ بْنِ بِلَالٍ ، عَنْ كَثِيرِ بْنِ زَيْدٍ ، عَنْ أَبِي عَبْدِ اللهِ الْقَرَّاظِ ، عَنِ ابْنِ

عُمَرَ ، أَنَّ رَسُولَ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ : إِذَا تَوَضَّأَ أَحَدُكُمْ فَأَحْسَنَ وُضُوءَهُ ثُمَّ خَرَجَ إِلَى الصَّلاَةِ لاَ يَنْزِعُهُ إِلَى الْمَسْجِدِ إِلاَّ الصَّلاَةُ لَمْ تَزَلْ رِجْلُهُ الْيُسْرَى إِلاَّ تَمْحُو عَنْهُ سَيِّئَةً ، وَتَكْتُبُ لَهُ الْيُمْنَى حَسَنَةً ، حَتَّى يَدْخُلَ الْمَسْجِدَ .

كَثِيرُ بْنُ زَيْدٍ ، وَأَبُو عَبْدِ اللهِ الْقَرَّاظُ مَدَنِيَّانِ لاَ نَعْرِفُهُمَا إِلاَّ بِالصِّدْقِ ، وَهَذَا حَدِيثٌ صَحِيحٌ وَلَمْ يُخَرِّجَاهُ.

The red underlined portion stated al-Hakim's grading on Kathir ibn Zayd as follows:

"Kathir ibn Zayd and Abu Abdullah al-Qarraz are both Madinan, both are not known except with truthfulness (sidq)."

Indeed, al-Hakim authenticated the actual narration mentioned above and al-Dhahabi also agreed that it is Sahih in his *Talkhis al-Mustadrak* (1/218, printed underneath the above-mentioned Hyderabad edition of al-Mustadrak).

This is a clear indication that al-Hakim considered Kathir to be saduq (truthful), and the fact that al-Dhahabi and following him ibn Hajar (in his *Ith-haf al-Mahara*) did not object to this grading by al-Hakim is a silent approval of the grading on Kathir by al-Hakim by both al-Dhahabi and Ibn Hajar al-Asqalani. Al-Hakim also spoke about Kathir ibn Zayd in another place of his Mustadrak (1/47, Hyderabad edn):

فَأَمَّا الشَّيْخَانِ فَإِنَّهُمَا لَمْ يُخَرِّجَا عَنْ كَثِيرِ بْنِ زَيْدٍ وَهُوَ شَيْخٌ مِنْ أَهْلِ الْمَدِينَةِ مِنْ أَسْلَمَ كُنْيَتُهُ أَبُو مُحَمَّدٍ لاَ أَعْرِفُهُ يُجْرَحُ فِي الرِّوَايَةِ ، وَإِنَّمَا تَرَكَاهُ لِقِلَّةِ حَدِيثِهِ وَاللَّهُ أَعْلَمُ .

"As for the two Shaykhs (Bukhari/Muslim), they did not both narrate (hadiths) from Kathir ibn Zayd, and he is a Shaykh from the People of Madina, from Aslama, and his paedonymic (kunya) is Abu Muhammad. I do not know of any disparagement in his report, and they (Bukhari & Muslim) only left him out due to the scarcity of his narrations, and Allah knows best."

Even after al-Dhahabi saw the above statement by al-Hakim he did not disagree with him in his *Talkhis al-Mustadrak*. This indicates that al-Dhahabi himself could not have taken the Jarh on Kathir ibn Zayd to be detailed criticism that would have led him to oppose al-Hakim's grading of some other hadiths in the Mustadrak to be Sahih (authentic). See later for examples.

Having rambled on they returned back to al-Dhahabi on p. 231 where they brought in digital images and the contents of the images were typed up from al-Dhahabi's *Mizan al-I'tidal*. This is what they mentioned from pp. 233-5:

– كثير بن زيد [د، ت، ق] الأسلمي المدني.

عن سعيد المقبري.

قال أبو زرعة: صدوق، فيه لين.

وقال النسائي: ضعيف.

وروى ابن الدورقي عن يحيى: ليس به بأس.

وروى ابن أبي مريم، عن يحيى: ثقة.

وقال ابن المديني: صالح، وليس بقوي.

هشام بن عبيد الله، حدثنا سليمان بن بلال، حدثنا كثير بن زيد، عن الوليد ابن رباح، عن أبي هريرة – مرفوعاً:

لا تتمنوا الموت، فإن هول المطلع شديد،

وإن من السعادة أن يطيل الله عمر العبد ويرزقه الانابة.

وقد رواه البزار في مسنده، عن عدة، عن العقدى، حدثنا كثير بن زيد، حدثنا الحارث بن أبي يزيد، عن جابر – مرفوعاً: لا تتمنوا الموت فإن هول المطلع شديد.

فهذا مع نكارته له علة كما رأيت.

يحيى بن حسان، عن سليمان – يعنى ابن بلال – عن كثير بن زيد، عن المطلب، عن زيد بن ثابت: نهى رسول الله صلى الله عليه وسلم أن يكتب حديثه.

قال ابن عدي: لم أر بحديث كثير بأسا.

They translated parts of the above as follows:

"Abu Zur'ah said, truthful but he had weakness,

an-Nasaa'ee said weak,

Doorqee reports from Ibn Ma'een who said no harm in him, Ibn Abee Maryam reports from Yahyaa (ibn Ma'een) who said trustworthy,

(Alee) Ibn al-Madeenee said righteous but he was not strong.
Ibn Adiyy said I do not see a problem with katheer's hadeeth."

(***Meezaan ul-Ei'tidaal*** (5/489 no.6944) Edn. 1st, Daar al-Kutub al-Ilmiyyah, 1416H / 1995ce, Beirut, Lebanon. Ed. Shaikh Alee Muhammad Mu'awwad and Shaikh Adil Ahmad Abdul Mawjood with Ustaadh Dr. Abdul Fattah Abu Sinnah)

What al-Dhahabi mentioned regarding the Jarh and Ta'dil on Kathir was not comprehensive as there was more that could have been mentioned. They proceeded yet again (as they did on pp. 200-201 and later on p. 392) to mention on p. 235 what al-Dhahabi had mentioned about Kathir ibn Zayd in his *al-Mughni fi'l du'afa* as follows:

Imaam Dhahabee also cites him in one of his books of weak narrators ie in his ***al-Mughnee Fidh-Dhu'afa,***

He says, "*Katheer ibn Zaid, al-Aslamee al-Madanee, narrates from al-Maqburee. Abu Zur'ah said, "Truthful but has weakness." Nasaa'ee said. "Weak." And another time he said, "Permissible in Hadeeth."* (*al-Mughnee Fidh-Dhua'afa* (2/128 no.5080).

Then they proceeded on to become extremely crass and crude with another puerile piece of drivel by saying on p. 237 after showing that *al-Mughni* was edited by Dr. Nurud-Din Itr by saying:

> It's funny how a 'STUDENT' does not even know the checking's of this own teachers. At least for the sake of his teacher's honour, Abul Hasan should have known his teacher has done some work on this book and hence he should have referred to it.
>
> I suspect this would have been a very difficult task especially since he was too busy eating burgers in the fast food takeaways of Beirut and Damascus!!!

Just because al-Dhahabi had included Kathir ibn Zayd in *al-Mughni* it does not mean that he is absolutely weak and that EVERY single narrator in al-Mughni or his *Diwan al-Du'afa* is automatically weak! This would become apparent to any competent student of hadith let alone a real Muhaddith on cross comparison with the same narrator if found in *al-Kashif* and *al-Mughni.*

Additionally, they brought a quote from al-Dhahabi's *Diwan al-Du'afa* on p. 241, which also listed Kathir in it as follows:

> ***"Katheer bin Zaid al-Aslaamee al-Madanee, an-Nasaa'ee and others weakened him."*** (***Deewaan adh-Dhu'afa Wal-Matrookeen*** (2/258 no.3471), Edn 1st, Daar ul-Qalam, Beirut, Lebanon, 1408H / 1988ce. Ed. A group of scholars.

Please see some examples from al-Dhahabi grading other chains with Kathir ibn Zayd in them in a positive light later on in the next chapter with reference to al-Dhahabi's: *Mu'jam al-Shuyukh al-Kabir* (2/379) and *al-Muhadhhab fi Ikhtisar al-Sunan al-Kabir lil-Bayhaqi* (4/1682-83)

The following section is a further answer to the detractors who failed to grasp the methodology of al-Dhahabi when grading narrators and their practical implementation in determining the authenticity of specific narrations. If one was to look at just the following narrator known as **Burayd ibn Abdullah ibn Abi Burda** listed in the next section one may see what the methodology of al-Dhahabi was, and how al-Dhahabi was free from the misinterpretations of these amateur detractors who thought themselves as representatives of the real Ahlul Hadith and imitators of the Way of the Salaf!

EXAMPLES OF AL-DHAHABI AGREEING WITH AL-HAKIM'S AUTHENTICATION OF SOME NARRATIONS VIA THE ROUTE OF KATHIR IBN ZAYD

Before moving onto the next section here are some examples from Mustadrak al-Hakim that were mentioned to be Sahih in some way by al-Hakim and al-Dhahabi also agreed via the routes of Kathir ibn Zayd:

1) In *al-Mustadrak* (4/28-9, Hyderabad edn) the following hadith was recorded via Kathir ibn Zayd and al-Hakim declared the chain to be Sahih:

6787– أَخْبَرَنَا عَبْدُ اللهِ بْنُ إِسْحَاقَ الْخُرَاسَانِيُّ الْعَدْلُ ، حَدَّثَنَا يَحْيَى بْنُ جَعْفَرِ بْنِ الزِّبْرِقَانِ ، حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَطَاءٍ ، أَنْبَأَ خَالِدٌ الْحَذَّاءُ ، عَنْ كَثِيرِ بْنِ زَيْدٍ ، عَنِ الْوَلِيدِ بْنِ رَبَاحٍ ، عَنْ أَبِي هُرَيْرَةَ ، رَضِيَ اللَّهُ عَنْهُ ، قَالَ : لَمَّا دَخَلَ رَسُولُ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِصَفِيَّةَ بَاتَ أَبُو أَيُّوبَ عَلَى بَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَلَمَّا أَصْبَحَ فَرَأَى رَسُولَ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَبَّرَ وَمَعَ أَبِي أَيُّوبَ السَّيْفُ فَقَالَ : يَا رَسُولَ اللهِ كَانَتْ جَارِيَةً حَدِيثَةَ عَهْدٍ بِعُرْسٍ ، وَكُنْتُ قَتَلْتُ أَبَاهَا وَأَخَاهَا وَزَوْجَهَا ، فَلَمْ آمَنْهَا عَلَيْكَ فَضَحِكَ رَسُولُ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَالَ لَهُ : خَيْرًا.

هَذَا حَدِيثٌ صَحِيحُ الإِسْنَادِ وَلَمْ يُخَرِّجَاهُ.

Al-Dhahabi agreed that it is Sahih in his *Talkhis al-Mustadrak* (4/29).

2) In al-Mustadrak (4/240, Hyderabad edn) the following hadith was recorded via Kathir ibn Zayd and al-Hakim declared the chain to be Sahih:

7602– حَدَّثَنَا عَلِيُّ بْنُ حَمْشَاذَ الْعَدْلُ ، حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ السُّلَمِيُّ ، حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ بْنِ مُحَمَّدٍ الْفَرْوِيُّ ، حَدَّثَنَا كَثِيرُ بْنُ زَيْدٍ ، حَدَّثَنَا الْحَارِثُ بْنُ أَبِي يَزِيدَ ، قَالَ : سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللهِ ، رَضِيَ اللَّهُ عَنْهُمَا سَمِعْتُ رَسُولَ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ : إِنَّ مِنْ سَعَادَةِ الْمَرْءِ أَنْ يَطُولَ عُمْرُهُ وَيَرْزُقَهُ اللَّهُ الإِنَابَةَ.

هَذَا حَدِيثٌ صَحِيحُ الإِسْنَادِ وَلَمْ يُخَرِّجَاهُ.

Al-Dhahabi agreed that it is Sahih in his *Talkhis al-Mustadrak* (4/240). The above narration was also recorded by Ibn Hajar al-Asqalani in his *Ith-haf al-Mahara bil Fawa'id al-Mubtakara min Atraf al-Ashara (3/113, no. 2618)* from al-Hakim and he did not oppose al-Hakim's authenticating the chain. Also, **Imam Sharafud-Din al-Dimyati** (d. 705 AH) in his *al-Matjarul rabih fi thawab al-amal al-salih* (7/643, no. 1953, ed. Abdal Malik Dahish) mentioned it with the wording from Musnad Ahmed and he said that its isnad was Hasan as well as mentioning that al-Hakim said its sanad was Sahih. The chain in Musnad Ahmed also comes via Kathir ibn Zayd.

The same narration from the Mustadrak of al-Hakim was mentioned by Imam al-Mundhiri (d. 656 AH) in his *al-Targhib wal Tarhib* (no. 4746) and he mentioned that al-Hakim declared the chain to be Sahih. Al-Mundhiri did not oppose the grading made by al-Hakim.

3) In *al-Mustadrak* (4/328, Hyderabad edn) the following hadith was recorded via Kathir ibn Zayd and al-Hakim declared the chain to be Sahih:

7932– أَخْبَرَنَا أَبُو بَكْرٍ ، أَنْبَأَ الْحَسَنُ بْنُ عَلِيِّ بْنِ زِيَادٍ ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ حَمْزَةَ ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ ، عَنْ كَثِيرِ بْنِ زَيْدٍ ، عَنِ الْمُطَّلِبِ بْنِ عَبْدِ اللهِ ، عَنْ أَبِي هُرَيْرَةَ ، رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : رُبَّ أَشْعَثَ أَغْبَرَ ذِي طِمْرَيْنِ تَنْبُو عَنْهُ أَعْيُنُ النَّاسِ لَوْ أَقْسَمَ عَلَى اللهِ لَأَبَرَّهُ.

هَذَا حَدِيثٌ صَحِيحُ الإِسْنَادِ أَظُنُّ مُسْلِمًا أَخْرَجَهُ مِنْ حَدِيثِ حَفْصِ بْنِ عَبْدِ اللهِ بْنِ أَنَسٍ.

Al-Dhahabi agreed that it is Sahih in his *Talkhis al-Mustadrak* (4/328). This same narration from al-Hakim was mentioned by al-Hafiz ibn Hajar in his *Ith-haf al-Mahara bil Fawa'id al-Mubtakara min Atraf al-Ashara* (15/604, no. 19,978) and he did not oppose the grading of al-Hakim that the chain is Sahih.

4) In *al-Mustadrak* (4/329, Hyderabad edn) the following hadith was recorded via Kathir ibn Zayd and al-Hakim declared the chain to be Sahih:

7936– حَدَّثَنَا أَبُو عَبْدِ اللهِ مُحَمَّدُ بْنُ يَعْقُوبَ ، حَدَّثَنَا يَحْيَى بْنُ مُحَمَّدِ بْنِ يَحْيَى ، حَدَّثَنَا خَالِدُ بْنُ خِدَاشٍ الأَزْدِيُّ ، حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ ، أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ ، عَنْ دَرَّاجٍ أَبِي السَّمْحِ ، عَنْ أَبِي الْهَيْثَمِ ، عَنْ كَثِيرِ بْنِ زَيْدٍ ، عَنْ رُبَيْحِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي سَعِيدٍ الْخُدْرِيِّ ، عَنْ أَبِيهِ ، عَنْ جَدِّهِ ، رَضِيَ اللَّهُ عَنْهُ ، قَالَ : قَالَ رَسُولُ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : الشِّرْكُ الْخَفِيُّ أَنْ يَعْمَلَ الرَّجُلُ لِمَكَانِ الرَّجُلِ.

هَذَا حَدِيثٌ صَحِيحُ الإِسْنَادِ وَلَمْ يُخَرِّجَاهُ.

Al-Dhahabi agreed that it is Sahih in his *Talkhis al-Mustadrak* (4/329). This same narration from al-Hakim was mentioned by al-Hafiz ibn Hajar in his *Ith-haf al-Mahara bil Fawa'id al-Mubtakara min Atraf al-Ashara (*5/286, no. 5418) and he did not oppose the grading of al-Hakim that the chain is Sahih.

5) In *al-Mustadrak* (4/431-32, Hyderabad edn) the following hadith was recorded via Kathir ibn Zayd and al-Hakim declared the chain to be Sahih:

8329– حَدَّثَنَا سُلَيْمَانُ بْنُ بِلاَلٍ ، عَنْ كَثِيرِ بْنِ زَيْدٍ ، عَنِ الْوَلِيدِ بْنِ رَبَاحٍ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ ، مَرْفُوعًا : الْمَحْرُومُ مِنْ حُرِمَ غَنِيمَةَ كَلْبٍ وَلَوْ عِقَالاً ، وَالَّذِي نَفْسِي بِيَدِهِ ، لَتُبَاعُنَّ نِسَاءَهُمْ عَلَى دَرَجِ دِمَشْقَ ، حَتَّى تُرَدَّ الْمَرْأَةُ مِنْ كَسَرٍ يُوجَدُ بِسَاقَهَا.

هَذَا حَدِيثٌ صَحِيحُ الإِسْنَادِ ، وَلَمْ يُخْرِجَاهُ.

Al-Dhahabi agreed that it is Sahih in his *Talkhis al-Mustadrak* (4/431). This same narration from al-Hakim was mentioned by al-Hafiz ibn Hajar in his *Ith-haf al-Mahara bil Fawa'id al-Mubtakara min Atraf al-Ashara (1*5/706, no. 20,219), and he did not oppose the grading of al-Hakim that the chain is Sahih. Indeed, the printed Hyderabad edition as quoted above has part of the chain missing some narrators, and ibn Hajar used a manuscript of the Mustadrak which had the full chain as follows:

20219 – حديث (كم) : "المحروم من حرم من غنيمة كلب ... " الحديث.

كم في الفتن: ثنا أبو العباس محمد بن يعقوب، ثنا الربيع بن سليمان، ثنا عبد الله بن وهب، أخبرني سليمان بن بلال، عن كثير بن زيد، عنه، به. وقال: صحيح الإسناد.

Other places where al-Dhahabi authenticated chains of transmission via Kathir ibn Zayd:

Al-Dhahabi has declared a chain containing Kathir ibn Zayd to be Salih (good) in his *al-Muhadhhab fi Ikhtisar al-Sunan al-Kabir lil-Bayhaqi* (4/1682-83), as follows:

٧٣١٦ـ وقال ابن وهب، عن سليمان بن بلال ح وإبراهيم بن حمزة، ثنا عبيد العزيز بن أبي حازم كلاهما عن كثير بن زيد، عن الوليد بن رباح، عن أبي هريرة «أن رسول الله ﷺ

ارتقى المنبر فقال: آمين، آمين، آمين. فقيل: يا رسول الله، ما كنت تصنع بهذا فقال: قال لي جبريل: رغم أنف عبد دخل عليه رمضان فلم يغفر له، فقلت: آمين ثم قال: رغم أنف عبد ذكرت عنده فلم يصل عليك، فقلت: آمين، ثم قال: رغم أنف عبد أدرك والديه أو أحدهما فلم يدخل الجنة، فقلت: آمين».

قلت: إسناده صالح.

In his *Mu'jam al-Shuyukh al-Kabir* (2/379), al-Dhahabi narrated a hadith via a route containing Kathir ibn Zayd as follows:

أَخْبَرَنَا يَعْقُوبُ بْنُ أَحْمَدَ، وَخَلْقٌ، قَالُوا: أنا مُحَمَّدُ بْنُ إِسْمَاعِيلَ، أنا الْبُوصِيرِيُّ وَأُنْبِئْتُ عَنْهُ أَنَّ يَحْيَى بْنَ مُشْرِفٍ , أَخْبَرَهُ , أنا أَحْمَدُ بْنُ نَفِيسٍ، أنا عَلِيُّ بْنُ بُنْدَارٍ، أنا الْحَسَنُ بْنُ أَحْمَدَ الأَسْدِيُّ، أنا مُؤَمَّلُ بْنُ إِهَابٍ، أنا أَبُو عَامِرٍ الْعَقَدِيُّ،

عَنْ كَثِيرِ بْنِ زَيْدٍ، عَنِ الْمُطَّلِبِ بْنِ عَبْدِ اللَّهِ بْنِ حَنْطَبٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِذَا أَحَبَّ أَحَدُكُمْ أَخَاهُ فَلْيُعْلِمْهُ ثُمَّ لِيَزُرْهُ، لا يَكُنْ أَوَّلَ قَاطِعٍ» .

إِسْنَادُهُ صَالِحٌ

Al-Dhahabi declared the chain to be Salih (good), which is an acceptable type of chain. Part of the above hadith was recorded in *Musnad al-Shihab al-Quda'i* (1/447, no. 766).

IMAM AL-DHAHABI AND HIS METHODOLOGY IN AL-KASHIF AND AL-MUGHNI

A quick glance at al-Dhahabi's methodology in his *al-Mughni fi'l Du'afa* and *al-Kashif* indicates that al-Dhahabi has listed narrators to be Saduq by his own judgement in al-Kashif but has also listed them in his book dealing with weak narrators known as *al-Mughni*. The Mughni has listed many narrators that are also reliable and the main reason why they have been listed within it is because they have been subject to some form of disparagement (jarh) by some of the early authorities. Whether or not the Jarh holds much weight as listed in *al-Mughni* needs to be investigated and concluded on a merit-by-merit basis for each individual narrator.

i) Looking at the narrator known as al-Hakam ibn Abdullah ibn Ishaq,[148] one may see that in al-Mughni (p. 87) he stated:

1655 م د ت س

الحكم بن عبد الله بن إسحاق

قال أبو زرعة فيه لين مع كونه قد وثقه ووثقه أحمد

[148] He is also known as al-Hakam ibn Abdullah ibn al-A'raj as clarified in al-Jarh wat Ta'dil (3/120, no. 557) of ibn Abi Hatim al-Razi.

Al-Dhahabi mentioned that Abu Zur'a stated that he has weakness (fihi leen) as well as saying he is Thiqa, and that Ahmed (ibn Hanbal) also said he was Thiqa. Now, al-Dhahabi has listed him in his *al-Mughni* which mentioned weak narrators but does that mean that every narrator is unequivocally to be classified as being overall weak (da'eef) to al-Dhahabi just because they are listed in al-Mughni?!

This is not the case, since al-Dhahabi only listed him in *al-Mughni* as there was some form of jarh made on him by Abu Zur'a as well as praise by him also.

If we look at *al-Kashif* (1/344), then we can see al-Dhahabi's actual grading where he personally gave his own view and dismissed the jarh of Abu Zur'a on this occasion as he also made tawthiq (declaration of trustworthiness) on al-Hakam:

1178- الحكم بن عبد الله الاعرج بصري عن عمران بن حصين وابن عباس وعنه بن أخيه أبوخشينة حاجب بن عمر وخالد الحذاء صدوق وثقه أحمد م د ت س

Thus, al-Hakam was deemed to be saduq (truthful) by al-Dhahabi in *al-Kashif*.

ii) Burayd ibn Abdullah ibn Abi Burda was listed as being Saduq in *al-Kashif* and his narrations are in Sahih al-Bukhari, Sahih Muslim and others:

552- بريد بن عبد الله بن أبي بردة أبو بردة عن جده وعنه بن المبارك وأبو أسامة وعدة صدوق ع

In *al-Mughni* he mentioned that he is Thiqa, but an-Nasa'i and Abu Hatim made Jarh on him:

869 – ع

بريد بن عبد الله بن ابي بردة ثِقَة قَالَ النَّسَائِيّ لَيْسَ بِالْقَوِيّ وَقَالَ ابو حَاتِم لَا يحْتَج بِهِ

Al-Dhahabi listed him in his *Diwan al-Du'afa* also by saying he is Thiqa as well as mentioning an-Nasa'i said he was not strong:

564 – بريد بن عبد الله بن أبي بردة: ثقة، قال النسائي: ليس بالقوي. –ع–

Would the detractors reject the narrations of Burayd outright just because he was listed by al-Dhahabi in 2 books listing narrators who have weakness mentioned about them?!

iii) Ahwas ibn Jawwab was declared Saduq (truthful) in *al-Kashif* and listed in *al-Mughni* where he said he was Saduq, as well as mentioning the Jarh of Ibn Ma'een and the Ta'dil of Abu Hatim al-Razi:

In al-Kashif:

238– أحوص بن جواب أبو الجواب عن بن أبي ليلى ويونس بن أبي إسحاق وعدة وعنه حجاج ابن الشاعر وعباس الدوري وجمع صدوق توفي 211 م د ت س

In al-Mughni:

498 – م د ت س

احوص بن جَوَاب صَدُوق

وَقَالَ ابْن معِين لَيْسَ بِذَاكَ الْقوي وَقَالَ ابو حَاتِم صَدُوق

iv) Isma'il ibn Zakariyya al-Khulqani was declared Saduq in *al-Kashif* with the mention that there are differing statements from Ibn Ma'een, but he was also listed in *al-Mughni* where he also mentioned that he is a Saduq Shi'i:

In *al-Kashif*:

375– إسماعيل بن زكريا الخلقاني ببغداد عن حصين وعاصم الاحول وعنه سعيد بن منصور ولوين وعدة صدوق اختلف قول بن معين فيه توفي 173 ع

In *al-Mughni*:

656 – إِسْمَاعِيل بن زَكَرِيَّا الخلقاني

الْكُوفِي صَدُوق شيعي قَالَ الْمَيْمُونِيّ قلت لِأَحْمَد بن حَنْبَل كَيفَ هُوَ قَالَ اما الْأَحَادِيث الْمَشْهُورَة الَّتِي يَرْوِيهَا فَهُوَ فِيهَا مقارب الحَدِيث وَلكنه لَيْسَ ينشرح الصَّدْر لَهُ قَالَ الْمَيْمُونِيّ وَسمعت ابْن معِين يُضعفهُ وَقَالَ عبد الله بن احْمَد بن حَنْبَل عَن ابيه حَدِيثه مقارب وَعَن ابْن معِين ايضا هُوَ ثِقَة وَقَالَ الْعقيلِيّ ثَنَا

مُحَمَّد بن احْمَد حَدثنَا إِبْرَاهِيم بن الْجُنَيْد حَدثنَا أَحْمد بن الْوَلِيد بن أبان حَدثنِي حُسَيْن بن حسن حَدثنِي خَالِي إِبْرَاهِيم سَمِعت إِسْمَاعِيل الخلقاني يَقُول الَّذِي نَادَى من جَانب الطّور عَبده عَليّ بن ابي طَالب قَالَ وسمعته يَقُول هُوَ الأول والاخر عَليّ بن ابي طَالب

قلت هَذَا لم يثبت عَن الخلقاني وان صَحَّ عَنهُ فَهُوَ خلقاني اخر زنديق عَدو الله توفّي سنة ثَلَاث وَسبعين وَمِائَة

Note also that al-Khulqani has narrations in Sahih al-Bukhari and Sahih Muslim. Now would the two detractors reject his narrations in the Sahihayn just because he was listed in *al-Mughni* of al-Dhahabi?! He was also listed in the Diwan al-Du'afa of al-Dhahabi where he was graded as being Saduq (truthful) and an extreme Shi'ite!

401 – إسماعيل بن زكريا الخُلْقاني: صدوق، شيعي غال. –ع–

v) Isma'il ibn Muhammad ibn Juhada:

In *al-Kashif* he was declared Saduq:

405– إسماعيل بن محمد بن جحادة عن أبيه وداود بن أبي هند وعنه أحمد بن بديل وعدة صدوق ت

In *al-Mughni* he mentioned that Jarh was made on him by Ibn Ma'een and Ibn Hibban, but Abu Hatim said he was Saduq:

703 – ت

إِسْمَاعِيل بن مُحَمَّد بن جحادة رَآهُ ابْن معِين وذمه

وَقَالَ ابْن حبَان لَا يحْتَج بِهِ وَقَال ابو حَاتِم صَدُوق

vi) Isma'il ibn Musa al-Fazari

In *al-Kashif* he declared him Saduq and Shi'i:

411– إسماعيل بن موسى الفزاري عنمالك وعدة وعنه أبو داود والترمذي وابن ماجة وابن خزيمة والساجي

صدوق شيعي توفي 245 د ت ق

He was also listed in *al-Mughni* with mention of his Shi'i leanings and being Saduq as Abu Dawud said:

725 – عخ د ت ق

إِسْمَاعِيل بن مُوسَى الْفَزارِيّ السّديّ

يترفض قَالَ ابو داودصدوق يتشيع

vii) Asbagh ibn Zayd al-Juhani:

In al-Kashif he was declared Saduq:

451– أصبغ بن زيد الجهني الواسطي المصاحفي عن القاسم بن أبي أيوب وعدة وعنه يزيد بن هارون وجماعة صدوق ت س ق

He was also listed in *al-Mughni* with Jarh and Ta'dil mentioned:

768 – ت س ق ل

اصبغ بن زيد الْجُهَنِيّ الوَاسِطِيّ الْوراق شيخ ليزِيد بن هَارُون قَالَ ابْن عدي لَهُ احاديث غير مَحْفُوظَة وَقَالَ ابْن حبَان لَا يجوز الِاحْتِجَاج بِهِ وَوَثَّقَهُ الدَّارَقُطْنِيّ

viii) Habib al-Muallim was listed in *al-Kashif* as being Saduq and his narrations are in the Sahihayn:

924– حبيب المعلم أبو محمد عن الحسن وعطاء وعنه يزيد بن زريع وعبد الوارث صدوق ع

He also listed him in *al-Mughni* by saying that he is Thiqa as well as the reasons why he was included in this book:

1302 – ع

حبيب الْمعلم ثِقَة

هُوَ ابْن ابي قريبَة كَانَ يحيى الْقطَّان لَا يحدث عَنهُ قَالَ احْمَد هُوَ وحسين الْمعلم فِي حَدِيثهمَا اضْطِرَاب

ix) Abdullah ibn Saeed ibn Abi Hind was declared Saduq in *al-Kashif,* and his narrations are also in the Sahihayn:

2754– عبد الله بن سعيد بن أبي هند أبو بكر الفزاري عن أبيه وسعيد بن المسيب وعنه يحيى القطان وابن المبارك ومكي صدوق ع

Al-Dhahabi said that Abdullah ibn Saeed is Thiqa (trustworthy) in *al-Mughni* as well as mentioning the Jarh and Ta'dil on him by earlier scholars:

3191 – ع

عبد الله بن سعيد بن ابي هِنْد ثِقَة ضعفه ابو حَاتِم وَوَثَّقَهُ احْمَد وَابْن معِين وَقَالَ الْقطَّان صَالح تعرف وتنكر

Additionally, al-Dhahabi also listed the same narrator in his *Diwan al-Du'afa* knowing full well that his narrations are in the Sahihayn and elsewhere, as follows:

2182 – عبد الله بن سعيد بن أبي هند: ثقة، ضعفه أبو حاتم بلا حجة. –ع–

In the Diwan he declared Abdullah ibn Saeed to be thiqa and rejected Abu Hatim's weakening of him!

x) Mu'ammal ibn Isma'il is the one found in the chain for the narration on placing the hands on the chest in Salah attributed to Wa'il ibn Hujr (ra)

as in Sahih ibn Khuzayma. It is assumed that the detractors consider him to be reliable as they promote this narration as an evidence to put the hands on the chest in Salah. Al-Dhahabi listed him in *al-Kashif* also:

5747– مؤمل بن إسماعيل البصري العمري مولاهم نزل مكة عن عكرمة بن عمار وشعبة وسفيان وعنه أحمد ومؤمل بن إهاب قال أبو حاتم صدوق شديد في السنة كثير الخطأ وقيل دفن كتبه وحدث حفظا فغلط مات 206 ت س ق

He mentioned: "*Abu Hatim (al-Razi) said he was Saduq (truthful), rigorous on adhering to the Sunna, had many mistakes (kathir al-khata), and it is said that his books were buried, and he related from memory and made errors.*"

He included him in his *al-Mughni* by saying he is Saduq, well known and dependable, despite Jarh from Abu Zur'a and attributing Jarh also to al-Bukhari.[149]

6547 – ت س ق / مُؤَمل بن اسماعيل صَدُوق مَشْهُور وثق وَقَالَ البُخَارِيّ مُنكر الحَدِيث وَقَالَ أَبُو زرْعَة فِي حَدِيثه خطأ كثير

Ibn Hajar said he is Saduq and poor at preserving/memorising (narrations) in *Taqrib al-Tahdhib:*

[149] This is not proven from the manuscripts of al-Bukhari's *al-Tarikh al-Kabir* used to publish this Tarikh in our times.

7029- مؤمل بوزن محمد بهمزة ابن إسماعيل البصري أبو عبد الرحمن نزيل مكة صدوق سيء الحفظ من صغار التاسعة مات سنة ست ومائتين خت قد ت س ق

Note, Mu'ammal ibn Isma'il is a weaker narrator than Kathir ibn Zayd as he has more Jarh on him from early scholars and would make more mistakes than that which can be attributed to Kathir ibn Zayd, but the detractors late Shaykh, Zubair Ali Za'i made his own excuses to accept narrations from Mu'ammal.

Indeed, with all fairness we need to see what Zubair Ali thought of Kathir ibn Zayd, as well as other admirers of his, as it will be a shocking blow in deconstructing the claims of Kamran Malik and Imran Masoom, as well as their friends mentioned in their pdf with regard to the overall status of Kathir ibn Zayd.

Hence, what the two detractors said on p. 203:

> This shows Imaam Dhahabee accepted and affirmed Katheer ibn Zaid being truthful yet weak and hence cited him in his book on weak and abandoned narrators, whatever the cause of the weakness. So that's 2 separate instances that Imaam Dhahabee indicates Katheer's ibn Zaid weakness. This also shows that even though he was truthful, Imaam Dhahabee did not bring statements of praise!!!

This is of no consequence to elucidating the overall reliability of Kathir ibn Zayd and this will become more apparent not just according to this writer but by their own authorities! Al-Dhahabi did not give his personal grading for Kathir ibn Zayd

in *al-Kashif* or *al-Mughni*. This is what the two detractors failed to mention overall! On top of this they have failed to understand the actual methodology of al-Dhahabi when listing narrators in al-Kashif, al-Mughni and al-Diwan. We have also seen al-Dhahabi authenticating some narrations running via Kathir ibn Zayd above.

A LOOK AT THEIR SECTION ENTITLED: LOOKING AT THE MEANING OF 'SADOOQ' IN LIGHT OF THE SCHOLARS OF HADEETH THE POSITION OF IMAAM IBN ABEE HAATIM AND IBN AS-SALAAH

On p. 209 they introduced the above section heading. After showing digital images of the Muqaddima of Ibn al-Salah they attempted to translate the following section from the Muqaddima (pp. 122-3, Dr. Nurud-Din Itr edn) as follows on p. 211:

(الثَّانِيَةُ): قَالَ ابْنُ أَبِي حَاتِمٍ: " إِذَا قِيلَ إِنَّهُ صَدُوقٌ أَوْ مَحَلُّهُ الصِّدْقُ، أَوْ لَا بَأْسَ بِهِ " فَهُوَ مِمَّنْ يُكْتَبُ حَدِيثُهُ وَيُنْظَرُ فِيهِ، وَهِيَ الْمَنْزِلَةُ الثَّانِيَةُ.

قُلْتُ: هَذَا كَمَا قَالَ؛ لِأَنَّ هَذِهِ الْعِبَارَاتِ لَا تُشْعِرُ بِشَرِيطَةِ الضَّبْطِ، فَيُنْظَرُ فِي حَدِيثِهِ وَيُخْتَبَرُ حَتَّى يُعْرَفَ ضَبْطُهُ، وَقَدْ تَقَدَّمَ بَيَانُ طَرِيقِهِ فِي أَوَّلِ هَذَا النَّوْعِ.

They translated it as follows:

"Secondly: Ibn Abee Haatim said, when it is said the narrator is Sadooq Or Muhallluhus-Sidq (at a level of truth) or La basa bihi (there is no harm in him) then he is from those whose hadeeth are written but they are looked into ie verified. I say (ie Ibn as-Salaah says): It is (correct) as he said as for these words

do not apprise the condition of Dhabt (ie precision), so his hadeeth are looked into and tested (ie scrutinised) until the Dhabt becomes known as has been mentioned previously in the beginning of this category."

What they missed in their attempt to translate the words of Ibn al-Salah was the portion in red and underlined. Here is the translation from the English edition of the Muqaddima[150]:

(a) "Ibn Abi Hatim said, "'If it is said that a transmitter is 'veracious' (*saduq*), 'his station is veracity' *(mahalluhu al-Sidq)* or 'there is nothing wrong with him' *(la ba'sa bihi*), he is someone whose hadith may be written down and examined. **This is the second rank.'"** What he said is correct because these expressions do not imply the stipulation of accuracy. The hadith of this kind of transmitter are examined and investigated to determine the level of his accuracy. The way to do this was explained in the beginning of this Category."

If one wanted to be petty like them one could have asserted the point that they cut up the words of Ibn Abi Hatim when translating.

Their intent in providing the above quote from the Muqaddima was explained on p. 212:

[150] See p. 92 of "*An Introduction to the Science of the Hadith* "(Kitab Ma'rifat anwa ilm al-hadith), translated by Eerik Dickinson and reviewed by Professor Muneer Fareed, Garnet publishing, 2006.

In the hadeeth under discussion Katheer ibn Zaid is problematic due to his precision and preciseness and he is the main central narrator who is in all of the chains of this narration, ie this narration has not been narrated except that it contains Katheer ibn Zaid

The counter argument to their claim is that Kathir is not problematic, and his preciseness has been attested to also. As for the Jarh levelled against him it is either not detailed criticism (jarh mufassar) or rejected for some other reason. At the beginning of that section (pp. 82-3 of the English edn), Ibn al-Salah mentioned this principle as follows:

2. "According to the sound and well-known doctrine, accreditation may be accepted without any statement of a reason for it, because the reasons for accrediting a transmitter are numerous and difficult to state. To demand the reasons would require the accreditor to say, "He did not do X, he did not commit Y and he did do Z," and enumerate everything the commission or omission of which is impious, and that would be very burdensome.

Discrediting may not be accepted without a clear explanation of the reason, because people disagree over what discredits and what does not. Sometimes a critic discredits someone on the basis of a matter that he believes to discredit, but which does not do so in reality. He must explain his reason in order that it be seen whether it is discrediting or not. This is clearly established in the fields of positive law and legal theory. The expert al-Khatib said that it is the doctrine of the authorities of the experts and critics of hadith, like Bukhari, Muslim and others. For that reason, Bukhari adduced as proofs the hadith of a number of

transmitters whom others had previously discredited, like Ikrima – the slave of Ibn 'Abbas (God be pleased with them) – Isma'il b. Abi Uways, Asim b. 'Ali, 'Amr b. Marzuq and others. Muslim cited as proofs the hadith of Suwayd b. Saᶜid and a number of others who were widely impugned. Abu Dawud al-Sijistani did the same. This indicates that they held the doctrine that discrediting is not established unless the reason for it is explained."

On pp. 212-3 they mentioned:

Hence therefore irrespective of the number of chains, if Katheer ibn Zaid is in all of them they will not be considered to be supporting narrations. However on the contrary, any other narration that mentions the same report via a different group of narrators that excludes Katheer ibn Zaid will be considered as a supporting narration. In such an instance Katheer's narration will be accepted due to a supporting narration.

This is an established principle and well known in the science of hadeeth. Sometimes the narrators can be totally different and yet affirm the same meaning and understanding although the wording maybe different, this is also considered to be a form of supporting narrations and again this is well known and well used in derivation of issues of jurisprudence.

The reality is, Katheer ibn Zaid is in every chain and he has no supporting narrators. Therefore with no supporting narrations to affirm the text of Katheer

ibn Zaid's report, in addition to him being truthful and making mistakes due to his precision, according to the scholars of hadeeth Katheer ibn Zaid is either weak or hasan al-Hadeeth.

This is not rocket science nor is it difficult to understand, because Katheer ibn Zaid lacks precision and makes mistakes, this can all be alleviated by just bringing one supporting narration to support Katheer in his report which in the process will also alleviate any potential mistakes Katheer could have made. Remember JUST ONE CHAIN!!!!

The above would have made sense if they could prove that Kathir would make mistakes often, or that he was shown to have committed a mistake when transmitting the wording of the narration through his two teachers (Dawud ibn Abi Salih and al-Muttallib ibn Abdullah). The reality is that they have not brought forth any reliable statement from the early Muhaddithin to establish the claim he would make mistakes specifically when narrating from any of these two teachers.

Secondly, Kathir is not overall weak when studying all the comments made by the early scholars of hadith on his status as a narrator. Our contention is to show that Kathir is Saduq (truthful) and Hasan al-hadith (good in hadith). Besides al-Hakim and al-Dhahabi's authentication of the narration, they have failed to mention other leading scholars of hadith who considered at least the chain of transmission (sanad) to be Hasan (good). It will be demonstrated later how Kathir ibn Zayd appeared in other chains and some famous Muhaddithin

declared these other chains to be Hasan or even Sahih, and thus tying in with our thesis.

KATHIR IBN ZAYD IN IBN HAJAR AL-ASQALANI'S TAHDHIB AL-TAHDHIB

Between pages 214-9 the detractors mentioned what al-Hafiz ibn Hajar recorded in his Tahdhib al-Tahdhib by showing digital images and also typed up in Arabic. As stated before, this is how they padded up their joint effort to make it look larger than it really is.

On p. 220-1 they translated the main Jarh and Ta'dil from the said Tahdhib as follows:

> "Abdullaah ibn Ahmad reports from his father Ahmad, "I do not see any problem with him."
>
> Doorqee reports from Ibn Ma'een who said no harm in him, Mu'awiyyah and others report Ibn Ma'een said righteous, Ibn Abee Khaithamah reports Ibn Ma'een said he is not that strong he also said he is nothing.
>
> Ibn A'mmaar al-Mawsoolee said trustworthy,
>
> Ya'qoob bin Shaybah said he is not that (strong) and he is dropped to what is weak.
>
> As for what is said with regards to his weakness Abu Zur'ah said, truthful but he had weakness.
>
> Abu Haatim said righteous but not strong, write his hadeeth.

An-Nasaa'ee said weak.

Ibn 'Adiyy said copy from him as I do not see a problem with him and I hope nothing is wrong with him.

Ibn Hibbaan mentioned him in his ath-Thiqaat (book of trustworthy narrators)

Abu Ja'afar Tabaree said he is not worthy of evidence that he is copied from."[151]

(Tahdheeb ut-Tahdheeb (8/360-361 no.5831) of Ibn Hajr, Edn. 1st, Daar al-Kutub al-Ilmiyyah, 1415H / 1994ce, Beirut, Lebanon. Ed. Mustafa Abdul Qaadir A'taa)

After mentioning all of the above points the real question is how much of the disparaging remarks (Jarh) are actually acceptable, and what is the overall status of Kathir ibn Zayd in the eyes of al-Hafiz ibn Hajar al-Asqalani himself?!

The answer has already been determined earlier on. It has been ascertained:

i) In the year 817 AH, Ibn Hajar graded Kathir ibn Zayd in al-Taqrib al-Tahdhib to be Saduq yukhti: Truthful and would make mistakes.

[151] On the contrary one may see later on that al-Tabari did actually consider Kathir to be an acceptable narrator as he narrated via him in his Tahdhib al-Athar (2/794, no. 1117) in the Musnad Umar (ra) narrations. What indicates the authenticity of the chain via Kathir is the chapter heading which stated the narrations had a sahih chain for that chapter (see 2/790).

ii) In the year 826 AH, the earliest copy of Ibn Hajar's *Talkhis al-Habir* was scribed and in it he declared Kathir ibn Zayd to be Saduq and did not mention him as making mistakes. Ibn Hajar also mentioned some of the Jarh in the same book from earlier sources, but he did not take it on board as detailed criticism (jarh mufassar) that would drop the rank of Kathir from Saduq to Saduq yukhti as he did in 817 AH.

iii) In the year 838 AH, Ibn Hajar also declared Kathir ibn Zayd to be Saduq in his dictation of *al-Adhkar* of al-Nawawi with his takhrij known as *Nata'ij al-Afkar.*

iv) With regard to the *Nata'ij al-Afkar (4/374)* again, then in the year 846 AH which started with the 386th majlis, Ibn Hajar declared Kathir ibn Zayd to be from the muwathhaqun (trusted/dependable narrators) in one chain he presented. The gradings in the Nata'ij are the last gradings on Kathir ibn Zayd by ibn Hajr as far as can be determined so far.

Conclusion:

Ibn Hajar held the final position after analysing all of the Jarh and Ta'dil as mentioned above from his *Tahdhib al-Tahdhib* and may be elsewhere that Kathir is actually Saduq (truthful), and his last grading is that he is from the trusted/dependable (muwathhaqun). It is also obvious that he had revised his earliest grading in Taqrib al-Tahdhib. All of this has not been taken into account by the two detractors or probably by other contemporary authors who attempted to weaken the narration of Abu Ayyub (ra). The detractors had difficulty in even contemplating that Ibn Hajar had left a final grading on Kathir, and they

attempted to ridicule and feign away the reality of this fact with a tirade of puerile prattle!

Between pages 222-230 they brought in the name of **Abul Layth** and his article on the same narration of Abu Ayyub al-Ansari (ra). They declared him a plagiarist of my research despite the fact that Abul Layth had mentioned that he had used my article. If he was in reality a plagiarist then I have the greater right to call him that, rather than some biased opponents filled with rage and hatred throughout their work.

This also goes to show that they do not know the definition of what is a plagiarist and their whole agenda is not only insincere but to demean anyone who had opposed them and their findings from their 2002 article. As per usual their crass sarcasm came through over those pages and the issue of plagiarism will be raised later on to see who are the ones that deserve that horrid accolade in factual reality.

As for Shaykh Shuayb al-Arna'ut's weakening of the narration as they mentioned again, then this has been addressed above as it is to do with Dawud ibn Abi Salih principally. What can also be stated is that alongside Shaykh Shu'ayb there were three other co-editors who assisted him so it not possible to work out who wrote the sentences when making the analysis of the narration in their editing of Musnad Ahmed. Nevertheless, Shaykh Shu'ayb was the chief supervisor, and he weakened the narration overall. Shaykh Shu'ayb al-Arna'ut and Dr. Bashhar Awwad Ma'ruf have both accepted Kathir ibn Zayd to be Saduq Hasan al-Hadith (truthful and good in hadith) in their *Tahrir Taqrib al-Tahdhib* (no. 5611). Which indicates that they did not accept the Jarh on Kathir to be detailed enough to be taken seriously.

They also mentioned some other names that had weakened the narration as follows on p. 228:

There are numerous others who have weakened this report, we have the likes of Haafidh Ibn Hajr al-Haithamee in the *'Haashiyyah al-Aydah'* (pg.502) who clearly grades the narration weak.

Shaikh Minaawee also eludes to it generally being weak by bringing the statements of the of the scholars of hadeeth in his *Faidh al-Qadeer*.

Allaamah al-Muftee Muhammad ibn Ibraaheem Aal-ash-Shaikh also clearly graded it weak in his *ash-Shifaa as-Sadoor*.

Ustaadh Sayyid Abu A'mmah Sayyid Ibraaheem bin Mustafaa also graded this narration to be weak in his notes and study to the *'Tuhfatuz-Zawaar Ilaa Qabr an-Nabee al-Mukhtaar'* (pg.22) of Haafidh Ibn Hajr al-Haithamee. (Edn. 1st, 1412H / 1992ce, Daar us-Sahaabah Lit-Turaath, Tantaa, Egypt. Ed.)

On pp. 229-30:

The late Muftee of the south of Saudi Arabia. Allaamah Ahmad an-Najmee also weakened this narration. (*Refer to his Awdheh al-Ishaarah Fee Radd A'la Man Ijaaz al-Mamnoo'a Minaz-Ziyaarah* (pg.420-421)

Imaam Tabaraanee also eludes to the weakness of this narration in both places in his *al-Awsth.*

Haafidh Noor ud deen al-Haithamee also eludes to the weakness of this narration in his *Majma'a az-Zawaa'id.*

Lets us also not forget Imaam al-Albaanee who also categorically declared this narration to be weak in his *'Silsilah Ahadeeth ad-Da'eefah.'*

What more do you want!!!

Indeed, what was most wanted is a list of most of the well-recognized Muhaddithin of the past who had authenticated the narration in some way! **Why was this list not provided with digital scans or typed up quotes?!**

Of the recognized Muhaddithin of the past they mentioned once again was Ibn Hajar al-Haytami who weakened the narration in his Hashiyya. The question for these detractors is if they would be happy to accept his grading of Malik al-Dar's narration being authentic or not? This is what was stated in my work in reply to them entitled: The Blazing Star in Defence of a Narration from Malik al-Dar [152] where on pp. 33-4 it was stated:

[152] Direct download of the pdf file - https://archive.org/download/TheBlazingStar/The%20Blazing%20Star.pdf

The Shafi'i Faqih known as Shaykh al-Islam, **Ibn Hajar al-Haytami (d. 974 AH)**, who took fiqh from Imam Zakariyya al-Ansari, who in turn took from al-Hafiz Ibn Hajar al Asqalani, has mentioned the narration from Malik al Dar in his *al-Jawhar al-Munazzam*[153] and declared it to be authentic as part of the discussion on Tawassul etc. Scan from this work:

سؤال من يسأله ، وقد صحّ في حديث طويل أن الناس أصابهم قحط في زمن أمير
المؤمنين عمر بن الخطاب رضي الله عنه فجاء رجل إلى قبر النبي صلّى الله عليه وسلّم
فقال يا رسول الله استسق لأمتك فإنهم قد هلكوا فأتاه صلّى الله عليه وسلّم في النوم
وأخبره أنهم يسقون فكان كذلك وفيه ائت عمرو فأقرئه السلام وأخبره أنهم يسقون ،
وقل له عليك الكيس ، الكيس - أي الرفق لأنه رضي الله عنه كان شديداً في دين الله
فأتاه فأخبره فبكي ثم قال : يا رب ما آلو إلا ما عجزت عنه .

The above was translated and uploaded here:

http://www.marifah.net/articles/seekingaid-haytami.pdf

Quote from Imam ibn Hajar al-Haytami as found in the last link:

It has been **authentically reported** from a long Hadith:

The people suffered a drought during the successorship of `Umar, whereupon a man came to the grave of the Prophet and said: "O Messenger of Allah, ask for rain for your Community, for verily they have but perished," after which the Prophet appeared to him in a dream and told him that the rain shall come. And

153 p. 112

in it also it appears: "Go to `Umar and give him my greeting, then tell him that they will be watered. Tell him: You must be clever, you must be clever!"[154]

Meaning, gentleness, because he was severe in the religion of Allah.

So he came to him and informed him, after which he cried and then said: "O my Lord, I spare no effort except in what escapes my power!"

Ibn Hajar al-Haytami also mentioned the Malik al-Dar narration in ***Tuhfatul Zawar*** (pp. 111-112) where he declared the chain of transmission to be **Sahih**.

It is most likely they would oppose the above gradings by **Ibn Hajar al-Haytami** on the Malik al-Dar narration, so their quoting his weakening of the Abu Ayyub (ra) narration is merely opportunistic. Note also, that Imam Ibn Hajar al-Haytami also authenticated the narration of Malik al-Dar in his Hashiyya to Imam al-Nawawi's ***Sharh al-Idah fi Manasik al-Hajj***.[155] The latter work is the same book used by these detractors when quoting his weakening of the narration of Abu Ayyub (ra)!

They also mentioned **al-Munawi** weakening it in his *Fayd al-Qadir*. This is the case, but he erred by identifying the wrong Dawud ibn Abi Salih. Indeed, if these detractors were to have been more meticulous and thorough in their research into the words of al-Munawi they would have realised that he also accepted its authenticity by declaring its chain to be Hasan (good) in his Taysir (see later)!

[154] This appears to be once again taken from Dr GF Haddad's initial translation.

[155] p. 500

A LOOK AT THEIR CLAIM THAT AL-TABARANI (d. 360 AH) ALLUDED TO THE WEAKNESS OF THE NARRATION OF ABU AYYUB (ra)

As for their claim that al-Tabarani alluded to its weakness then he did not weaken Kathir ibn Zayd or weaken the sanad (chain) or matn (text). This is how he presented it in his *al-Mu'jam al-Awsat* in 2 places:

1/94:

284 – حَدَّثَنَا أَحْمَدُ بْنُ رِشْدِينَ قَالَ: نا سُفْيَانُ بْنُ بَشِيرٍ الْكُوفِيُّ قَالَ: نا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ كَثِيرِ بْنِ زَيْدٍ، عَنِ الْمُطَّلِبِ بْنِ عَبْدِ اللَّهِ بْنِ حَنْطَبٍ، عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «لَا تَبْكُوا عَلَى الدِّينِ إِذَا وَلِّيْتُمُوهُ أَهْلَهُ، وَلَكِنِ ابْكُوا عَلَيْهِ إِذَا وَلَّيْتُمُوهُ غَيْرَ أَهْلِهِ»

لَا يُرْوَى هَذَا الْحَدِيثُ عَنْ أَبِي أَيُّوبَ إِلَّا بِهَذَا الْإِسْنَادِ، تَفَرَّدَ بِهِ: حَاتِمٌ

9/44:

9366 – حَدَّثَنَا هَارُونُ بْنُ سُلَيْمَانَ أَبُو ذَرٍّ، ثنَا سُفْيَانُ بْنُ بِشْرٍ الْكُوفِيُّ، نَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ كَثِيرِ بْنِ زَيْدٍ، عَنِ الْمُطَّلِبِ بْنِ عَبْدِ اللَّهِ بْنِ حَنْطَبٍ، قَالَ: قَالَ أَبُو أَيُّوبَ الْأَنْصَارِيُّ لِمَرْوَانَ بْنِ الْحَكَمِ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «لَا تَبْكُوا عَلَى الدِّينِ إِذَا وَلَّيْتُمُوهُ أَهْلَهُ، وَلَكِنِ ابْكُوا عَلَيْهِ إِذَا وَلَّيْتُمُوهُ غَيْرَ أَهْلِهِ»

لَا يُرْوَى هَذَا الْحَدِيثُ عَنْ أَبِي أَيُّوبَ إِلَّا بِهَذَا الْإِسْنَادِ، تَفَرَّدَ بِهِ سُفْيَانُ بْنُ بِشْرٍ

In the first reference to his al-Awsat, al-Tabarani stated that the hadith was not related from Abu Ayyub except with that isnad as Hatim Ibn Isma'il was alone (in narrating it from Kathir).

In the second reference he mentioned that the hadith has not been related from Abu Ayyub except with this isnad as Sufyan ibn Bishr was alone. Meaning he was alone in narrating it from Hatim ibn Isma'il.

Indeed, these are not critical points that weakened the chain as al-Tabarani did not declare anyone in both chains to be weak. Had these detractors paid attention to al-Tabarani's claims they would have been able to tell their readers that al-Tabarani had himself missed the other chains which prove that Hatim was not alone in narrating from Kathir ibn Zayd, and Sufyan ibn Bishr was not alone in narrating it.

They knew of the chains for Musnad Ahmed and the Mustadrak al-Hakim as follows respectively:

23585 – حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرٍو، حَدَّثَنَا كَثِيرُ بْنُ زَيْدٍ، عَنْ دَاوُدَ بْنِ أَبِي صَالِحٍ، قَالَ: أَقْبَلَ مَرْوَانُ يَوْمًا فَوَجَدَ رَجُلًا وَاضِعًا وَجْهَهُ عَلَى الْقَبْرِ، فَقَالَ: أَتَدْرِي مَا تَصْنَعُ؟ فَأَقْبَلَ عَلَيْهِ فَإِذَا هُوَ أَبُو أَيُّوبَ، فَقَالَ: نَعَمْ، جِئْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَلَمْ آتِ الْحَجَرَ، سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: " لَا تَبْكُوا عَلَى الدِّينِ إِذَا وَلِيَهُ أَهْلُهُ، وَلَكِنْ ابْكُوا عَلَيْهِ إِذَا وَلِيَهُ غَيْرُ أَهْلِهِ "

8571/279- حدثنا أبو العباس محمد بن يعقوب، حدثنا العباس بن محمد بن حاتم الدوري، حدثنا أبو عامر عبد الملك بن عمر العقدي، حدثنا كثير بن زيد، عن داود بن أبي صالح قال:

أقبل مروان يوما، فوجد رجلا واضعا وجهه على القبر، فأخذ برقبته.

وقال: أتدري ما تصنع؟

قال: نعم.

فأقبل عليه، فإذا هو: أبو أيوب الأنصاري -رضي الله تعالى عنه-.

فقال: جئت رسول الله -صلَّى الله عليه وسلم-، ولم آت الحجر.

سمعت رسول الله -صلَّى الله عليه وسلَّم- يقول: (لا تبكوا على الدين إذا وليه أهله، ولكن ابكوا عليه إذا وليه غير أهله).

هذا حديث صحيح الإسناد، ولم يخرجاه.

Hence, in both the above chains Abdul Malik ibn Amr al-Aqadi also related it from Kathir, and not just Hatim ibn Isma'il as al-Tabarani thought.

Additionally, Sufyan ibn Hamza also related it from Kathir ibn Zayd as found in the chain not mentioned by the detractors recorded in the Tarikh of Ibn Abi Khaythama (2/76):[156]

[156] Edited by Salah ibn Fathi Halal, printed by Faruq al-Haditha, Cairo, 2006.

1801- حَدَّثَنا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، قال: حدثنا سُفْيَانُ بْنُ حَمْزَةَ، عَنْ كَثِيرٍ – يَعْنِي: ابْنَ زَيْدٍ، عَنِ الْمُطَّلِبِ، قال: جاء أبو أيوب الأَنْصَارِيّ [ق/121/أ] يُرِيدُ أَنْ يُسَلِّمَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَجَاءَ مَرْوَان وَهُوَ كَذَلِكَ فَأَخَذَ بِرَقَبَتِهِ، فَقَالَ: هَلْ تَدْرِي مَا تَصْنَعُ؟ فَقَالَ: قَدْ دَرَيْتُ أَنِّي لَمْ آتِ الْخُدْرِ وَلا الْحِجْرِ- وَلَكِنِّي جِئْتُ رَسُولَ اللَّهِ، سَمِعْتُ رَسُولَ اللَّهِ عَلَيْهِ السَّلامُ يَقُولُ: "لا تَبْكُوا عَلَى الدِّينِ مَا وَلِيَهُ أَهْلُهُ، وَلَكِنِ ابْكُوا عَلَى الدين

إِذَا وَلِيَهُ غَيْرُ أَهْلِهِ.

Thus, al-Tabarani was not weakening the two chains absolutely but merely stating what he thought about two of the narrators. If this was a case of weakening, then Nurud-Din al-Haythami would have stated that in his *Majma al-Zawa'id* as he knew of the chains mentioned by al-Tabarani.

What also proves the point that al-Tabarani did not allude to the narration's weakness in those two places in his *al-Mu'jam al-Awsat* is the following point:

Al-Hafiz ibn Hajar al-Asqalani has left behind a 40 Hadith collection known as *al-Arba'un fi rad'il mujrim an sabb'il-Muslim*[157] that was dictated in the year 851 AH (just a year before his death) as mentioned in the opening lines of that work. Hadith no. 32 is the hadith as recorded by al-Tabarani. Here is how al-Hafiz presented it:

[157] Hafiz Shamsud-Din al-Sakhawi has mentioned this as ibn Hajar's work in his al-Jawahir wal Durar (p. 665, no. 36, compiled in 851 AH)

32– عَنْ أَبِي أَيُّوبَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: « لا تَبْكُوا عَلَى الدِّينِ إِذَا وَلِيَهُ أَهْلُهُ ، وَلَكِنْ ابْكُوا عَلَيْهِ إِذَا وَلِيَهُ غَيْرُ أَهْلِهِ » .

- رَوَاهُ الطَّبَرَانِي

The hadith being:

"Do not weep on religion if its people assume its leadership (waliyahu), but weep on it if other than its people assume it."[158]

Al-Hafiz ibn Hajar quoted this hadith without alluding to any known weakness in the chain (sanad) or text (matn), and nor did he come to the conclusion that al-Tabarani was alluding to its weakness as the detractors propounded! The fact that he has used this narration in this 40 Hadith collection stands as a strong indicator that he did not consider the narration to be outright weak.

To exemplify this further please see later for another place where Ibn Hajar quoted the full version of the narration from *Musnad Ahmed* and *Mustadrak al-Hakim.*

Here is an example of another narration from the *Mu'jam al-Awsat* of al-Tabarani via the route Yahya ibn Sulayman al-Madini:

[158] As mentioned from GF Haddad's translation quoted earlier on

6443 – حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عِرْسٍ، ثَنَا يَحْيَى بْنُ سُلَيْمَانَ الْمَدِينِيُّ، حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرٍ قَالَ: «كَانَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا زَالَتِ الشَّمْسُ صَلَّى الْجُمُعَةَ» ، فَنَرْجِعُ وَمَا نَجِدُ فَيْئًا نَسْتَظِلُّ بِهِ «

لَمْ يَرْوِ هَذَا الْحَدِيثَ عَنْ سُلَيْمَانَ بْنِ بِلَالٍ إِلَّا يَحْيَى بْنُ سُلَيْمَانَ»

Al-Tabarani stated after mentioning the narration in the last line: *"No one has related this Hadith from Sulayman ibn Bilal except Yahya ibn Sulayman."*

Now, using the methodology of these two detractors they would have had to assert that al-Tabarani was apparently alluding to the weakness of one of the narrators (most likely Yahya ibn Sulayman) or the chain in some way. If that was the case, then it does not fit in with the fact that al-Hafiz ibn Hajar knew of the above narration from al-Tabarani's *al-Awsat* and then declared the chain to be Hasan as can be seen in his *Talkhis al-Habir* (3/1006):

[1935]– وفي "الأوسط" للطبراني من حديث جابر: كان رسول الله – صلى الله عليه وسلم – إذا زالت الشمس صلى الْجُمُعَة. وإسناده حسن. وأما الخطبة؛ فلم أره.

Note that it was also mentioned by al-Haythami in his *Majma al-Zawa'id* (2/407) as follows:

3117 – وعن جابر قال : كان رسول الله صلى الله عليه و سلم إذا زالت الشمس صلى الجمعة فنرجع وما نجد فيئا نستظل به

رواه الطبراني في الأوسط وفيه يحيى بن سليمان ضعفه ابن خراش وروى عنه ابن صاعد وكان يفخم أمره وذكره ابن حبان في الثقات وقال : يخطئ

Al-Haythami mentioned that Yahya ibn Sulayman was weakened by Ibn Khirash and though listed by Ibn Hibban in his Thiqat (book of reliable narrators) he also mentioned that he would make errors. Does this mean that the chain should be declared da'eef (weak) as seems to be the methodology of the detractors when looking into their treatment of Kathir ibn Zayd?! If they wish to oppose the grading of Ibn Hajar given above then they may wish to note that their own authority, al-Albani, has also declared the same chain from *al-Awsat* of al-Tabarani to be Hasan in his *al-Ajwiba al-Nafi'a* in line with ibn Hajr (p. 40):

عن جابر رضي الله عنه : ((كان رسول الله – صلى الله عليه وسلم – إذا زالت الشمس صلى الجمعة)) ، رواه الطبراني في "الأوسط" وإسناده حسن .

ANSWERING THEIR CLAIM THAT AL-HAYTHAMI (d. 807 AH) ALLUDED TO THE WEAKNESS OF THE NARRATION OF ABU AYYUB AL-ANSARI

The two detractors claimed as quoted above:

> Haafidh Noor ud deen al-Haithamee also eludes to the weakness of this narration in his *Majma'a az-Zawaa'id*.

This is a gross exaggeration on what al-Haythami actually stated in two places of his *Majma al-Zawa'id*.

In the first published edition of the Majma al-Zawa'id (5/245) it is as follows:

٢٤٥

تسقوهم الماء يتأذى بتكبيرهم أهل السماء · رواه الطبرانى وفيه عنبسة بن أبى صغيرة وقد اتهم بالكذب ·

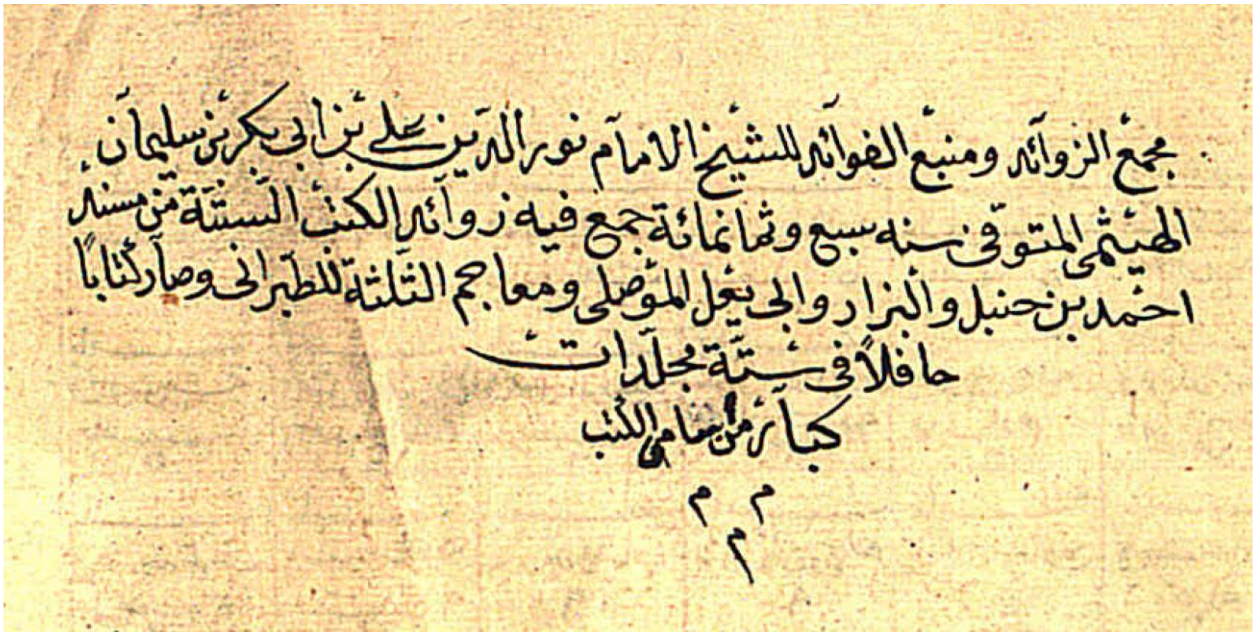
﴿ باب ولاية المناصب غير أهلها ﴾

عن داود بن أبى صالح قال أقبل مروان يوما فوجد رجلا واضعاً وجهه على القبر فقال أتدرى مايصنع فاقبل عليه فاذا هو أبو ايوب فقال نعم جئت رسول الله صلى الله عليه وسلم ولم آت الحجر سمعت رسول الله ﷺ يقول لا تبكوا على الدين إذا وليه أهله ولكن ابكوا على الدين إذا وليه غير أهله ·

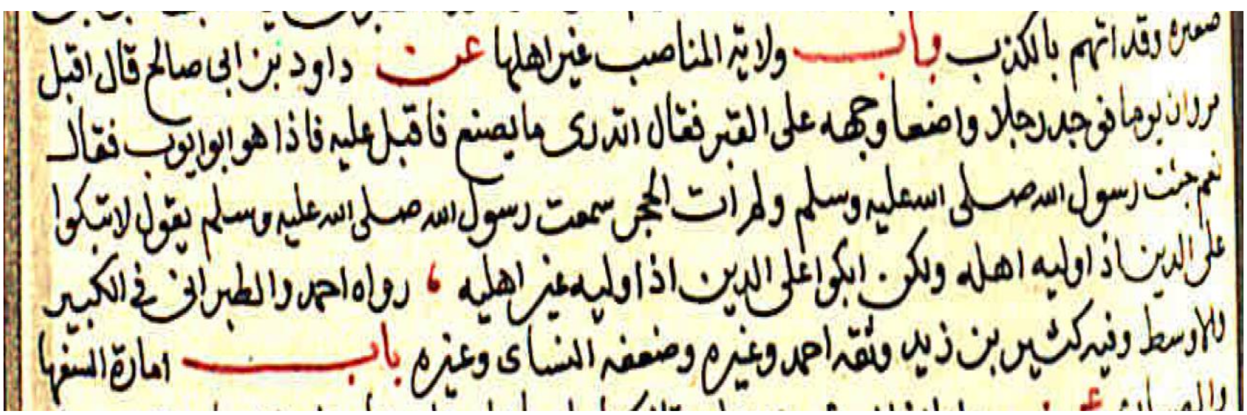
رواه أحمد والطبرانى فى الكبير والأوسط وفيه كثير بن زيد وثقه أحمد وغيره وضعفه النسائى وغيره ·

For the researchers reading this work here is the above narration from a manuscript copy of the *Majma al-Zawa'id* from the Raghib Pasha collection (no. 350, folio 297b, Istanbul, Turkiye):

Title page:



مجمع الزوائد ومنبع الفوائد للشيخ الامام نور الدين علي بن ابي بكر بن سليمان
الهيثمي المتوفى سنه سبع وثمانمائة جمع فيه زوائد الكتب الستة من مسند
احمد بن حنبل والبزار وابي يعلى الموصلي ومعاجم الثلاثة للطبراني وصار كتابا
حافلا في ستة مجلدات
كبار من [illegible] الكتب



وقد اتهم بالكذب باب ولاية المناصب غير اهلها عن داود بن ابي صالح قال اقبل
مروان يوما فوجد رجلا واضعا وجهه على القبر فقال اتدري ما تصنع فاقبل عليه فاذا هو ابو ايوب فقال
نعم جئت رسول الله صلى الله عليه وسلم ولم ات الحجر سمعت رسول الله صلى الله عليه وسلم يقول لا تبكوا
على الدين اذا وليه اهله ولكن ابكوا على الدين اذا وليه غير اهله رواه احمد والطبراني في الكبير
والاوسط وفيه كثير بن زيد وثقه احمد وغيره وضعفه النسائي وغيره باب امارة السفها

[بَابُ وِلَايَةِ الْمَنَاصِبِ غَيْرَ أَهْلِهَا]

9252 – عَنْ دَاوُدَ بْنِ أَبِي صَالِحٍ قَالَ: أَقْبَلَ مَرْوَانُ يَوْمًا فَوَجَدَ رَجُلًا وَاضِعًا وَجْهَهُ عَلَى الْقَبْرِ فَقَالَ: أَتَدْرِي مَا تَصْنَعُ؟ فَأَقْبَلَ عَلَيْهِ فَإِذَا هُوَ أَبُو أَيُّوبَ فَقَالَ: نَعَمْ جِئْتُ رَسُولَ اللَّهِ – صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ – وَلَمْ آتِ الْحَجَرَ، سَمِعْتُ رَسُولَ اللَّهِ – صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ – يَقُولُ: " «لَا تَبْكُوا عَلَى الدِّينِ إِذَا وَلِيَهُ أَهْلُهُ وَلَكِنِ ابْكُوا عَلَى الدِّينِ إِذَا وَلِيَهُ غَيْرُ أَهْلِهِ» ".

رَوَاهُ أَحْمَدُ، وَالطَّبَرَانِيُّ فِي الْكَبِيرِ وَالْأَوْسَطِ، وَفِيهِ كَثِيرُ بْنُ زَيْدٍ، وَثَّقَهُ أَحْمَدُ وَغَيْرُهُ، وَضَعَّفَهُ النَّسَائِيُّ وَغَيْرُهُ.

The portion in red stated:

"It has been related by Ahmad, and al-Tabarani in al-Kabir and al-Awsat, and in it (the Isnad) is Kathir ibn Zayd and he has been declared Trustworthy (Thiqa) by Ahmad and other than him, and he has been weakened by al-Nasa'i and other than him."

Secondly, it is also in the Majma (4/2) as follows:

[بَابُ وَضْعِ الْوَجْهِ عَلَى قَبْرِ سَيِّدِنَا رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ]

5845 – عَنْ أَبِي دَاوُدَ بْنِ أَبِي صَالِحٍ قَالَ: أَقْبَلَ مَرْوَانُ يَوْمًا فَوَجَدَ رَجُلًا وَاضِعًا وَجْهَهُ عَلَى الْقَبْرِ فَقَالَ: أَتَدْرِي مَا يَصْنَعُ؟ فَأَقْبَلَ عَلَيْهِ فَإِذَا هُوَ أَبُو أَيُّوبَ فَقَالَ: نَعَمْ جِئْتُ رَسُولَ اللَّهِ – صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ – وَلَمْ آتِ الْحَجَرَ.

وَهُوَ بِتَمَامِهِ فِي كِتَابِ الْخِلَافَةِ. رَوَاهُ أَحْمَدُ وَدَاوُدُ بْنُ أَبِي صَالِحٍ، قَالَ الذَّهَبِيُّ: لَمْ يَرْوِ عَنْهُ غَيْرُ الْوَلِيدِ بْنِ كَثِيرٍ. وَرَوَى عَنْهُ كَثِيرُ بْنُ زَيْدٍ كَمَا فِي الْمُسْنَدِ وَلَمْ يُضَعِّفْهُ أَحَدٌ.

The portion in red stated:

"It was related by Ahmed and (about) Dawud ibn Abi Salih, al-Dhahabi said that no one related it from him except al-Walid ibn Kathir. And Kathir ibn Zayd relates from him (Dawud ibn Abi Salih) as in the Musnad (of Ahmed) and no one has weakened him."

The above was also translated by the two detractors as follows on p. 577:

> *"Narrated by Ahmad and (via) Dawood ibn Abee Saaleh, Dhahabee said, No one has narrated this (from him ie Dawood) except al-Waleed ibn Katheer and Katheer ibn Zaid narrates from him as it is in the Musnad and no none has weakened it."* (*Majma'a az-Zawaa'id* (4/2)

There is a subtle difference in our translation and theirs with regard to the last words of al-Haythami highlighted in yellow. Their translation gave the impression that al-Haythami said that no one actually weakened the narration as found in the Musnad Ahmed, where my own indicates that al-Haythami was actually saying that no one has weakened Dawud ibn Abi Salih. If their translation is preferred then it becomes even more apparent that no one had weakened the narration as in Musnad Ahmed prior to al-Haythami's time and he too has not weakened it explicitly!

It seems that these detractors could not decide if al-Haythami actually did allude to the narration being weak as they thought on p. 229. Because after some 348 pages they brought up al-Haythami again by saying this time:

> Would it be unfair to say Haafidh Noor ud deen al-Haithamee was entirely convinced regarding the authenticity of this report? Of course not and this is manifestly evident.
>
> After the first transmission al-Haithamee says, *"Narrated by Ahmad and (via) Dawood ibn Abee Saaleh, Dhahabee said, No one has narrated this (from him ie Dawood) except al-Waleed ibn Katheer and Katheer ibn Zaid narrates from him as it is in the Musnad and no none has weakened it."* (*Majma'a az-Zawaa'id* (4/2)
>
> So Shaikh al-Haithamee indicates this maybe a lonesome report and he has elucidated this by mentioning what Haafidh Dhahabee said. Secondly his saying no one weakened it should be understood in line with what he says further on in the ***Majma'a***.

And on p. 578 they said with more shakiness and contradicting what they said on p. 229:

> Dear readers, do not both places at the very least show and represent Haafidh Noor ud deen al-Haithamee at the very least questioned the authenticity of this report, or can it be said he he abstained from authenticating it.

It is evident Haafidh Noor ud deen al-Haithamee either abstained or either considered it to be weak and no way did he grade it to be authentic. So what is this immature tactic of always saying, *"his final grading."* Abul Hasan Hussain Ahmed should refrain from this and stop imposing his distortions on the grading of the scholars of hadeeth. Final grading, what trickery!!! This lying on the scholars with regards to saying Final grading must stop.

The answer is simple. Al-Haythami did not weaken Dawud ibn Abi Salih or knew anyone who weakened him, and nor did he personally weaken Kathir ibn Zayd. He merely mentioned in a summarised way that there is Jarh and Ta'dil on Kathir ibn Zayd. To add to this mixed bag of confusion the two detractors in their utter haste to win an argument also forgot what they said on p. 95 with regard to al-Haythami:

GF Haddad aptly mentions the authentication of Imaam Haakim and Imaam Dhahabee and but coincidently and conveniently forgets to mention al-Haithamee's weakening of it in his *al-Majma'a*, which was the whole reason we compiled this very small article

The reader can see how confused these writers really are on the differing conclusions they brought up with regard to al-Haythami! If this was an academic thesis presented to a good Islamic University, they would have been picked up on interrogation by any competent supervisor on their rambling confusion over al-Haythami!

As for them bringing up the matter of "final grading", then I have not imposed any false gradings in the name of the Muhaddithin, nor have we lied on such great scholars as they did falsely with al-Tabarani, and mis-reading the intent of al-Haythami! As for what was mentioned as the final grading of Ibn Hajar al-Asqalani on Kathir ibn Zayd then this is not fiction but a reality that has been proven above via chronological analysis. The question that remains is if these detractors would like to admit to this final grading or will they bring us a much later "final grading" from al-Hafiz ibn Hajar?!

As for al-Haythami and his personal grading on Kathir ibn Zayd then he thought of him as an acceptable type of narrator, and sometimes he explicitly affirmed he was from the trustworthy narrators (Thiqat). The next section will demonstrate this clearly. As for the other contemporaries they named that weakened the narration from Abu Ayyub (ra), then this has no bearing as the detractors also knew very well that there were other contemporaries who accepted it to be authentic in some way! What is crucial is to mention others from the past that authenticated it or weakened it if any. Thus far they only have the name of Ibn Hajar al-Haytami, and al-Munawi cannot be used as a witness by them as he has also authenticated it in another work.

AL-HAYTHAMI AND HIS ACCEPTANCE OF KATHIR IBN ZAYD AS A RELIABLE NARRATOR AND SOMETIMES GRADING CHAINS WITH HIM IN IT AS BEING AUTHENTIC IN SOME WAY

Al-Hafiz Nurud-Din al-Haythami (d. 807 AH) was one of the students of al-Hafiz Zaynud-Din al-Iraqi (d. 806 AH) and a teacher to al-Hafiz ibn Hajar al-Asqalani (d. 852 AH). It has been shown earlier that he has mentioned the narration from Abu Ayyub al-Ansari (ra) in two places of his *Majma al-Zawa'id wa manba' al-Fawa'id*. Within it he has mentioned that there was a difference of opinion with regard to Kathir ibn Zayd, and he mentioned that some graded him to be reliable while others had weakened him.

In this section the aim will be to demonstrate from the same *Majma al-Zawa'id* that al-Haythami himself had declared Kathir to be reliable in some chains of transmission or had authenticated some chains that were recorded via Kathir ibn Zayd also.

Examples where al-Haythami considered Kathir to be from the Thiqat (trustworthy narrators) or from the dependable narrators (muwathhaqun):

1) In the Musnad Ahmed (Maknaz edition) there is the following from Abu Sa'eed al-Khudri (ra)

11424– حدَّثنا عَبْدُ اللهِ، حَدَّثَنِي أَبِي، حَدَّثنا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ الزُّبَيْرِ حَدَّثنا كَثِيرُ بْنُ زَيْدٍ عَنْ رُبَيْحِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ كُنَّا نَتَنَاوَبُ رَسُولَ اللهِ صَلى الله عَليه وسَلم فَنَبِيتُ عِنْدَهُ تَكُونُ لَهُ الْحَاجَةُ، أَوْ يَطْرُقُهُ أَمْرٌ مِنَ اللَّيْلِ فَيَبْعَثُنَا فَيُكْثِرُ الْمُحْتَبِسِينَ وَأَهْلَ النُّوَبِ فَكُنَّا نَتَحَدَّثُ فَخَرَجَ عَلَيْنَا رَسُولُ اللهِ صَلى الله عَليه وسَلم مِنَ اللَّيْلِ فَقَالَ مَا هَذِهِ النَّجْوَى أَلَمْ أَنْهَكُمْ عَنِ النَّجْوَى قَالَ قُلْنَا نَتُوبُ إِلَى اللهِ يَا نَبِيَّ اللهِ إِنَّمَا كُنَّا فِي ذِكْرِ الْمَسِيحِ فَرَقًا مِنْهُ فَقَالَ أَلاَ أُخْبِرُكُمْ بِمَا هُوَ أَخْوَفُ عَلَيْكُمْ مِنَ الْمَسِيحِ عِنْدِي قَالَ قُلْنَا بَلَى قَالَ الشِّرْكُ الْخَفِيُّ أَنْ يَقُومَ الرَّجُلُ يَعْمَلُ لِمَكَانِ رَجُلٍ.

This narration is also in the Majma al-Zawa'id as follows:

1764 – وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: «كُنَّا نَتَنَاوَبُ رَسُولَ اللَّهِ – صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ – فَنَبِيتُ عِنْدَهُ تَكُونُ لَهُ الْحَاجَةُ، أَوْ يَطْرُقُهُ أَمْرٌ مِنَ اللَّيْلِ فَيَبْعَثُنَا، فَيَكْثُرُ الْمُحْتَسِبُونَ وَأَهْلُ النُّوَبِ، فَكُنَّا نَتَحَدَّثُ، فَخَرَجَ عَلَيْنَا رَسُولُ اللَّهِ – صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ – مِنَ اللَّيْلِ فَقَالَ: " مَا هَذِهِ النَّجْوَى؟ أَلَمْ أَنْهَكُمْ عَنِ النَّجْوَى؟ " قَالَ: فَقُلْنَا: نَتُوبُ إِلَى اللَّهِ يَا نَبِيَّ اللَّهِ» ، فَذَكَرَ الْحَدِيثَ.

رَوَاهُ أَحْمَدُ، وَرِجَالُهُ مُوَثَّقُونَ.

One can see that in the chain was Kathir ibn Zayd, and al-Haythami recorded the hadith from Musnad Ahmed and then stated that the narrators in the chain are from the muwathhaqun (dependable/reliable) narrators. Hence, this also includes Kathir ibn Zayd.

2) Al-Haythami declared a chain in Musnad Ahmed to have Thiqat (reliable narrators) in his Majma as follows:

[بَابٌ فِي مَسْجِدِ الْفَتْحِ]

5901 – عَنْ جَابِرٍ – يَعْنِي ابْنَ عَبْدِ اللَّهِ – «أَنَّ النَّبِيَّ – صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ – دَعَا فِي مَسْجِدِ الْفَتْحِ ثَلَاثًا: يَوْمَ الِاثْنَيْنِ وَيَوْمَ الثُّلَاثَاءِ وَيَوْمَ الْأَرْبِعَاءِ فَاسْتُجِيبَ لَهُ يَوْمَ الْأَرْبِعَاءِ بَيْنَ الصَّلَاتَيْنِ فَعُرِفَ الْبِشْرُ فِي وَجْهِهِ» ، قَالَ جَابِرٌ: فَلَمْ يَنْزِلْ بِي أَمْرٌ مُهِمٌّ غَلِيظٌ إِلَّا تَوَخَّيْتُ تِلْكَ السَّاعَةَ فَأَدْعُو فِيهَا فَأَعْرِفُ الْإِجَابَةَ.

رَوَاهُ أَحْمَدُ، وَالْبَزَّارُ، وَرِجَالُ أَحْمَدَ ثِقَاتٌ.

The above wording and sanad is in Musnad Ahmed as follows:

حَدَّثَنَا أَبُو عَامِرٍ، حَدَّثَنَا كَثِيرٌ يَعْنِي ابْنَ زَيْدٍ، حَدَّثَنِي عَبْدُ اللهِ بْنُ عَبْدُ الرَّحْمَنِ بْنُ كَعْبِ بْنِ مَالِكٍ، حَدَّثَنِي جَابِرٌ يَعْنِي ابْنَ عَبْدِ اللهِ، أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ دَعَا فِي مَسْجِدِ الْفَتْحِ ثَلَاثًا: يَوْمَ الِاثْنَيْنِ، وَيَوْمَ الثُّلَاثَاءِ، وَيَوْمَ الْأَرْبِعَاءِ، فَاسْتُجِيبَ لَهُ يَوْمَ الْأَرْبِعَاءِ بَيْنَ الصَّلَاتَيْنِ، فَعُرِفَ الْبِشْرُ فِي وَجْهِهِ " قَالَ جَابِرٌ: " فَلَمْ يَنْزِلْ بِي أَمْرٌ مُهِمٌّ غَلِيظٌ، إِلَّا تَوَخَّيْتُ تِلْكَ السَّاعَةَ، فَأَدْعُو فِيهَا فَأَعْرِفُ الْإِجَابَةَ "

The above narration is also in Musnad al-Bazzar (*Kashf al-Astar* edn of al-Haythami) as al-Haythami stated:

بَابٌ فِي مَسْجِدِ الْفَتْحِ

431 – حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَعَمْرُو بْنُ عَلِيٍّ، وَمُحَمَّدُ بْنُ مَعْمَرٍ، قَالُوا: ثنا أَبُو عَامِرٍ، عَنْ كَثِيرِ بْنِ زَيْدٍ، حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ كَعْبِ بْنِ مَالِكٍ، حَدَّثَنِي جَابِرُ بْنُ عَبْدِ اللَّهِ، قَالَ: دَعَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي مَسْجِدِ الْفَتْحِ ثَلاثًا: يَوْمَ الاثْنَيْنِ، يَوْمَ الثُّلاثَاءِ، يَوْمَ الأَرْبِعَاءِ، فَاسْتُجِيبَ لَهُ يَوْمَ الأَرْبِعَاءِ بَيْنَ الصَّلاتَيْنِ، قَالَ جَابِرٌ: فَلَمْ يَنْزِلْ بِي أَمْرٌ يَهُمُّ إِلا تَوَخَّيْتُ تِلْكَ السَّاعَةَ، فَأَدْعُو فِيهَا فَأَعْرِفُ الإِجَابَةَ، وَقَالَ مُحَمَّدُ بْنُ الْمُثَنَّى فِي حَدِيثِهِ فِي مَسْجِدِ قُبَاءَ.

قَالَ الْبَزَّارُ: لا نَعْلَمُهُ يُرْوَى عَنْ جَابِرٍ إِلا بِهَذَا الإِسْنَادِ.

Since al-Haythami stated that the sub narrators as found in the chain in Musnad Ahmed are from the Thiqat (trustworthy), then this included Kathir ibn Zayd as he is found in that chain also.

3) In the Musnad al-Bazzar (*Kashf al-Astar* edn by al-Haythami) there is a narration from Abu Sa'eed al-Khudri (ra) that has Kathir also in the chain as follows:

بَابُ فَضْلِ الْمُهَاجِرِينَ

1753 – كَتَبَ إِلَيَّ حَمْزَةُ بْنُ مَالِكِ بْنِ حَمْزَةَ بْنِ سُفْيَانَ الْمَدَنِيُّ، يُخْبِرُنِي فِي كِتَابِهِ أَنَّ عَمَّهُ سُفْيَانَ بْنَ حَمْزَةَ حَدَّثَهُ عَنْ كَثِيرِ بْنِ زَيْدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي سَعِيدٍ الْخُدْرِيِّ، ثنا أَبِيهِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

«إِنَّ لِلْمُهَاجِرِينَ مَنَابِرَ مِنْ ذَهَبٍ يَجْلِسُونَ عَلَيْهَا يَوْمَ الْقِيَامَةِ قَدْ أَمِنُوا مِنَ الْفَزَعِ» ، قَالَ أَبُو سَعِيد: وَاللَّهِ لَوْ حَبَوْتَ بِهَا أَحَدًا لَحَبَوْتُ بِهَا قَوْمِي.

قَالَ الْبَزَّارُ: لا نَعْلَمُهُ بِهَذَا اللَّفْظِ إِلا بِهَذَا الإِسْنَادِ.

Al-Haythami recorded the above narration in the Majma as follows:

[بَابُ فَضْلِ الْمُهَاجِرِينَ]

9301 – عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ – صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ –: «إِنَّ لِلْمُهَاجِرِينَ مَنَابِرَ مِنْ ذَهَبٍ يَجْلِسُونَ عَلَيْهَا يَوْمَ الْقِيَامَةِ قَدْ أَمِنُوا مِنَ الْفَزَعِ» .

قَالَ أَبُو سَعِيدٍ: وَاللَّهِ لَوْ حَبَوْتُ بِهَا أَحَدًا لَحَبَوْتُ بِهَا قَوْمِي.

رَوَاهُ الْبَزَّارُ عَنْ شَيْخِهِ حَمْزَةَ بْنِ مَالِكِ بْنِ حَمْزَةَ وَلَمْ أَعْرِفْهُ، وَبَقِيَّةُ رِجَالِهِ ثِقَاتٌ.

قُلْتُ: وَتَأْتِي أَحَادِيثُ فِي فَضْلِ الْمُهَاجِرِينَ وَالْأَنْصَارِ فِي أَوَاخِرِ الْمَنَاقِبِ.

In the Majma he did not know the background status to al-Bazzar's teacher (Hamza ibn Malik ibn Hamza) but he mentioned that the rest of the narrators were from the Thiqat (trustworthy) narrators. Hence, this included Kathir ibn Zayd to be Thiqa to al-Haythami.

Examples of al-Haythami authenticating chains containing Kathir ibn Zayd:

4) In the Majma al-Zawa'id of al-Haythami he declared the sanad for a narration to be Hasan (good) in one place and jayyid (good) in another place and it comes via the route of Kathir ibn Zayd as found in the Musnad Ahmed and Musnad al-Bazzar with the same wording from Jabir (ra). Here is the narration from Musnad Ahmed (no. 14788, Maknaz edn):

حَدَّثَنَا أَبُو عَامِرٍ، وَأَبُو أَحْمَدَ، قَالَا: حَدَّثَنَا كَثِيرُ بْنُ زَيْدٍ، حَدَّثَنِي الْحَارِثُ بْنُ يَزِيدَ، قَالَ أَبُو أَحْمَدَ: عَنِ الْحَارِثِ بْنِ أَبِي يَزِيدَ، قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللهِ، يَقُولُ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: " لَا تَمَنَّوْا الْمَوْتَ، فَإِنَّ هَوْلَ الْمَطْلَعِ شَدِيدٌ، وَإِنَّ مِنَ السَّعَادَةِ أَنْ يَطُولَ عُمْرُ الْعَبْدِ، وَيَرْزُقَهُ اللهُ الْإِنَابَةَ

And similarly, from Musnad al-Bazzar (*Kashf al-Astar* edition by al-Haythami):

3422 – حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى، وَعَمْرُو بْنُ عَلِيٍّ، وَمُحَمَّدُ بْنُ مَعْمَرٍ، قَالُوا: ثنا أَبُو عَامِرٍ، ثنا كَثِيرُ بْنُ زَيْدٍ، حَدَّثَنِي الْحَارِثُ بْنُ أَبِي يَزِيدَ، قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ , يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لا تَمَنَّوُا الْمَوْتَ، فَإِنَّ هَوْلَ الْمُطَّلَعِ شَدِيدٌ، وَإِنَّ مِنَ السَّعَادَةِ أَنْ يَطُولَ عُمُرُ الْعَبْدِ، ثُمَّ يَرْزُقُهُ اللَّهُ الإِنَابَةَ» .

قَالَ الْبَزَّارُ: لا نَعْلَمُهُ يُرْوَى عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلا مِنْ هَذَا الْوَجْهِ

This is how al-Haythami recorded the above in his Majma in separate places:

In the 1st place he said the chain was Hasan (good):

17543 – وَعَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ – صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ –: «لَا تَمَنَّوُا الْمَوْتَ؛ فَإِنَّ هَوْلَ الْمُطَّلَعِ شَدِيدٌ، وَإِنَّ مِنَ السَّعَادَةِ أَنْ يَطُولَ عُمْرُ الْعَبْدِ، وَيَرْزُقَهُ اللَّهُ – عَزَّ وَجَلَّ – الْإِنَابَةَ» . رَوَاهُ أَحْمَدُ وَالْبَزَّارُ، وَإِسْنَادُهُ حَسَنٌ.

In the 2nd place he said the chain was jayyid:

18332 – عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ – صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ –: «لَا تَمَنَّوُا الْمَوْتَ؛ فَإِنَّ هَوْلَ الْمَطْلَعِ شَدِيدٌ» . فَذَكَرَ الْحَدِيثَ، وَقَدْ تَقَدَّمَ فِي كِتَابِ التَّوْبَةِ فِي طُولِ الْعُمْرِ. رَوَاهُ أَحْمَدُ، وَالْبَزَّارُ، وَإِسْنَادُهُمَا جَيِّدٌ.

This goes to show that Kathir ibn Zayd was not da'eef to al-Haythami or else he would have declared the sanad (chain) to be da'eef (weak) in both places of the Majma.

5) An example of al-Haythami declaring a sanad to be Hasan via the route of Kathir ibn Zayd as found in the Musnad al-Bazzar.

The sanad and matn as in Musnad al-Bazzar (Kashf al-Astar edn):

بَابٌ: دَفْنُ الشُّهَدَاءِ عِنْدَ مَصَارِعِهِمْ

841 – حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ صَاعِقَةُ، ثنا مُصْعَبُ بْنُ عَبْدِ اللَّهِ، ثنا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، عَنْ كَثِيرِ بْنِ زَيْدٍ، عَنْ رُبَيْحِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَبِي سَعِيدٍ، قَالَ: لَمَّا كَانَ يَوْمُ أُحُدٍ نَادَى مُنَادِي رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ رُدُّوا الْقَتْلَى إِلَى مَضَاجِعِهِمْ.

قَالَ الْبَزَّارُ: لا نَعْلَمُهُ، عَنْ أَبِي سَعِيدٍ إِلا بِهَذَا الإِسْنَادِ.

He recorded it in the Majma as follows:

[بَابُ دَفْنِ الشُّهَدَاءِ فِي مَصَارِعِهِمْ]

4238 – عَنْ أَبِي سَعِيدٍ قَالَ: «لَمَّا كَانَ يَوْمُ أُحُدٍ نَادَى مُنَادِي رَسُولِ اللَّهِ – صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " أَنْ رُدُّوا الْقَتْلَى إِلَى مَضَاجِعِهِمْ» ".

رَوَاهُ الْبَزَّارُ، وَإِسْنَادُهُ حَسَنٌ

IBN AL-JAWZI AND KATHIR IBN ZAYD IN HIS DU'AFA WAL-MATRUKIN

On pp. 241-3 they brought in the name of **al-Hafiz Abul Faraj ibn al Jawzi (d. 597 AH)** and the point that he listed Kathir ibn Zayd in his book listing weak and abandoned narrators, known as *Kitab al-Du'afa wal Matrukin.* This is what they mentioned from this book on p. 244 of their pdf:

> *"Yahyaa (ibn Ma'een) said he is not that strong another time he said trustworthy another time he said he is nothing, an-Nasaa'ee said he is weak and Abu Zur'ah said he is weak."* (*Kitaab adh-Dhu'afaa Wal Matrookeen* of Ibn al-Jawzee (3/22 no.2786), Edn 1st, Daar ul-Kutub al-Ilmiyyah 1406H / 1986ce, Beirut, Lebanon. Ed. Abu Fida Abdullaah Qaadhee)

What they failed to address is that this book by Ibn al-Jawzi has not been well received by all scholars of Hadith. Ibn al-Jawzi is known to be stern (mutashaddid) in grading hadith and narrators. Within this book are those who are not to be considered as weak overall. His book on fabricated narrations (Kitab al-Mawduat) was also rebuked as he listed within it narrations which are not at all forgeries but merely weak (da'eef), or even Hasan on closer inspection. One of those who critiqued ibn al-Jawzi's above book was **al-Hafiz Alaud-Din Mughulta'i** (d. 762 AH) who wrote *al-Iktifa fi Tanqih Kitab al-Du'afa*. This book has not been completely published as it only goes up to the narrators beginning with the name Amr, hence, Kathir ibn Zayd's notice is not available to read. See

later for what al-Dhahabi said about this book by Ibn al-Jawzi in his Mizan al-I'tidal as quoted by someone from the same sect as the two detractors!

Nevertheless, Ibn al-Jawzi has left behind a work known as *al-Tahqiq fi ahadith al-Khilaf.* Under hadith no. 124 he mentioned some Jarh on Kathir ibn Zayd from Ibn Ma'een and Abu Zur'a. He did not mention the Ta'dil (praise) on Kathir. Once again, this book by Ibn al-Jawzi had its shortcomings and it was critiqued by **Ibn Abd al-Hadi al-Hanbali** (d. 744 AH), who was the one who wrote *al-Sarim al-Munki*[159] against Imam Taqiud-Din al-Subki (d. 756 AH), and he was one of ibn Taymiyya's loyal admirers. Ibn Abd al-Hadi wrote *Tanqih al-Tahqiq* as a critique to ibn al-Jawzi's *al-Tahqiq fi ahadith al-Khilaf.* He knew the Jarh on Kathir ibn Zayd that Ibn al-Jawzi had mentioned in his al-Tahqiq.

Within the Tanqih[160] of ibn Abd al-Hadi the grading of Saduq (truthful) was made on Kathir ibn Zayd as follows:

3068– قال أحمد[161]: وحدَّثنا منصور بن سلمة الخزاعيُّ ثنا سليمان بن بلال عن كثير بن زيد عن الوليد بن رباح عن أبي هريرة عن النبيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قال: " يجير على أمَّتي أدناهم " (**3**) .

ز: هذا إسنادٌ حسنٌ.

[159] This book has also been counter refuted by **Imam Ibn Allan al-Siddiqi** (d. 1057 AH) in his ***al-Mibrad al-Mubki bi radd al-Sarim al Munki*** and by **Shaykh Ibrahim ibn Uthman al Samnudi (d. 1326 AH)** in his ***Nusra al Imam al Subki bi-radd al Sarim al Munki.***

[160] 4/595, published by Adwa al-Salaf, 1st edn Riyadh, 2007

[161] This narration which is in the Musnad Ahmed (14/486, no. 8780) was declared to be Sahih li-ghayrihi (authentic due to supporting narrations) and it is Hasan according to Shaykh Shuayb al-Arna'ut et al

وكثير: صدوقٌ، وقد تكلَّم فيه بعض الأئمة

Ibn Abd al-Hadi not only declared Kathir to be Saduq, but also the chain to be Hasan as he mentioned from the Musnad Ahmed running via the route of Kathir ibn Zayd. Ibn Abd al-Hadi knew of some Jarh on Kathir as he mentioned, but what is most crucial to note is that he did not consider this to be detailed criticism (jarh mufassar). Hence, this grading of Saduq was deduced by taking on board the Ta'dil (praise) on Kathir over the vague criticism. This is what has not been taken on board by these two detractors!

The two detractors then spent a whole ten pages between pp. 244-54 mentioning with digital images as well as in typed up formats what **al-Hafiz Abu Ahmed ibn Adi** (d. 365 AH) mentioned about Kathir ibn Zayd in his *al-Kamil fi du'afa al-Rijal* which is a book mentioning not only weak narrators but many narrators who may have had some form of Jarh made on them but in actual fact they are reliable in some way. This includes Kathir ibn Zayd. On p. 255 the detractors mentioned Ibn Adi's own conclusion on Kathir (as well as what ibn Ma'een stated) as follows:

> "*Doorqee reports from Ibn Ma'een who said no harm in him, Ibn Abee Maryam reports from Yahyaa ibn Ma'een who said Katheer ibn Zaid is trustworthy..... Ibn Adiyy said I do not see a problem with his hadeeth and I hope nothing is wrong with him."* (*al-Kaamil Fidh-Dhu'afa ar-Rijaal* (7/204 no.1603) Edn 1st, 1418H / 1997ce, Daar ul-Kutub al-Ilmiyyah, Beirut Lebanon)

Hence, the above from ibn Adi is a proof that Kathir is not problematic and acceptable. On p. 255 they also mentioned the short biography on Kathir as mentioned in al-Tarikh al-Kabir of Imam al-Bukhari as follows:

"Katheer bin Zaid, the servant of the Aslam's, al-Madanee. He heard from Saalim bin Abdullaah and al-Waleed bin Rabaah. Hamaad ibn Zaid and Wakee narrate from him. (*Taareekh al-Kabeer* (7/216 no.943)

The detractors made no comment on the above, and it should be taken to mean that Kathir is a type of acceptable narrator to al-Bukhari unless he weakened him in another place. The reason for this has been mentioned in my work: The Blazing Star in Defence of a Narration from Malik al-Dar

Quote from p. 95 onwards from the above work:

"This brings us on to the point that some Ulama have mentioned that if Imam al-Bukhari made no Jarh or Ta'dil on specific narrators in his *al-Tarikh al-Kabir*, then this silence on his part is an indication that such a narrator is carried forward in the utilisation of his narrations, with the provision that he did not weaken the same narrator in any of his other works specifically. Hence, this is held to be a form of Tawthiq (validating the reliability of the narrator).

Indeed, **Imam al-Mizzi (d. 742 AH)** mentioned the following in his *Tahdhib al-Kamal* (18/265, Awwad edn) from **al-Hafiz Abu Muhammad Abdullah ibn Ahmed ibn Sa'eed ibn Yarbu al-Ishbili** (b. 444 AH – d. 522 AH)[162] who quoted from the Tarikh

[162] See his biography in *al-Sila* (1/283) of ibn Bashkuwal (d. 578 AH).

of al-Bukhari that he had in his possession:

قال الحافظ أبو محمد عبدالله بن أحمد بن سعيد بن يربوع الاشبيلي: بين مسلم جرحه في صدر كتابه، وأما البخاري، فلم ينبه من أمره على شئ فدل أنه عنده على الاحتمال، لانه قد قال في " التاريخ ": كل من لم أبين فيه جرحة فهو على الاحتمال، وإذا قلت: فيه نظر، فلا يحتمل.

NOTE – If the above quote from al-Ishbili is accepted to be found in earlier copies of the *Tarikh al-Kabir* then this shows that generally if al-Bukhari remained silent on a narrator in his *Tarikh al-Kabir* by not making any form of Jarh, then his narrations are carried forward and tawthiq is admissible. If this is the case, then this can also be extended to what al-Bukhari mentioned about Malik al-Dar in his *al-Tarikh al-Kabir* (7/304-5)[163] as follows:

[1295] مالك بن عياض الدار أن عمر قال في قحط يا رب لا آلو إلا ما عجزت عنه قاله علي عن محمد بن خازم عن أبي صالح عن مالك الدار

Meaning: *"Malik ibn 'Iyad ad-Dar (who narrated) that Umar said, during the year of the drought, 'O My Lord, I spare no effort except in what I cannot do.' This has been narrated from Ali from Muhammad ibn Khazim, from Abu Salih, from Malik ad-Dar."*[164]

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[163] See later for more analysis on this point from *Ta'rikh al-Kabir* of al-Bukhari.

[164] Note, the manuscripts of the *Tarikh al-Kabir* used by its editor, Abdar Rahman al-Muallimi, had the name of the subnarrator, al-A'mash, missing in this chain of transmission (sanad). See later for how al-Hafiz Ibn Asakir (d. 571

Here, al-Bukhari made no Jarh (disparagement) or explicit Ta'dil (accreditation) on Malik al-Dar, and if one accepts the quote ascribed to the Tarikh in the possession of al-Ishbili, then this indicates that Imam al-Bukhari would have permitted Malik al-Dar's narrations to be utilised. In addition, the above quote from al-Bukhari shows that al-Bukhari knew of Malik's narration under discussion though he mentioned an abridged version of it. This does not mean that al-Bukhari thought the narration to be da'eef or that it has an inconsistent matn (mudtarib).

ADDITIONAL NOTE:

One of the writers from the same school of doctrine of the detractors from Birmingham, known as **Hamad al-Othman** actually mentioned this point in his, *A Study of ibn Hajar al Asqalani and his work al-Nukat ala Kitab ibn al-Salah* (p. 22) when he said:

'It should be noted that the Tarikh is generally devoid of clear rulings in favour of, or against the narrators. Some authorities have commented on this silence on the part of al-Bukhari, e.g. ***al-Hafiz al-Iraqi*** *says, when speaking about one of the narrators, 'Abdal Karim ibn Abi'l Makhariq,* ***'As for al-Bukhari, he did not indicate anything about his status, which shows that there remains some possibility of acceptability****, since he says in his Tarikh,* ***<<For everyone against whom I do not mention clear words, there remains some possibility of his being acceptable, but if I say, 'There is doubt about him', then there remains no possibility.>>'"***

AH) has mentioned the sanad from his manuscript of the said Tarikh al-Kabir in his *Tarikh Dimashq* (56/492-3) with the name of al-A'mash in it as it should be.

One may see examples of narrators that al-Bukhari remained silent on in his Tarikh al-Kabir and he subsequently mentioned them in his own Sahih between pp. 98-104 of the *Blazing Star.*

On p. 257 the two detractors mentioned an-Nasa'i weakening Kathir ibn Zayd in his Du'afa:

> *"Katheer ibn Zaid is Weak."* (*adh-Dhu'afaa Wal-Matrookeen*, (pg.206 no.530) Edn 1st, Mu'assasah al-Kutub ath-Thaqaafiyyah, 1405H/1985ce, Beirut, Lebanon.)
>
> كثير بن زيد ضَعِيف
>
> (pg.89 no.505) Edn 1st, Daar al-Wa'aee 1394H / 1976ce, (Aleppo (Halab), Syria) (for further scans see later)

One may notice that they have indicated they would show more scanned images from an-Nasa'i later. This point will be addressed when reaching their claims about an-Nasa'i later.

Over pp. 257-9 they mentioned that Ibn Hibban listed Kathir ibn Zayd in his *Kitab al-Thiqat* by showing digital images. On p. 259 they translated what was said by Ibn Hibban in al-Thiqat:

> *"Katheer bin Zaid, the servant of the Aslam's, from the people of Madeenah. He narrates from al-Waleed bin Rabaah and Saalim bin Abdullaah. Hamaad ibn Zaid*

and Wakee bin al-Jarrah narrate from him. His Kunyah is Abu Muhammad and he died in the year 158H in the last days of Abee Ja'afar (the ruler)." (*Kitaab ath-Thiqaat* (7/354), Edn 1st, Matba'a Majlis Da'iratul-Ma'arif al-Uthmaaniyyah, Hydrabaad Daccan, India, 1393H / 1973ce. Ed. Dr. Muhammad Abdul Mo'eed Khaan)

A BLUNDEROUS CLAIM ABOUT IBN HIBBAN AND KATHIR IBN ZAYD MADE BY THE TWO DETRACTORS

After showing what Ibn Hibban mentioned in his *Kitab al-Thiqat* the two detractors claimed on p. 259 that Ibn Hibban also listed Kathir ibn Zayd in his book of weak narrators as follows:

> However he also brings him in his book of weak and disparaged narrators, titled *al-Majrooheen Minal Muhadditheen Wadh-Dhu'afaa Wal-Matrookeen, (The Disparaged, Weak Abandoned From The Scholars of Hadeeth)*

After showing digital images from this book, they translated from Arabic to English what they showed from this book on p. 261 as follows:

> Imaam Ibn Hibbaan said "*Katheer bin Zaid: Narrates from Abdullaah bin Ka'ab bin Maalik who said Katheer Abu Nadhar. Ubaidullaah bin Abdul Majeed al-Hanafee narrates from him. He made many mistakes in a few narrations, I do not use him as evidence when he is alone (in reporting). I heard al-Hanbalee say I heard from Ahmad bin Zuhair who said I asked Yahyaa ibn Ma'een about Katheer ibn Zaid and he said, He is not that strong and then he said nothing and then he hit upon him.*"
> (*al-Majrooheen Minal Muhadditheen Wadh-Dhu'afaa Wal-Matrookeen* (2/227 no.891), Edn. 1st, Daar us-Samee'e, 1420H / 2000ce, Riyaadh, KSA. Ed. Shaikh Hamdee Abdul Majeed as-Salafee).

The Kathir ibn Zayd listed in Ibn Hibban's *Kitab al-Majruhin* appears to be another person with the same name as the one listed, but the one in Kitab al-Majruhin is also known as **Kathir Abun Nadr**. The above report from *al-Majruhin* mentions that the above Kathir (Abun Nadr) took from **Abdullah ibn Ka'b ibn Malik** and that **Ubaydullah ibn Abdul Majid al-Hanafi** took from this Kathir.

If one looks at the *Tahdhib al-Kamal* (24/113-117) of al-Mizzi under the biography of Kathir ibn Zayd there was no mention of Abdullah ibn Ka'b ibn Malik being a Shaykh to Kathir ibn Zayd or that Ubaydullah al-Hanafi took from. This is what al-Mizzi mentioned about those who Kathir ibn Zayd (originally from Madina) narrated from (in red) and those who took from him are listed in green:

رَوَى عَن: **إسحاق بْن عَبد الله بْن جعفر بْن أَبي طالب (ق) ، والحارث بْن أَبي يَزِيد مولى الحكم، وخارجة بْن زَيْد بْن ثَابِت، وربيح بْن عَبْد الرَّحْمَنِ بن أَبي سَعِيد الخُدْرِيّ (ق) ، وسالم بْن عَبد الله بْن عُمَر (بخ ت) ، وسَعِيد بْن أَبي سَعِيد المقبري، والطفيل ابن مُدْرِك، وعبد الله بْن تَمَّام مولى أم حبيبة، وعبد الله بْن عَبْد الرَّحْمَن بْن كعب بْن مالك، وعبد الرحمن بْن كَعْب بْن مَالِك (بخ) ، وعثمان بْن ربيعة بْن الهدير (ت) ، وعثمان بْن سَعِيد بْن نوفل، وعثمان بْن عَبد اللَّهِ بْن سراقة، وعُمَر بْن عبد العزيز، وعَمْرو ابن تَمِيم مولى ابْن رمانة، ومُحَمَّد بْن حمزة بْن عَمْرو الأَسلميّ، والمطلب بْن عَبد اللَّهِ بْن حنطب (رد ق) ، والمغيرة بْن سَعِيد بْن نوفل، ونافع مولى ابْن عُمَر، والوليد بْن كَثِير (بخ د ت ق) ، وزَيْنَب**

بِنْت نبيط (ق) امرأة أنس بْن مَالِك.

رَوَى عَنه: حاتم بْن إِسْمَاعِيل (د) ، وحماد بْن زَيْد، وزيد بْن الحباب (ق) ، وسَعِيد بْن سالم القداح (د) ، وسفيان بْن حَمْزَة الأَسلميّ (بخ ق) ، وسُلَيْمان بْن بلال (بخ د) ، وأَبُو خالد سُلَيْمان ابن حيان الأحمر (ق) ، وعبد العزيز بْن أَبي حازم (بخ ت) ، وعبد العزيز بْن مُحَمَّد الدَّراوَرْدِيّ (ق) ، وعثمان بْن عُمَر بْن فارس، وعيسى بْن يونس، ومالك بْن أَنَس، ومحمد بْن إِسْمَاعِيل بْن أَبي فديك (بخ ق) ، ومحمد بْن عُمَر الواقدي، والمعافى بْن عِمْران الموصلي، ووكيع بْن الجراح، وأَبُو نباته يونس بْن يَحْيَى المدني النحوي، وأَبُو أَحْمَد الزبيري (دق) ، وأَبُو بَكْر الحنفي (ر) ، وأَبُو عامر العقدي (ت ق) .

Note that the actual Kathir ibn Zayd that interests us is the one listed in *Kitab al-Thiqat* of ibn Hibban and the one in *Kitab al-Majruhin* of ibn Hibban seems to be a different one. The actual Kathir ibn Zayd is also a teacher to Imam Malik ibn Anas (see the above underlining of his name). It is also known that all of Imam Malik's teachers are Thiqa (trustworthy) except Abdal Karim. Al-Hafiz ibn Hajar mentioned this in his *Tahdhib al-Tahdhib* (10/7) as follows:

وقال الدوري عن بن معين كل من روى عنه مالك فهو ثقة إلا عبد الكريم

"Al-Douri related from **Ibn Ma'een**: ***Every person that Malik related from then he is Thiqa (trustworthy) except Abdal Karim."***

What proves the point that the Kathir ibn Zayd in *Kitab al-Majruhin* is different to the one in *Kitab al-Thiqat*, is the fact that the leading expert on hidden defects in Hadith in his time, known as **al-Hafiz Abul Hasan al-Daraqutni** has left his own notes on the *Kitab al-Majruhin* of Ibn Hibban entitled: *Ta'liqat al-Daraqutni ala al-Majruhin li-ibn Hibban* (edited by Khalid ibn Muhammad al-Arabi). After mentioning what Ibn Hibban stated about Kathir ibn Zayd as in *al-Majruhin*, al-Daraqutni stated on p. 223:

قَالَ أَبُو الْحَسَنِ: وهم أَبُو حَاتِمٍ فِي قَوْله: إِن كثير بْن زيد هُوَ الَّذِي يقَال لَهُ: أَبُو النَّضر.

كثير بْن زيد من أهل الْمَدِينَة أسلمي، وَكثير أَبُو النَّضر شيخ من أهل الْعرَاق، يقَال لَهُ: كثير بْن أبي كثير.

يحدث عَن ربعي بْن خرَاش، عَن أبي بردة والكوفيين.

وَكثير بْن زيد الْأَسْلَمِيّ يرْوى عَن أهل الْحجاز: سعيد المَقْبُري، والوليد بْن رَبَاح، وَالْمطلب بْن حنْطَب، وَمُسلم بْن أبي مَرْيَم، ونظرائهم من أهل الْمَدِينَة.

What proved that there were two people known as Kathir ibn Zayd is the portion underlined in red:

"Kathir ibn Zayd (was an) Aslami from the people of Madina, and Kathir Abun Nadr was a Shaykh from the people of Iraq, who it is said is also (known as): Kathir ibn Abi Kathir."

This mistake of not recognising that the Kathir in *al-Majruhin* is a different person was also made by Hamdi Abdal Majid as-Salafi who edited one edition of this book as the detractors mentioned! It is surprising that these detractors who claim to make taqlid of no one did not even question why Ibn Hibban would have listed just one Kathir as being trustworthy then also weak in another book! Ibn Hibban must have done this as they are actually 2 different narrators. The one from Madina is Thiqa to Ibn Hibban and the Iraqi one was weak. It is for this reason also that Ibn Hibban has recorded narrations via Kathir ibn Zayd al-Aslami from Madina in his Sahih[165] as follows with the editing of Shaykh Shuayb al-Arna'ut:

17 – كِتَابُ الصُّلْحِ

ذِكْرُ الْإِخْبَارِ عَنْ جَوَازِ الصُّلْحِ بَيْنَ الْمُسْلِمِينَ مَا لَمْ يُخَالِفِ الْكِتَابَ أَوِ السُّنَّةَ أَوِ الْإِجْمَاعَ

5091 – أَخْبَرَنَا مُحَمَّدُ بْنُ الْفَتْحِ السِّمْسَارُ بِسَمَرْقَنْدَ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ، قَالَ: حَدَّثَنَا مَرْوَانُ بْنُ مُحَمَّدٍ الطَّاطَرِيُّ، قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ، حَدَّثَنِي كَثِيرُ بْنُ زَيْدٍ، عَنِ الْوَلِيدِ بْنِ رَبَاحٍ عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "الصُّلْحُ جَائِزٌ بَيْنَ الْمُسْلِمِينَ، إِلَّا صُلْحًا أَحَلَّ حَرَامًا، أَوْ حرم حلالا"1. [3: 66]

The above was quoted earlier where it was said from al-Arna'ut:

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[165] Tartib edition of ibn Balban (11/488, no. 5091) as edited by Shaykh Shuayb al-Arna'ut

1 إسناده حسن. كثير بن زيد: هو الأسلمي، مختلف فيه، وهو حسن الحديث لابأس به

Footnote no. 1 stated:

"Its chain is Hasan (good). Kathir ibn Zayd: He is al-Aslami, and there is difference over him, and he is ***Hasan al-Hadith (good in Hadith) and there is no problem with him (la ba'sa bihi)."***

In his Sahih (Tartib edn, 15/162) where Shaykh Shuayb also declared the chain to be Hasan in footnote no. 1:

ذِكْرُ الْخَبَرِ الْمُدْحِضِ قَوْلَ مَنْ نَفَى كَوْنَ الْقَذْفِ فِي هَذِهِ الْأُمَّةِ

6759 – أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ السَّامِيُّ، قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ حَمْزَةَ الزُّبَيْرِيُّ، عَنْ كَثِيرُ بْنُ زَيْدٍ، عَنِ الْوَلِيدِ بْنِ رَبَاحٍ

عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "لا تَقُومُ السَّاعَةُ حَتَّى يَكُونَ فِي أُمَّتِي خَسْفٌ ومسخ وقذف" "1".

"1"إسناده حسن. وهذا الحديث مما تفرد المؤلف بإخراجه من حديث أبي هريرة.

وفي الباب عن عبد الله بن مسعود وسهل بن سعد وعبد الله بن عمرو عند ابن ماجه "**4059**"و"**4060**"و"**4062**"، وعن عبد الله بن عمر عند الترمذي "**2152**"و"**2153**"، وابن ماجه"**4061**"، وقال الترمذي: حسن صحيح غريب.

There is another narration via Kathir in his Sahih (16/252, no. 7262). Hence, Kathir ibn Zayd is also Thiqa to ibn Hibban as he listed him in *Kitab al-Thiqat* and mentioned some narrations via him in his Sahih. The other Kathir is Abun Nadr and he is the one from Iraq and listed in *al-Majruhin* of ibn Hibban.

The two detractors were so convinced that Kathir was listed in both of Ibn Hibban's books that they made the following grave error on pp. 295-96 of their pdf:

> As for Imaam Ibn Hibbaan bringing Katheer ibn Zaid's entry in the *'ath-Thiqaat'* and in also in the abandoned narrators, this then renders his grading to be null or void and however yet the criticism is given precedence. It is also known that Imaam Ibn Hibbaan had a very lenient criterion for any narrators to be added in the *'ath-Thiqaat.'* Haafidh Ibn Hajr has indicated this in his *'Leesaan ul-Meezaan'* (1/107), Daar al-Kutub al-Ilmiyyah)

Indeed, as shown above, there are actually two people known as Kathir ibn Zayd and there was no contradiction by Ibn Hibban. Even if Ibn Hibban was lenient at times this does not apply to his listing Kathir in his book of trustworthy narrators (*Kitab al-Thiqat*) as he was not the only one to make accreditation

(tawthiq) on Kathir ibn Zayd. Hence, the detractors should have mentioned this rather than trying to weaken Kathir based on flimsy and inadequate research and vague Jarh too.

The detractors then continued to bring in more of the verdicts on Kathir ibn Zayd from other books when it was a totally unnecessary exercise prepared in order to pad up and hyper inflate their pdf. They had already mentioned a lot of the Jarh and Ta'dil on Kathir on p. 220-1 of their pdf from *Tahdhib al-Tahdhib* of ibn Hajar al-Asqalani.

Thus, on p. 263 they brought the following from *Kitab al-Jarh wat Ta'dil* of Ibn Abi Hatim al-Razi:

"Abu Bakr ibn Abee Khaithamah has in his book he said that he asked Yahyaa ibn Ma'een about Katheer ibn Zaid and he said he is not that strong; Abdur Rahmaan (ie Ibn Abee Haatim himself) said I asked my father (Abu Haatim) about Katheer ibn Zaid, he said righteous but he is not strong, write his hadeeth. Abdur Rahmaan said I asked Abu Zur'ah about Katheer bin Zaid he said, he is truthful but he had weakness."

(al-Jarh Wat-Ta'deel (7/150-151 no.841) Edn. 1st, Matba'a Majlis Da'iratul-Ma'arif al-Uthmaaniyyah, Hydrabaad Daccan, India, 1372H / 1952ce.)

The above is not much different to what they brought forth in their original 2002 article which mentioned it as follows:

Imaam Ibn Abee Haatim said, "The manuscript that Abu Bakr ibn Khaithmah wrote with us, in it Yahyaa ibn Ma'een was asked concerning Katheer ibn Zaid to which he replied, "He is not strong." (al-Jarh Wa-Ta'deel (7/150).

Ibn Abee Haatim also said, "My father was asked concerning Katheer ibn Zaid, he replied, "Righteous, but he is not strong." And Abu Zur'ah was asked about him and he said, "Truthful but he has weakness." (al-Jarh Wa-Ta'deel (7/150).

The above Jarh by Ibn Ma'een is not the only view from him on Kathir, for it is known also that he made Ta'dil on him also. The detractors should have informed the reader what is the preferred view that should have been taken from Ibn Ma'een. Despite knowing of some form of Jarh, Ibn Abi Hatim al-Razi has also recorded a narration running via Kathir ibn Zayd in his Tafsir as follows:

قوله تعالى: وكذلك ننجي الْمُؤْمِنِينَ

13713 – حَدَّثَنَا أَبُو سَعِيدٍ الأَشَجُّ ثنا أَبُو خَالِدٍ الأحمر عن كثير بن زيد، عن المطلب بن حنطب قال أبو خالد:

أحسبه عن مصعب يعني ابن سعد عن سعد قَالَ:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وسلم: من دعا بدعاء يونس استجيب له قال أبو سعيد: يريد بن وكذلك ننجي المؤمنين

After showing a digital scan from the Su'alat of ibn Abi Shayba to Ali ibn al-Madini, they translated the quote on p. 265:

"I asked Alee (ibn al-Madeenee) about Katheer bin Zaid, he said He is righteous but he is not strong." (*Suwaalaat Ibn Abee Shaybah Lee Alee Ibn al-Madeenee* (pg.95 no.97) Edn.1st, Maktabah al-Ma'arif, 1404H / 1914ce Riyaadh, KSA. Ed. Muwaffiq bin Abdullaah bin Abdul Qaadir.)

The above Jarh from ibn al-Madini was not explained by the two detractors whether it is explained criticism (Jarh mufassar) or vague criticism (Jarh Mubham). This matter will be explained later.

After showing digital images from the *Ilal wa ma'rifat ar-Rijal* compiled by Abdullah ibn Ahmed ibn Hanbal they quoted the following from Imam Ahmed ibn Hanbal on p. 267 of their pdf file:

"I asked my father about Katheer bin Zaid he said I don't see any harm in him." (*al-Ellal Wa-Ma'arifah ar-Rijaal* (2/317 no.2406) Edn. 2nd, Daar ul-Khaanee, 1422H / 2001ce, Riyaadh, KSA. Ed. Shaikh Dr. Waseeullaah bin Muhammad Abbaas)

After quoting the above they interjected the following point on the same page:

Shaikh Waseeullaah Abbaas also elucidates that although he is truthful and more than one person has said he is Hasan al-Hadeeth but others have also weakened him. (in his notes to Katheer, *al-Ellal Wa-Ma'arifah ar-Rijaal* (2/317) and he is Hasan al-Hadeeth by having supporting narrations. In this incidence he is alone.

Indeed, Wasiullah Abbas did say that Kathir is Saduq (truthful) as well as stating his state was Hasan (good) to more than one person while others weakened him. As for the detractor's own assertion about Kathir:

> "And he is Hasan al-Hadeeth by having supporting narrations. In this incidence he is alone."

This point of theirs has not been supported by them by quoting earlier scholars of hadith. On the contrary it has been shown that al-Haythami graded some chains containing Kathir to be Hasan or Jayyid, as has Shuayb al-Arna'ut. Soon, it will be shown how other classically acknowledged Muhaddithin also authenticated chains containing Kathir in them. The narration of Abu Ayyub (ra) as related via the routes from Kathir ibn Zayd is in no need of independent supporting narrations coming via a route not containing him, as he is a strong enough narrator to have his narrations accepted unless he opposes someone more reliable than him.

On p. 268 they quoted the following from the *Kitab al-Du'afa* of Abu Zur'a al-Razi (which was already quoted also from *Kitab al-Jarh wat Ta'dil* of Ibn Abi Hatim al-Razi also):

> *"Truthful but he had weakness (layyin)."* (*Kitaab adh-Dh'ufaa* of Abu Zur'ah ar-Raazee (3/925 no.589) Edn. 2nd, Daar ul-Wafaa, Cairo, Egypt, Maktabah Ibn al-Qayyim, al-Madeenah, KSA, 1409H / 1989ce. Ed. Dr. Sa'adee al-Haashimee)

After showing digital images from the Tarikh of Ibn Abi Khaythama, they mentioned the following from Arabic into English on p. 271:

"I asked Yahyaa ibn Ma'een about Katheer ibn Zaid, and Abdul Majeed Hanafee narrates from him. He said he is not that strong and he said at first he is nothing." (*Taareekh al-Kabeer ie Taareekh Ibn Abee Khaithamah* (2/335-336 no.3230) Edn.1st, al-Farooq al-Hadeethiyyah, 1424H / 2004ce, Cairo, Egypt. Ed. Salaah bin Fathee Hilaal)

Once again, the above Jarh by Ibn Ma'een is not the only view from him, for it is known also that he made Ta'dil on Kathir ibn Zayd also.

After showing digital images from the *Tarikh Asma al-Thiqat* of Abu Hafs ibn Shahin (d. 385 AH), who mentioned the Ta'dil from Ibn Hanbal on Kathir, they mentioned the quote as follows on p. 274 in English:

"Katheer ibn Zaid: (Ahmad bin Hanbal), "I do not see any harm with him." (Taareekh Asmaa ath-Thiqaat (pg.194 no.1179) Edn. 1st, Daar us-Salafiyyah, Kuwait. 1404H / 1984ce. Ed. Subhee as-Saamar'ai)

They bragged on p. 274 by claiming:

The likes of Abul Hasan Hussain Ahmed should eat up their words in that we have gone out of our way in bringing statements concerning Katheer ibn Zaid from the various uncommon books of rijaal showing we don't just quote things to win an argument, rather from this article you will find we have presented everything from

our research. This allows the reader to make their own judgement and opinion as opposed to confusing and mixing the issues.

Indeed, you may have done that after many years of contemplating post 2005 on how to formulate a response, despite it being an ostentatious matter in showing many digital images, and then also showing the typed up Arabic text from those digital images. The readers should not think that this was a great feat, or it was a very hard deed to accomplish in this day and age. The fact of the matter is virtually all the books they referred to are available as scanned digital pdf files or already typed up as word files, or available in computer software. Hence, much of their work was a mere exercise in cut and paste tactics. Their self-confidence has led them to not fully appreciate how scholars actually utilise the Jarh and Ta'dil made on Kathir ibn Zayd in real life situations where he appeared in chains that needed evaluation. This also applies to others of this age who they named in their pdf.

A LOOK AT THEIR SECTION ENTITLED: OTHER SCHOLARS WHO SPOKE ABOUT KATHEER IBN ZAID

They tried to give some examples on this latter point, and on pp. 275-280 they attempted to provide some examples they thought were in line with their own conclusions on Kathir ibn Zayd. Thus, on p. 275 they brought the following from Ibn Kathir (d. 774 AH):

> Haafidh Katheer mentions a hadeeth in his Tafseer which contains Katheer ibn Zaid and he says,
>
> هَذَا إِسْنَادٌ غَرِيبٌ، وَفِيهِ بَعْضُ الضُّعَفَاءِ
>
> *"This Chain is odd and it some of the narrators in it are weak."* (Tafseer Ibn Katheer (8/43) Soorah al-Mujaadilah verse 9-10)

It is odd that they gave the above as an example because even if there are some weak narrators in the chain, it is clear that Ibn Kathir did not single out by name Kathir ibn Zayd as being one of those weak narrators! If these people had done their research more thoroughly, they would have been able to locate a work by Ibn Kathir where he actually declared the sanad to be Hasan with the same Kathir ibn Zayd found in it!

In his *al-Irshad al-Faqih ila ma'rifa adilla al Tanbih* (2/54), Ibn Kathir has mentioned the following narration from Sunan Abi Dawud:

عن أبي هريرةَ، قالَ عليهِ السلامُ: «الصُّلْحُ جائزٌ بينَ المسلمين، إلا صُلْحاً أحلَّ حراماً، أو حرَّمَ حلالاً، والمسلمونَ على شُروطهم»(١)، رواهُ أبو داودَ بإسنادٍ حَسنٍ.

The hadith was related by Abu Dawud in his Sunan, and it will be discussed further with the gradings of other's.

Ibn Kathir declared the chain to be Hasan and it definitely contains Kathir ibn Zayd as can be seen from the actual narration from Sunan Abi Dawud (5/446)[166] as follows (with tahqiq of Shaykh Shuayb al-Arna'ut):

12 – باب في الصلح

3594 – حدَّثنا سليمانُ بنُ داود المَهْريُّ، أخبرنا ابنُ وهب، أخبرني سليمانُ ابنُ بلال (ح)

وحدَّثنا أحمدُ بنُ عبد الواحد الدمشقيُّ، حدَّثنا مروانُ –يعني ابنَ محمدٍ– قال: حدَّثنا سليمانُ بنُ بلال أو عبدُ العزيز بن محمد –شك أبو داود– حدَّثنا كثيرُ بن زيدٍ، عن الوليدِ بن رباح

[166] This is the edition edited by Shaykh Shuayb al-Arna'ut.

عن أبي هريرة، قال: قالَ رسولُ الله – صلَّى الله عليه وسلم –: "الصُّلحُ جائزٌ بين المسلمينَ –زاد أحمد– إلا صُلحاً أحَلَّ حراماً أو حَرَّمَ حَلالاً". وزاد سليمان بن داود: وقال رسولُ الله – صلَّى الله عليه وسلم –: "المسلمون على شُرُوطهم" (1).

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(1) إسناده حسن من أجل كثير بن زيد –وهو الأسلمي– والوليد بن رباح فهما صدوقان حسنا الحديث.

Footnote 1 stated:

"The chain of transmission is Hasan (good) because of Kathir ibn Zayd – and he is al-Aslami – and al Walid ibn Rabah – both of them are Saduq (truthful) and good in Hadith."

Consequently, Shaykh Shuayb al-Arna'ut clearly mentioned that the chain is Hasan (good) and he also declared Kathir ibn Zayd and another sub-narrator known as al-Walid ibn Rabah to be both Saduq (truthful) and Hasan al-hadith (good in hadith).

The above narration can be seen in the English edition of Sunan Abi Dawud (no. 3594) with the grading of Zubair Ali Za'i (the late authority for the two detractors). The latter declared the isnad to be Hasan (good) too:

Chapter 12. Regarding Reconciliation

(المعجم ١٢) بَابٌ: فِي الصُّلْحِ
(التحفة ١٢)

3594. It was narrated that Abū Hurairah said: "The Messenger of Allāh ﷺ said: 'Reconciliation is permissible among Muslims.'" – Aḥmad[1] added: "Except reconciliation that makes forbidden something that is permitted, or permits something that is forbidden." – Sulaimān bin Dāwud said: "And the Messenger of Allāh ﷺ said: 'The Muslims are bound by their conditions.'" (*Hasan*)

٣٥٩٤ - حَدَّثَنا سُلَيْمَانُ بنُ دَاوُدَ الْمَهْرِيُّ: أَخْبَرَنَا ابنُ وَهْبٍ: أخبرني سُلَيْمَانُ ابنُ بِلَالٍ؛ ح: وَحَدَّثَنا أَحْمَدُ بنُ عَبْدِ الْوَاحِدِ الدِّمَشْقِيُّ: حَدَّثَنا مَرْوَانُ يَعْنِي ابنَ مُحَمَّدٍ: حَدَّثَنا سُلَيْمَانُ بنُ بِلَالٍ أَوْ عَبْدُ العَزِيزِ بنُ مُحَمَّدٍ، شَكَّ الشَّيْخُ، عَنْ كَثِيرِ بنِ زَيْدٍ، عن الْوَلِيدِ بنِ رَبَاحٍ، عن أبي هُرَيْرَةَ قالَ: قالَ رَسُولُ الله ﷺ: «الصُّلْحُ جَائِزٌ بَيْنَ الْمُسْلِمِينَ».

زَادَ أَحْمَدُ: «إِلَّا صُلْحًا حَرَّمَ حَلَالًا أَوْ أَحَلَّ حَرَامًا».

زَادَ سُلَيْمَانُ بنُ دَاوُدَ: وَقالَ رَسُولُ الله ﷺ: «الْمُسْلِمُونَ عَلَى شُرُوطِهِمْ».

تخريج: [إسناده حسن] أخرجه أحمد: ٢/٣٦٦ من حديث سليمان بن بلال به وصححه ابن الجارود، ح: ٦٣٧ وابن حبان، ح: ١١٩٩ وللحديث شواهد.

Accordingly, Ibn Kathir was in line with our own conclusion that Kathir ibn Zayd is actually an acceptable narrator and his narrations are Hasan at least. Note also that Ibn Kathir has recorded the actual narration of Abu Ayyub al-Ansari (ra) in his Jami al-Masanid wal-Sunan (9/51) without weakening it as follows:

11350 – حدثنا عبد الملك بن عمرو حدثنا كثير بن زيد، عن داود بن أبي صالح. قال أقبل مروان يومًا فوجد رجلاً واضعًا وجهه على القبر فقال أتدرى ما تصنع: فإذا هو أبو أيوب، فقال: نعم جئت رسول الله – صلى الله عليه وسلم – ولم آت الحجر، سمعت رسول الله – صلى الله عليه وسلم – يقول «لا تبكوا على الدين إذا وليه أهله، ولكن أبكوا عليه إذا وليه غير أهله» (1) .

The footnote mentioned the hadith references:

أخرجه أحمد 422/5، والطبرانى فى «المعجم الكبير 158/4 رقم3999» .

It was also mentioned from Muttalib as just the hadith in the same Jami al-Masanid (9/92):

مطلب بن عبد الله بن حنطب عنه

11436 – أنه قال لمروان: قال رسول الله – صلى الله عليه وسلم –: «لا تبكوا على الدين إذا وليتموه أهله، وابكوا عليه إذا وليتموه غير أهله» (2) .

رواه الطبرانى عن أحمد بن رشد عن سفيان بن بشر عن حاتم بن إسماعيل، عن كثير بن زيد عنه وقد تقدم مثله فى ترجمة ولده عنه.

The footnote was by the Saudi editor, Dr. Abdal Malik Dahish (no. 2) who stated:

(2) أخرجه الطبراني في «المعجم الكبير 158/4 رقم3999» ، وأحمد 422/5، والحاكم 515/4 وصححه ووافقه الذهبي.

He gave references to *al-Mu'jam al-Kabir* of al-Tabarani (no. 3999), *Musnad Ahmed* (5/422), as well as mentioning that al-Hakim authenticated it (*in al-Mustadrak*, 4/515) and al-Dhahabi agreed. The fact that Abdal Malik Dahish did not disagree with al-Hakim and al-Dhahabi is a proof of his silent agreement with them.

The next scholar they brought forward on p. 275 was al-Hafiz al-Busayri. They stated:

SHAIKH AL-BAUSAIREE

It has also been mentioned previously that al-Bausairee said Katheer ibn Zaid was problematic and differed over. (Refer to his ***Misbah az-Zujaajah*** (3/296)

Indeed, this is not only poor research but a totally inconclusive manner of showing the actual position of al-Busayri and what he actually thought of Kathir ibn Zayd. Hence, the next section will demonstrate how these detractors misrepresented the actual methodology of al-Busayri on narrations via Kathir ibn Zayd.

On p. 276 they brought the following from Tafsir al-Mazhari:

Shaikh Thanullaah Mazharee Hanafee said

"Katheer bin Zaid, and Katheer is weak." (*Tafseer Mazharee* (3/53)

This point from the above Tafsir is a self-defeating argument for the two detractors because they knew very well that Kathir cannot be considered da'eef overall as there is sufficient Ta'dil on him to not conclude that he should be declared da'eef. Al-Mazhari's declaration that he is da'eef is to be considered as a Shadh (irregular) position that is not in line with other Muhaddithin like Ibn Hajar al-Asqalani who are taken as authorities on the gradings of narrators.

Over pp. 276-78 they attempted to bring in **Shaykh Shuayb al-Arna'ut** as some sort of evidence in speaking negatively about Kathir ibn Zayd. This they did by bringing in what they quoted earlier on when presenting the views of al-Arna'ut and his co-editors. This is what is being referred to from p. 278 of their pdf:

"The chain is weak due to Dawood ibn Abee Saaleh being unknown and Katheer is Zaid is differed upon. A group has said he is hasan and others have weakened him and the text seems dubious. Haakim Transmitted in (4/515), via the route of Abee Aamir Abdul Maalik bin Amr with this chain and he authenticated it. Transmitted Tabaraanee in al-Kabeer (no.3999) and in al-Awsth (no.286) and (no.3962) via the route of Haatim ibn Ismaa'eel from Katheer ibn Zaid from Muttalib bin Abdullaah bin Hantab who said Abu Ayoob al-Ansaari... and he

mentioned it without the incident. And in it (ie the chain) is the teacher of Tabaraanee, Ahmad ibn Rishdeen al-Misree and he is weak." (Shaikh Shu'ayb al-Arnaa'oots, Adil Murshid et al's, checking of ***Musnad Ahmad*** (38/558 no.23585)

The above has been previously explained as follows:

"The answer is simple. Shaykh Shuayb considered the chain of transmission to be da'eef (weak) due to the alleged unknown state of Dawud ibn Abi Salih. He said that Dawud was majhul also in his review of the *Taqrib al-Tahdhib* of al-Hafiz ibn Hajar known as *Tahrir Taqrib al-Tahdhib* (no. 1792). It is also known to us that Shaykh Shuayb has a specific methodology in the latter book with Dr. Bashhar Awwad Ma'ruf when dealing with the status of narrators that Ibn Hajar considered maqbul (acceptable with some criteria). But note also that Shaykh Shuayb and Dr. Bashhar Awwad Ma'ruf have both accepted Kathir ibn Zayd to be Saduq Hasan al-Hadith (truthful and good in hadith) in their *Tahrir Taqrib al-Tahdhib* (no. 5611).

Indeed, Shaykh Shuayb has left a very clear ruling by himself with no co-editors in his personal tahqiq of Sahih ibn Hibban.[167] The narration is as follows and the portion about Kathir has been quoted leaving aside the other points of tahqiq and takhrij as follows:

17 – كِتَابُ الصُّلْحِ

ذِكْرُ الْإِخْبَارِ عَنْ جَوَازِ الصُّلْحِ بَيْنَ الْمُسْلِمِينَ مَا لَمْ يُخَالِفِ الْكِتَابَ أَوِ السُّنَّةَ أَوِ الْإِجْمَاعَ

[167] Tartib edition of ibn Balban (11/488, no. 5091)

5091 – أَخْبَرَنَا مُحَمَّدُ بْنُ الْفَتْحِ السِّمْسَارُ بِسَمَرْقَنْدَ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ، قَالَ: حَدَّثَنَا مَرْوَانُ بْنُ مُحَمَّدٍ الطَّاطَرِيُّ، قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ، حَدَّثَنِي كَثِيرُ بْنُ زَيْدٍ، عَنِ الْوَلِيدِ بْنِ رَبَاحٍ عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "الصُّلْحُ جَائِزٌ بَيْنَ الْمُسْلِمِينَ، إِلَّا صُلْحًا أَحَلَّ حَرَامًا، أَوْ حرم حلالا"[1]. [3: 66]

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1 إسناده حسن. كثير بن زيد: هو الأسلمي، مختلف فيه، وهو حسن الحديث لابأس به

Footnote no. 1 stated:

"Its chain is Hasan (good). Kathir ibn Zayd: He is al-Aslami, and there is difference over him, and he is ***Hasan al-Hadith (good in Hadith) and there is no problem with him (la ba'sa bihi)."***

Secondly, Shaykh Shuayb and his co-editors did not seem to know of the supporting narration that Kathir ibn Zayd narrated from al-Muttalib ibn Abdullah ibn Hantab as found in the Tarikh of Ibn Abi Khaythama which has no unknown narrators in it. Had they known of this supporting narration their grading may have been upgraded to Hasan overall. Wallahu a'lam.

Shaykh Shuayb and his co-editors mentioned references to the abridged versions which do not mention the full incident of Abu Ayyub (ra) and Marwan ibn al-Hakam as in al-Tabarani's *al-Mu'jam al-Kabir* and *al-Awsat*, but he weakened the chains due to al-Tabarani's Shaykh known as Ahmed ibn Rishdin al-Misri being weak. What Shaykh Shuayb did not note was that in the second place where al-Tabarani narrated the hadith in *al-Awsat* he narrated it not from Ahmed ibn

Rishdin but from another one of his Shaykhs known as Harun ibn Sulayman Abu Dharr. As for the claim that the text of the narration is "dubious", then no evidence was supplied to validate that from the earlier Muhaddithin. On the contrary, it was authenticated by a number of other scholars of hadith besides al-Hakim and al-Dhahabi."

Please see later for Shaykh Shuayb on another narration via the route of Kathir ibn Zayd found in Sunan Abi Dawud.

After this, on pp. 278-79 they stated:

SHAIKH ZAFAR AHMAD UTHMANEE THANWEE HANAFEE DEOBANDEE

As cited before even Zafar Ahmad Uthmanee Thanwee Hanafee also elucidated to the weakness of this narration after citing it he said, "*al-Haythami said: "Ahmad and at-Tabraanee in al-Kabeer and al-Awsth narrated it, and Katheer ibn Zaid is in it, who was declared trustworthy by a group and weakened by an-Nasaa'ee and others."* (*E'laa as-Sunan*, (10/507 under no.3058), 3rd Edn 1415H, Idaraah al-Quraan Wal-Uloom al- Islaamiyyah, Karachi, Pakistan. Dar al-Kutub al-Ilmiyyah Edition of the *E'laa as-Sunan* is (10/553).

It must also be noted even **Shaikh Zafar Ahmed Uthmaanee Thanwee accepted the chain was Hasan and not Saheeh a**nd so he begins the passage by saying,

"Ahmad narrated with a good (hasan) chain..." (*E'laa as-Sunan* 20/507). Well of course he will say Hasan because in his incorrect understanding and in a desperate attempt he tries prove the narration is Hasan by falsely presenting these narrations as supports for each other.

In fact most of Shaikh Zafar Ahmed's work in this chapter has been a copy and paste job from the ***Wafaa al-Wafaa*** of Shaikh Samhudee, which does not present a great deal concerning his original scholarship. This is neither the time nor place to look at the work of ***E'laa as-Sunan*** and if Allaah wills, the credentials of the ***E'laa*** as well as its author can be shown at a different time.

This too is another self-defeating example! Because they started off claiming that Shaykh Zafar elucidated to the weakness of Kathir ibn Zayd, but he still went onto declare the chain was Hasan! Indeed, he used Wafa al-Wafa of al-Samhudi who was quoting from al-Haythami, and al-Samhudi relied on al-Hafiz al-Maraghi. It is clear that Shaykh Zafar must have accepted Kathir to be sufficiently reliable as he is found in both chains going back to Dawud ibn Abi Salih and al-Muttalib ibn Abdullah as presented in I'la al-Sunan from al-Samhudi. This was mentioned previously, and it clarifies the stance of both al-Uthmani and al-Samhudi:

Al-Samhudi in *Wafa al Wafa* (4/184):

و روى أحمد بسند حسن كما رأيته بخط الحافظ أبي الفتح المراغي المدني قال:

حدثنا عبد الملك بن عمرو قال: حدثنا كثير بن زيد عن داود بن أبي صالح قال: أقبل مروان يوما، فوجد رجلا واضعا وجهه على القبر، فأخذ مروان برقبته ثم قال: هل تدري ما تصنع؟ فأقبل عليه، فقال: نعم إني لم آت الحجر، إنما جئت رسول الله صلى الله تعالى عليه و سلم و لم آت الحجر، سمعت رسول الله صلى الله عليه و سلم يقول: لا تبكوا على الدين إذا وليه أهله، و لكن ابكوا على الدين إذا وليه غير أهله، قال الهيتمي: رواه أحمد و الطبراني في الكبير و الأوسط، و فيه كثير بن زيد، وثقة جماعة و ضعفه النسائي و غيره.

قلت: هو كما قال في التقريب– صدوق يخطئ، و سيأتي في الفصل بعده أن يحيى رواه من طريقه، و أن السبكي اعتمد توثيقه.

Ahmad narrated with a *hasan* chain – as I saw in the handwriting of Hafiz Abu l-Fath al-Maraghi – he said: 'Abd al-Malik ibn 'Amr narrated to us: Kathir ibn Zayd narrated to us from Dawud ibn Abi Salih, he said: Marwan came one day to find a man placing his face on the grave [of the Prophet (peace and blessings be upon him)], so Marwan grasped his neck and said: "Do you know what you are doing?" Thereupon, he turned to him and said: "Yes! I have not come to a stone. I have come only to the Messenger of Allah, and I have not come to a stone. I heard Allah's Messenger (Allah bless him and grant him peace) say: 'Do not cry upon religion when those worthy of it take charge of it, but cry upon it when those unworthy of it take charge of it.'" Al-Haythami said: "Ahmad and al-Tabrani in *al-Kabir* and *al-Awsat* narrated it, and Kathir ibn Zayd is in it, who was declared trustworthy by a group and weakened by al-Nasa'i and others."

Also, 4/217:

فقد روى أبو الحسين يحيى بن الحسين بن جعفر بن عبيد الله الحسيني في أخبار المدينة قال: حدثني عمر بن خالد حدثنا أبو نباتة عن كثير بن زيد عن المطلب بن عبد الله بن حنطب قال: أقبل مروان بن الحكم. فإذا رجل ملتزم القبر، فأخذ مروان برقبته ثم قال: هل تدري ما تصنع؟ فأقبل عليه فقال: نعم، إني لم آت الحجر، و لم آت اللّبن، إنما جئت رسول الله صلى الله تعالى عليه و سلم، لا تبكوا على الدين إذا وليه أهله، و لكن ابكوا عليه إذا وليه غير أهله، قال المطلب: و ذلك الرجل أبو أيوب الأنصاري. قال السبكي: و أبو نباتة يونس بن يحية، و من فوقه ثقات، و عمر بن خالد لم أعرفه، فإن صح هذا الإسناد لم يكره مس جدار القبر، و إنما أردنا بذكره القدح في القطع بكراهة ذلك، انتهى.

قلت: سبق في الفصل قبله أن أحمد رواه بأتم من ذلك عن عبد الملك بن عمرو و هو ثقة عن كثير بن زيد، و قد حكم السبكي بتوثيقه، فإنه الذي فوق أبي نباتة في إسناد يحيى، و قد وثقه جماعة، لكن ضعفه النسائي كما سبق.

Yahya ibn al-Husayn ibn Ja'far al-Husayni narrated in *Akhbar al-Madinah*, he said: 'Umar ibn Khalid narrated to me: Abu Nubatah narrated to us from Kathir ibn Zayd from al-Muttalib ibn 'Abd Allah ibn Hantab, he said: Marwan ibn al-Hakam came while a man clung to the grave, so Marwan grasped his neck and said: "Do you know what you are doing?" Thereupon, he turned to him and said: "Yes! I have not come to a stone. And I have not come to a brick. I have come only to the Messenger of Allah. I heard Allah's Messenger (Allah bless him and grant him peace) say: 'Do not cry upon religion when those worthy of it take charge of it, but cry upon it when those unworthy of it take charge of it.'". Al-Muttalib said:

"That man was Abu Ayyub al-Ansari." Al-Subki said: "Abu Nubatah is Yunus ibn Yahya, and those above him [in the chain] are trustworthy and I don't recognise 'Umar ibn Khalid."...I say: It has preceded in the previous section that Ahmad narrated it from 'Abd al-Malik ibn 'Amr, who is trustworthy, from Kathir ibn Zayid, and al-Subki declared him trustworthy.[168]

They also made a typo error in their referencing when stating: "(*E'laa as-Sunan* 20/507)." This should have been 10/507 as they mentioned in the previous paragraph. Thus, al-Uthmani and al-Samhudi knew of some of the Jarh on Kathir ibn Zayd but as can be seen from I'la al-Sunan, al-Uthmani still declared the chain to be Hasan (good) and this has its origin to al-Samhudi's mention of its chain being Hasan to al-Maraghi. Thus, all three of these named scholars did not consider Kathir to be overall da'eef, but agreed that the chain is Hasan.

Between pp. 279-80 they mentioned the following names that had weakened the narration of Abu Ayyub al-Ansari (ra):

Ibn Hajar al-Haytami, Abdur Ra'uf al-Munawi, al-Albani, Tariq Awad Allah and Amr Abdal Mun'im Salim. Of these names, the last 3 are recent contemporaries from the same sect as the detractors, and if they wanted to be just one wonders why they did not mention other contemporaries from this age who may have authenticated the narration?! Even if ibn Hajar al-Haytami weakened it there were other scholars from before and after his time that authenticated it and that

[168] Al-Subki considered Kathir to be Thiqa (trustworthy) as al-Samhudi understood since he said in his Shifa al-Siqam**:**
قلت: وأبو نباتة يونس بن يحيى ومن فوقه ثقات

Meaning: "I say: Abu Nubata Yunus ibn Yahya and those above him are trustworthy."

This means that Kathir ibn Zayd and al-Muttalib ibn Abdullah are Thiqa to al-Subki who was a recognised Muhaddith praised by Huffaz like al-Dhahabi. Al-Subki was Shaykhul-Hadith in Darul Hadith al-Ashrafiyya which was the most acclaimed institute of Hadith in the whole of Damascus.

includes al-Munawi who had weakened it in his *Fayd al-Qadir* but authenticated it in his *al-Taysir bi Sharh al-Jami al-Saghir* (see later).

Note also, that the two detractors have relied on their fellow Salafi writers named above, that is, **Tariq Awad Allah** and **Amr Abdal Mun'im Salim**. See later about the controversial nature of these two Egyptian writers.

AL-HAFIZ SHIHABUD-DIN AL-BUSAYRI (d. 840 AH) AND KATHIR IBN ZAYD

On p. 275 they stated:

> **SHAIKH AL-BAUSAIREE**
>
> It has also been mentioned previously that al-Bausairee said Katheer ibn Zaid was problematic and differed over. (Refer to his *Misbah az-Zujaajah* (3/296)

As state above, this is not only poor research but a totally inconclusive manner of showing the actual position of al-Busayri and what he actually thought of Kathir ibn Zayd. Hence, this section will demonstrate how these detractors misrepresented the actual methodology of al-Busayri on narrations via Kathir ibn Zayd.

This is what they mentioned previously on p. 226 when attempting to address Abul Layth:

> Furthermore, Shaikh al-Busairee saying he is Hasan al-Hadeeth is known due to Katheer being truthful but weak (in his memory and precision) maybe when he

has supporting narrations because al-Bausairee himself said Katheer ibn Zaid was problematic and differed over. (Refer to his *Misbah az-Zujaajah* (3/296).

Al-Busairee at the very most declared a chain to be Hasan that included Katheer ibn Zaid more than likely on the basis of their being other supporting narrations backing Katheer up, based on his memory or precision which may have deteriorated over time.

Rather, they have provided no proof to suggest what was highlighted above! Let us see what al-Busayri mentioned in some places of his *Misbah al-Zujaja* which is a Zawa'id of *Sunan Ibn Majah*:

1) On 2/22 of the *Misbah al-Zujaja*:

بَاب تلقين الْمَيِّت لَا إِلَه إِلَّا الله

(517) حَدثنَا مُحَمَّد بن بشار حَدثنَا أَبُو عَامر حَدثنَا كثير بن زيد عَن إِسْحَاق بن عبد الله بن جَعْفَر عَن أَبِيه قَالَ قَالَ رَسُول الله صلى الله عَلَيْهِ وَسلم لقنوا أمواتكم لَا إِلَه إِلَّا الله الْحَلِيم الْكَرِيم سُبْحَانَ الله رب الْعَرْش الْعَظِيم الْحَمد لله رب الْعَالمين قَالُوا يَا رَسُول الله كَيفَ للأحياء قَالَ أَجود وأجود

هَذَا إِسْنَاد حسن كثير بن زيد مُخْتَلف فِيهِ وَبَاقِي رجال الْإِسْنَاد ثِقَات

روى مُسلم فِي صَحِيحه وَغَيره بعضه من حَدِيث أبي سعيد الْخُدْرِيّ

In this example al-Busayri stated: ***"And this chain is Hasan. There is a difference over Kathir ibn Zayd and the rest of the narrators in the chain are trustworthy (thiqat)."***

He mentioned that the narration at hand is also found in Sahih Muslim from Abu Sa'eed al-Khudri (ra). But this was not used by him to strengthen Kathir ibn Zayd, and thus ruling the chain to be Hasan due to a supporting narration. To demonstrate this claim further one needs to analyse the *Misbah* further to see what he personally thought of Kathir in other places.

2) On 1/223 is another example that clarifies the last claim:

بَاب من دخل الْمَسْجِد فَلَا يجلس حَتَّى يرْكَع

(368) حَدثنَا إِبْرَاهِيم بن الْمُنْذِرِيّ الْحِزَامِي وَيَعْقُوب بن حميد بن كاسب قَالَا حَدثنَا ابْن أبي فديك عَن كثير بن زيد عَن الْمطلب بن عبد الله عَن أبي هُرَيْرَة أَن رَسُول الله صلى الله عَلَيْهِ وَسلم قَالَ إِذا دخل أحدكُم الْمَسْجِد فَلَا يجلس حَتَّى يرْكَع رَكْعَتَيْنِ

هَذَا إِسْنَاد رِجَاله ثِقَات إِلَّا أَنه مُنْقَطع قَالَ أَبُو حَاتِم الْمطلب بن عبد الله عَن أبي هُرَيْرَة مُرْسل رَوَاهُ ابْن خُزَيْمَة فِي صَحِيحه عَن الْحُسَيْن بن عِيسَى البسطامي عَن مُحَمَّد بن أبي فديك الْمَدِينِيّ بِهِ قلت وَله شَاهد من حَدِيث أبي قَتَادَة الْأَنْصَارِيّ رَوَاهُ أَصْحَاب الْكتب السِّتَّة قَالَ التِّرْمِذِيّ وَفِي الْبَاب عَن أبي أُمَامَة وَأبي هُرَيْرَة وَأبي ذَر وَكَعب بن مَالك

It is clear from the above example that in the chain was Kathir ibn Zayd narrating from al-Muttalib ibn Abdullah. The blue part underlined clearly stated: ***"This chain has trustworthy (thiqat) narrators."***

He then went onto mention the break in the chain between al-Muttalib and Abu Hurayra (ra) as well as mentioning supporting narrations. What is clear is that **al-Busayri considered Kathir to be Thiqa (trustworthy) in this example**.

There is another larger hadith collection of the Zawa'id genre also by the same al-Busayri entitled: ***Ith-haf al-Khiyara al-mahara bi Zawa'id al-Masanid al-Ashara*** (Dar al-Watn, 1st edn, 1999/1420 AH). The following is an example in this book (vol. 6/p. 423) via the routes containing Kathir ibn Zayd:

6130 / 1 – قَالَ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: وَثنَا زَيْدُ بْنُ الْحُبَابِ، ثنَا كَثِيرُ بْنُ زَيْدٍ الْمَدَنِيُّ، حَدَّثَنِي الْمُطَّلِبِ بْنِ عَبْدِ اللَّهِ بْنِ حَنْطَبٍ، عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ: "لَقِيتُ أَبَا أَيُّوبَ الْأَنْصارِيَّ– رَضِيَ اللَّهُ عَنْهُ– فَقَالَ: أَلَا آمُرُكَ بِمَا أَمَرَنِي بِهِ رَسُولُ اللَّهِ – صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ – أَنْ أُكْثِرَ مِنْ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ" فَإِنَّهَا كَنْزٌ مِنْ كُنُوزِ الْجَنَّةِ".

6130 / 2 – رَوَاهُ عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنِي أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ ... فَذَكَرَهُ.

6130 / 3 – وَرَوَاهُ أَبُو يَعْلَى الْمُوصِلِيُّ: ثَنَا ابْنُ نُمَيْرٍ، ثَنَا زَيْدُ بْنُ الْحُبَابِ ... فَذَكَرَهُ.

6130 / 4 – قَالَ: وَثنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ ... فَذَكَرَهُ.

هَذَا إِسْنَادٌ حَسَنٌ.

رَوَاهُ أَحْمَدُ بْنُ حَنبَلٍ فِي مُسْنَدِهِ بِإِسْنَادٍ حَسَنٍ وَابْنُ أَبِي الدُّنْيَا وَابْنُ حِبَّانَ فِي صَحِيحِهِ.

Al-Busayri mentioned the chain from the Musannaf ibn Abi Shayba and then mentioned the same narration to be found via Abd ibn Humayd and Abu Ya'la al-Mawsili. He then declared the chain to be Hasan (see red portion). After this he mentioned it was also recorded in Musnad Ahmed with a Hasan chain, and also by Ibn Abi al-Dunya and Ibn Hibban in his Sahih.

Al-Hafiz ibn Hajar al-Asqalani declaring a chain with Kathir ibn Zayd to be Hasan:

The above narration from Musannaf Abu Bakr ibn Abi Shayba via the route of Kathir ibn Zayd was also noted by **al-Hafiz ibn Hajar al-Asqlani** in his *Matalib al-Aliyya bi Zawa'id al-Masanid al-Thamaniyya* (Dar al-Asima and Dar al-Ghayth, Saudia, 1st edn, 1419 AH, supervised by Sa'd al-Shithari, 14/158, no. 3425) as follows:

3425 – وَقَالَ أَبُو بَكْرٍ: حدثنا زَيْدُ بْنُ الْحُبَابِ عَنْ كَثِيرِ بْنِ زَيْدٍ الْمَدَنِيِّ، حَدَّثَنِي الْمُطَّلِبُ بْنُ عَبْدِ اللَّهِ بْنِ حَنْطَبٍ، عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أبي وقاص رَضِيَ الله عَنْهما، قَالَ: لَقِيتَ أَبَا أَيُّوبَ الْأَنْصَارِيَّ رَضِيَ الله عَنْه فَقَالَ: أَلَا آمُرُكَ بِمَا أَمَرَنِي بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَنْ أُكْثِرَ مَنْ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ فَإِنَّهَا مِنْ كُنُوزِ الْجَنَّةِ.

إِسْنَادُهُ حَسَنٌ.

Al-Hafiz ibn Hajar also declared the chain via Kathir ibn Zayd to be Hasan (good) just as his contemporary al-Busayri did. No supporting routes with the absence of Kathir were mentioned by both and so this is a proof that Kathir is not da'eef, and his narrations can be declared Hasan without independent confirmation.

A LOOK AT HADITH RELATED TERMINOLOGIES AGAIN

On pp. 281-82 they brought in the issue of Kathir ibn Zayd being weak but his adala being truthful! This is what they claimed:

We have mentioned numerous times that Katheer ibn Zaid is weak, which is due to his precision and accuracy ie his dhabt and not his adal as he is known to be truthful and honest. Hence under such circumstances he just needs a supporting narrator to alleviate his problem, ie his lack of precision.

This is what the scholars of hadeeth have mentioned and we have quoted them above, for example saying write his hadeeth because it will benefit or it will be beneficial, provided it has supporting narrations which highlight the same meaning.

I do not see anything wrong with him, no harm in him, righteous, he is not that strong, he is nothing, he is dropped, truthful but he had weakness, write his hadeeth. Weak, copy from him as I do not see a problem with him and I hope nothing is wrong with him. He is not worthy of Hujjah to be copied from.

All of these words allude to Katheer ibn Zaid generally being differed over and proving an element of his weakness due to his precision and accuracy although he

was truthful, which has never been denied or rejected. It can also be argued he may be Hasan al-Hadeeth

The case that he was overall weak is itself a very weak case as will be soon shown below from their own authorities that they admire and trust to some degree, as well as what other major scholars of hadith knew about Kathir ibn Zayd and his overall standing as a reliable narrator. The last line from the detractors is telling, for this is the reality with regard to Kathir ibn Zayd. He is not only Saduq (truthful) but Hasan al-hadith (good in hadith).

To date it has been shown that:

i) Al-Hafiz ibn Hajr al-Asqalani revised his grading from Saduq yukhti (truthful and would make mistakes) to Saduq (truthful) in two works (*Nata'ij al-Afkar* and *Talkhis al-Habir*)

ii) Al-Dhahabi himself knew of some Jarh with Kathir as he mentioned in his *Mizan al-I'tidal* and elsewhere, but he still went ahead and agreed with al-Hakim on more than one occasion that Kathir ibn Zayd did relate some Sahih narrations. This was shown from his *Talkhis al-Mustadrak*

iii) Al-Dhahabi himself graded two chains with Kathir ibn Zayd in them to be Salih (good). Once in his *Mu'jam al-Shuyukh al-Kabir* (2/379) and once in his *al-Muhadhhab fi Ikhtisar al-Sunan al-Kabir lil-Bayhaqi* (4/1682-83)

iv) Al-Haythami knew of some of the Jarh and Ta'dil on Kathir in his *Majma al-Zawa'id,* but he still declared a chain via Kathir ibn Zayd to be Hasan (good) and another time as jayyid (good)

v) Al-Haythami also mentioned Kathir to be from the thiqat (trustworthy narrators) in some of the chains containing him as mentioned in the *Majma al-Zawa'id*

vi) Al-Busayri declared a chain via Kathir to be Hasan in his *Misbah al-Zujaja* and another time he mentioned Kathir to be from the thiqat (trustworthy narrators) in one chain of the same *Misbah al-Zujaja.*

vii) Ibn Abd al-Hadi al-Hanbali had graded Kathir to be Saduq in his Tanqih al-Tahqiq

viii) Ibn Kathir graded a chain via Kathir to be Hasan in his *al-Irshad al-Faqih*

ix) Shuayb al-Arna'ut had by his own clarification mentioned in his editing of Sahih ibn Hibban the following about Kathir: *"He is Hasan al-Hadith (good in Hadith) and there is no problem with him (la ba'sa bihi)."*

Thus, for these detractors to claim that Kathir is weak, or he needs to be supported via an independent route not containing him does not fit in with the reality of how the scholars actually understood if the jarh was valid to take on board in the first place. The Jarh on Kathir is not well explained, and it is vague. This will be shown from their own sect members!

On p. 282 they mentioned the following:

IMAAM IBN SALAAH AND IBN ABEE HAATIM ON 'SADOOQ' AND 'THERE IS NO HARM IN HIM'

This further supported by the words of Shaikh Ibn as-Salaah in his '*Uloom al-Hadeeth.'*

Haafidh Ibn Salaah said in his *'Muqaddimah Ibn as-Salaah Fee Uloom al-Hadeeth' "Secondly: Ibn Abee Haatim said, when it is said the narrator is Sadooq Or Muhalluhus-Sidq (at a level of truth) or La basa bihi (there is no harm in him) then he from those whose hadeeth are written but they are looked into ie verified. I say (ie Ibn as-Salaah says): It is (correct) as he said as for these words do not apprise the condition of Dhabt (ie precision), so his hadeeth are looked into and tested (ie scrutinised) until the Dhabt becomes known as has been mentioned previously in the beginning of this category."*

(*Muqaddimah ibn as-Salaah Fee Uloom ul-Hadeeth* (pg.122-123), Edn 1st, 1406H / 1986ce, Daar ul-Fikr, Beirut, Lebanon and Syria. Ed. Noor ud deen Ittar, Abul Hasan Hussain Ahmed teacher!!!)

It is strange that they brought the above quotation once again! They also quoted it on pp. 211. This has been discussed in this reply earlier as follows:

After showing digital images of the Muqaddima of ibn al-Salah they attempted to translate the following section from the Muqaddima (pp. 122-3, Dr. Itr edn) as follows on p. 211:

(الثَّانِيَةُ): قَالَ ابْنُ أَبِي حَاتِمٍ: " إِذَا قِيلَ إِنَّهُ صَدُوقٌ أَوْ مَحَلُّهُ الصِّدْقُ، أَوْ لَا بَأْسَ بِهِ " فَهُوَ مِمَّنْ يُكْتَبُ حَدِيثُهُ وَيُنْظَرُ فِيهِ، وَهِيَ الْمَنْزِلَةُ الثَّانِيَةُ.

قُلْتُ: هَذَا كَمَا قَالَ؛ لِأَنَّ هَذِهِ الْعِبَارَاتِ لَا تُشْعِرُ بِشَرِيطَةِ الضَّبْطِ، فَيُنْظَرُ فِي حَدِيثِهِ وَيُخْتَبَرُ حَتَّى يُعْرَفَ ضَبْطُهُ، وَقَدْ تَقَدَّمَ بَيَانُ طَرِيقِهِ فِي أَوَّلِ هَذَا النَّوْعِ.

They translated it as follows:

"Secondly: Ibn Abee Haatim said, when it is said the narrator is Sadooq Or Muhalluhus-Sidq (at a level of truth) or La basa bihi (there is no harm in him) then he is from those whose hadeeth are written but they are looked into ie verified. I say (ie Ibn as-Salaah says): It is (correct) as he said as for these words do not apprise the condition of Dhabt (ie precision), so his hadeeth are looked into and tested (ie scrutinised) until the Dhabt becomes known as has been mentioned previously in the beginning of this category."

What they missed in their attempt to translate the words of Ibn al-Salah was the portion in red and underlined. Here is the translation from the English edition of the Muqaddima[169]:

(b) "Ibn Abi Hatim said, "' If it is said that a transmitter is 'veracious' (*saduq*), 'his station is veracity' *(mahalluhu al-Sidq)* or 'there is nothing wrong with him' *(la ba'sa bihi*), he is someone whose hadith may be written down and examined. **This is the second rank.'"** What he said is correct because these expressions do not imply the stipulation of accuracy. The hadith of this kind of transmitter are examined and investigated to determine the level of his accuracy. The way to do this was explained in the beginning of this Category."

If one wanted to be petty like them one could have asserted the point that they cut up the words of Ibn Abi Hatim when translating.

Their intent in providing the above quote from the Muqaddima was explained on p. 212:

In the hadeeth under discussion Katheer ibn Zaid is problematic due to his precision and preciseness and he is the main central narrator who is in all of the chains of this narration, ie this narration has not been narrated except that it contains Katheer ibn Zaid

[169] See p. 92 of "*An Introduction to the Science of the Hadith* "(Kitab Ma'rifat anwa ilm al-hadith), translated by Eerik Dickinson and reviewed by Professor Muneer Fareed, Garnet publishing, 2006.

The counter argument to their claim is that Kathir is not problematic and his preciseness has been attested to also. As for the Jarh levelled against him it is either not detailed criticism (jarh mufassar) or rejected for some other reason. At the beginning of that section (pp. 82-3 of the English edn), Ibn al-Salah mentioned this principle as follows:

3. "According to the sound and well-known doctrine, accreditation may be accepted without any statement of a reason for it, because the reasons for accrediting a transmitter are numerous and difficult to state. To demand the reasons would require the accrediter to say, "He did not do X, he did not commit Y and he did do Z," and enumerate everything the commission or omission of which is impious, and that would be very burdensome.

Discrediting may not be accepted without a clear explanation of the reason, because people disagree over what discredits and what does not. Sometimes a critic discredits someone on the basis of a matter that he believes to discredit, but which does not do so in reality. He must explain his reason in order that it be seen whether it is discrediting or not. This is clearly established in the fields of positive law and legal theory. The expert al-Khatib said that it is the doctrine of the authorities of the experts and critics of hadith, like Bukhari, Muslim and others. For that reason, Bukhari adduced as proofs the hadith of a number of transmitters whom others had previously discredited, like Ikrima – the slave of Ibn 'Abbas (God be pleased with them) – Isma'il b. Abi Uways, Asim b. 'Ali**,** 'Amr b. Marzuq and others. Muslim cited as proofs the hadith of Suwayd b. Sa^{c}id and a number of others who were widely impugned. Abu Dawud al-Sijistani did the same. This indicates that they held the doctrine that discrediting is not established unless

the reason for it is explained."

Between pages 291-295 of their pdf, they also brought in an explanation of what the difference between Salih and Salih al-hadith means. They said on p. 291-92:

Next we have the grading of Imaam Abu Haatim as quoted from him by his son, Imaam Abdur Rahmaan Ibn Abee Haatim, he said,

معين عن كثير بن زيد فقال ليس بذاك القوى، نا عبد الرحمن قال سئل ابى عن
كثير بن زيد فقال صالح (ليس بالقوى – ر) يكتب حديثه، نا عبد الرحمن قال

(ie Ibn Abee Haatim himself) said I asked my father (Abu Haatim) about Katheer ibn Zaid, he said righteous but he is not strong, write his hadeeth." (al-Jarh Wat-Ta'deel (7/150-151 no.841) Edn. 1st, Matba'a Majlis Da'iratul-Ma'arif al-Uthmaaniyyah, Hydrabaad Daccan, India, 1372H / 1952ce.)

So lets us now examine Imaam Abu Haatims words of Saaleh ie righteous, let's have a look at Abul Hasan Hussain Ahmed's own Hanafee researching Scholar, Shaikh Abdul Fattah Abu Guddah and what he had to say, through whom Abul Hasan has 2 running chains of ijaazah principally in hadeeth as well as all the books 'Allama' Shaikh Abdul Fattah Abu Guddah had transmitted to him (Refer to this conceited claim later),

After showing digital images of *al-Raf wa'l Takmil* of Shaykh Abdal Hayy al-Laknawi on pp. 293-4, they mentioned on p. 294 what Shaykh Abdal Fattah Abu Ghudda said as follows:

> *"So this is what they always say in the situation of praise for a narrator; Saaleh ul-Hadeeth with the addition of al-Hadeeth with Saaleh. When it is said (by Abu Haatim), "Saaleh" or "Shaikh Saaleh" without the word "Hadeeth" he means and refers to the individuals proficiency and aptitude in the deen, because when he refers to someone's deen (ie religion in general) he limits this to their proficiency and when he means and refers to their proficiency in Hadeeth he restricts it to hadeeth."* (hence he says Saaleh al-Hadeeth instead of just Saaleh) (in his notes to ***ar-Raf'u Wat-Takmeel Fil Jarh Wat-Ta'deel*** (pg.138)

They continued to say on p. 295:

> Furthermore, Haafidh Ibn Hajr has also said the same in his *'an-Nukt'* (2/680) and also quoted Haafidh Khaleelee, as well as Haafidh Sakhawee who has expanded on this discussion in his *'Fath ul-Mugeeth'* (pg.84) under the discussion of munkar)
>
> So even here if we take *Saaleh* to mean *Saaleh ul-Hadeeth* after a big push then still according to Imaam Abu Haatim it means that such a narrator's hadeeth are written for reliability (ie they need to be verified in terms of their reliability.)

He says, *"When it is said Saaleh ul-Hadeeth then his hadeeth are written due to reliability."* (Refer to ***al-Jarh Wat-Ta'deel*** (2/37). So in this regard this also sheds light and further explains the second part of Imaam Abu Haatims statement where he says, "*write his hadeeth."*

As for what they mentioned in distinguishing the difference between stating that a narrator is "Salih" and "Salih ul-Hadith" then what they have not realized is that it seems likely that not all the manuscripts of Ibn Abi Hatim al-Razi's *Kitab al Jarh wat Ta'dil* state unanimously that the words used by his father, Abu Hatim al-Razi, was merely: "Salih"

This is said for the following reasons:

Al-Mizzi mentioned in his Tahdhib al-Kamal (24/115) under the entry for Kathir ibn Zayd that Abu Hatim al-Razi said:

وَقَال أَبُو حاتم : صالح، ليس بالقوي، يكتب حديثه.

Meaning: **"Salih (upright), not strong, write his hadith."**

The above was also mentioned by Ibn Hajar al-Asqalani in his *Tahdhib al-Tahdhib* as expected as it is based on *Tahdhib al-Kamal*. Now what is noteworthy is that when al-Hafiz ibn Hajar mentioned the statement of Abu Hatim al-Razi in his *Talkhis al-Habir* (1/189, Adwa al-Salaf edn) he mentioned it as follows:

، وقال أبو حاتم: صالح الحديث ليس بالقوي يكتب حديثه

Meaning:

"Abu Hatim said: Good (Salih) in hadith, but not strong, write his hadiths."

This indicates that Ibn Hajar's manuscript(s) of Ibn Abi Hatim's al-Jarh wat Ta'dil had the wording as "Salih al-hadith" and not "Salih" alone. Hence, the manuscripts vary in their ascription to Ibn Abi Hatim's work. Two of the scholars that the detractors respect have also recorded it as being as "Salih al-hadith" from Ibn Hajar. These two being al-Shawkani in his *Nayl al-Awtar* and al-Mubarakpuri in his *Tuhfatul Ahwazi*.

Nayl al-Awtar (1/172, Dar al-Hadith edn) has the quote from Ibn Hajar also as follows:

قَالَ الْحَافِظُ: وَلَيْسَ كَذَلِكَ فَقَدْ رَوَاهُ الدَّارَقُطْنِيّ مِنْ حَدِيثِ أَبِي عَامِرٍ الْعَقَدِيّ وَابْنُ مَاجَهْ مِنْ حَدِيثِ أَبِي أَحْمَدَ الزُّهْرِيّ وَكَثِيرِ بْنِ زَيْدٍ قَالَ ابْنُ مَعِينٍ: لَيْسَ بِالْقَوِيّ، وَقَالَ أَبُو زُرْعَةَ: صَدُوقٌ فِيهِ لِينٌ، وَقَالَ أَبُو حَاتِمٍ: صَالِحُ الْحَدِيثِ لَيْسَ بِالْقَوِيّ يَكْتُبُ حَدِيثَهُ

Tuhfatul Ahwazi (1/95, Darul Kutub al-Ilmiyya edn) has it also from ibn Hajar:

قَالَ الْحَافِظُ وَلَيْسَ كَذَلِكَ فَقَدْ رَوَاهُ الدَّارَقُطْنِيُّ مِنْ حَدِيثِ أَبِي عامر العقدي وبن مَاجَهْ مِنْ حَدِيثِ أَبِي أَحْمَدَ الزُّهْرِيِّ وَكَثِيرِ بن زيد قال بن مَعِينٍ لَيْسَ بِالْقَوِيِّ وَقَالَ أَبُو زُرْعَةَ صَدُوقٌ فِيهِ لِينٌ وَقَالَ أَبُو حَاتِمٍ صَالِحُ الْحَدِيثِ لَيْسَ بِالْقَوِيِّ يُكْتَبُ حَدِيثُهُ

Now, even if it was "Salih" and not "Salih al-hadith", the statement of Abu Hatim should not be taken as the final word to determine the overall status of Kathir ibn Zayd. That is because Abu Hatim is known for being severe in his Jarh (mutashaddid), and his Jarh was not always clearly explained in a more detailed manner (Jarh mufassar). Ibn Hajar knew very well what Abu Hatim, Abu Zur'a and other early Imams had said as a form of Jarh on Kathir, but his ruling was not that Kathir is overall weak or he is Saduq but used to make errors, and his narrations can only be accepted if he is supported by another chain with his absence in it. For indeed, in his *Talkhis al-Habir*, he has given the judgement that Kathir is actually Saduq overall. This is what was stated earlier on:

Within the Talkhis (3/1241, under no. 2600) there is also another grading by Ibn Hajar on Kathir ibn Zayd. His grading of Kathir was made under the analysis of a Hadith regarding the burial of the Sahabi, Uthman ibn Maz'un. This will be revisited to show how others graded this hadith as it came via the chain containing Kathir. Here are the comments of ibn Hajar under that hadith:

وإسناده حسن، ليس فيه إلّا كثير بن زيد راويه عن المطلب، وهو صدوق

"Its chain is Hasan (good), and there is not in it except Kathir ibn Zayd who related it from al-Muttalib, and he (meaning Kathir) is Saduq (truthful)."

The above was also quoted by al-Shawkani in his *Nayl al-Awtar* (4/103):

قَالَ الْحَافِظُ: وَإِسْنَادُهُ حَسَنٌ لَيْسَ فِيهِ إلَّا كَثِيرُ بْنُ زَيْدٍ رِوَايَةٌ عَنْ الْمُطَّلِبِ وَهُوَ صَدُوقٌ انْتَهَى

Since al-Shawkani did not disagree with the grading for Kathir being Saduq as made by Ibn Hajar in his *Talkhis* then it is to be taken as agreeing with him. This leads to the conclusion that the Jarh of Abu Hatim, Abu Zur'a and also that ascribed to Ibn Ma'een (amongst other views) is not too severe and not detailed criticism that holds much weight when related to Kathir ibn Zayd.

The next section is a scholarly summary on when Jarh (disparagement) may be accepted and its diametric opposite. It is from the pen of Shaykh Abdal Hayy al-Laknawi who the detractors knew of and gave reference to on p. 283 and elsewhere. This matter was ignored by the two detractors as it was either something they realized was against their interests, so they left it out, or they never knew of it in the first place! If they knew of it then one wonders why they did not discuss if all the expressions of Jarh levelled against Kathir are actually valid and detailed criticisms or not?!

Later on the detractors can see that the conclusions raised above about Abu Hatim and others making Jarh on Kathir, and that it is not of a detailed type (mufassar), was also affirmed by one of their own brethren in faith, who is likely to be **Raza Hassan**, based on all that he or persons known to him could locate on Kathir ibn Zayd as a narrator, and examples of chains which were

authenticated by earlier Muhaddithin and contemporaries from their "Salafi" sect. One may also see how their "Ahl-e-Hadith" scholar, al-Mubarakpuri also dismissed some types of jarh emanating from Abu Hatim al-Razi, an-Nasa'i and Ibn Ma'een later on.

AN EXPLANATION OF THE PRINCIPLE: "JARH IS GIVEN PRECEDENCE OVER TA'DIL"

The following piece is by one of the leading scholars of India in his time known as **Shaykh Abdal Hayy al-Laknawi** (d. 1304 AH). It is with regard to a principle in the Science of Hadith (Ulum al-Hadith) dealing with the issue of when the Jarh (disparagement) on a Hadith narrator is actually given precedence over Ta'dil (praise) of the same narrator at hand. It was discussed by al-Laknawi in his *Al-Raf 'wa l-Takmīl fi l-Jarh wa l-Ta'dīl*, and was translated by Shaykh Zameelur Rahman from England. With his permission the following has been posted here as this issue has been misunderstood and misapplied in this age just as it was in the time of al-Laknawi by certain quarters claiming to have knowledge of Hadith.

Quote:

When Jarh (narrator-criticism) and Ta'dīl (narrator-accreditation) conflict with regards to a single narrator[1], in that some have criticised him and others have accredited him[2], then there are three views about this:

The first is that the Jarh is given precedence unconditionally, even if the Mu'addils (issuers of Ta'dīl) are more numerous. Al-Khatīb related this from the majority of the scholars, and Ibn al-Salāh, Fakhr al-Dīn al-Rāzī, al-Āmidī and other Usūlīs considered it correct, because the Jārih (issuer of Jarh) has greater knowledge which the Mu'addil did not comprehend, and because the Jārih concedes to the Mu'addil that which he reported of his apparent condition, except that he is explaining a concealed matter hidden to the Mu'addil.

The second is if the number of Mu‘addils is more, Ta‘dīl will be given precedence, which Al-Khatīb related in *al-Kifāyah* as well as the author of *al-Mahsūl*, because the large number of Mu‘addils strengthens their case and the small number of Jārihs weakens their report. Al-Khatīb said: "This is an error from the one who supposed it, because even if the Mu‘addils are numerous, they did not express negation of what the Jārihs reported, and were they to express that, it would be a false testimony of negation."

The third is that the Jarh and Ta‘dīl conflict, so neither of them will be preponderant except by something that makes it preponderant. Ibn al-Hājib related this.

This is how al-‘Irāqī explained it in *Sharh al-Alfiyyah* and al-Suyūtī in *al-Tadrīb* and others.

I say:

The foot of many of the scholars of our age has slipped with regards to what has been established by the verifying scholars that "Jarh is given precedence over Ta‘dīl," due to their ignorance of the conditions and qualifications [of this principle], as a result of their false supposition that Jarh unconditionally – whichever Jarh it may be, from whichever Jārih it may be, with regards to whichever narrator it may be – is given precedence over Ta‘dīl unconditionally – whichever Ta‘dīl it may be from whichever Mu‘addil it may be with regards to whichever narrator it may be.

The matter is not as they suppose.

In fact, the principle of giving precedence to Jarh over Ta‘dīl is limited to when the Jarh is explained (mufassar)[3], as unexplained (mubham) Jarh is absolutely

unacceptable in the correct view, so it cannot oppose Ta‘dīl even when it (i.e. Ta‘dīl) is unexplained.

This is proven by [the fact] that the Usūlīs discuss the issue of unexplained Jarh and they give preference to [the view of] the unacceptability of unexplained [Jarh], and shortly after or shortly before that they mention the principle of Jarh conflicting with Ta‘dīl and the precedence of Jarh over Ta‘dīl. This proves that their intent in this discussion is explained Jarh, not unexplained, since there is no sense to a conflict between the unacceptable and acceptable in the view of sensible people.

This is supported by:

The statement of al-Suyūtī in *Tadrīb al-Rāwī*:

When an explained Jarh and Ta‘dīl combine in a narrator, Jarh is given precedence, even if the number of Mu‘addils is more. This is most correct in the view of the jurists and Usūlīs.

And the statement of Hāfiz Ibn Hajar in *Nukhbat al-Fikar* and its commentary *Nuzhat al-Nazar*:

Jarh is given precedence over Ta‘dīl. A group have expressed this unconditionally, but its [true] context is in making a distinction, which is that it [i.e. the Jarh] emerged in an explained manner from one who is knowledgeable of its causes, because if it was unexplained it will not discredit the one whose reliability is established [via Ta‘dīl]. And if it was to emerge from one who is not knowledgeable of its causes, it will also not be considered. If [the narrator] has no Ta‘dīl, it [i.e. Jarh] will be accepted [even if] the cause is unexplained. [4]

And the statement of al-Sindī in *Sharh Sharh Nukhbat al-Fikar* called *Im'ān al-Nazar*:

Here there are two principles: First, when Jarh and Ta'dīl conflict, Jarh will be given precedence. It was said: If the Mu'addils are more numerous, Ta'dīl will be given precedence. And it was said: Neither of them will be given preference except with something that makes it preponderant. Second, the majority of the Huffāz adopt the view of accepting Ta'dīl without mention of the cause, and the rejection of Jarh except with mention of the cause. The reverse has been opined, and it was said: the cause of both of them must be explained. The author [Hāfiz Ibn Hajar al-'Asqalānī] gave preference in both principles to the first view and he built one principle on the other, the outcome of which is: **Jarh being given precedence over Ta'dīl is restricted to when it is explained. Hence, it is understood from his speech that when Jarh is not explained, Ta'dīl will be given precedence**.

And the statement of al-Sakhāwī in *Sharh al-Alfiyyah*:

The principle of Jarh having precedence over Ta'dīl ought to be qualified by [the condition] that they are both explained. When they conflict without explanation [of either of them], Ta'dīl will be given precedence. Al-Mizzī and others stated this.

And the statement of al-Nawawī in *Sharh Sahīh Muslim*:

Critics have objected to [Imām] Muslim for his transmission in his Sahīh from a group of weak narrators. There is no blame on him for [doing] that. Its answer is from [a number of] angles, mentioned by Ibn al-Salāh. One of them is that that is with regards one who is weak according to others and trustworthy according to him.

It will not be said, "Jarh is given precedence over Ta'dīl", because that is in the [situation] when Jarh is established with an explained cause, as otherwise Jarh will not be accepted when it is not so.

And the statement of Hāfiz Ibn Hajar in the introduction to *Lisān al-Mīzān*:

When the scholars differ over the Jarh of a man and his Ta'dīl, the right [approach] is to make distinctions. When the case is such, if the Jarh is explained, it will be accepted. Otherwise, Ta'dīl will be acted upon. As for one who is not known, and nothing is known about him besides the statement of an imām from the imāms of hadīth that he is weak or abandoned and the like of that, the [correct] view is what he said, and we will not demand an explanation of that from him. Hence, the subject of their statement that Jarh will not be accepted except [when it is] explained is with regards to the one who is differed upon in terms of his accreditation and criticism.

The upshot is:

That which the words of the trustworthy ones indicate, and which the statements of the firm one's attest, is that if there is explained Ta'dīl and Jarh with respect to one narrator, Ta'dīl will be given precedence. And likewise, if there is unexplained Jarh and explained Ta'dīl, Ta'dīl will be given precedence. Giving precedence to Jarh is only when it is explained, regardless of whether the Ta'dīl is unexplained or explained. Preserve this for it will save you from slipping and from confusion, and will protect you from humiliation and argumentation.

Al-Raf' wa l-Takmīl fi l-Jarh wa l-Ta'dīl, Maktabah Ibn Taymiyyah, pp. 54-9

[1] Meaning, in such a way that it is not possible to reconcile between them. When it is possible to reconcile between them, then there is no real conflict. For example, if the Jarh of a narrator was due to poor memory that he suffered at the end of his life, while his Ta'dīl was based on his reliability before that, his narrations before old age will be accepted and his narrations after old age will not be accepted. In this example there is no real conflict between the Jarh and the Ta'dīl.[2] If on the other hand the Jarh and Ta'dīl are from the same scholar, then his final word on the narrator will be the one that is considered.

[3] Jarh may be unexplained (Mubham) or explained (Mufassar). Examples of Jarh Mubham (unexplained Jarh) are: "weak", "unacceptable" and "unknown." Examples of Jarh Mufassar (explained Jarh) are: "liar," "one with poor memory" and "frequently erring".

[4] Based on this and other passages, the correct view can be summarised in the following rule of thumb: "Jarh Mufassar is given precedence over Ta'dīl Mubham, which is given precedence over Jarh Mubham, which is given precedence over the absence of Ta'dīl."

In other words, for a narrator whose Ta'dīl was made, Jarh will only be accepted when it is Mufassar (explained). If it is not Mufassar, it will be rejected. If there is no Ta'dīl of the narrator, Jarh will be accepted regardless of it being Mufassar or Mubham (unexplained).[170]

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[170] See it here: An Explanation of the Principle, "Jarh is Given Precedence over Ta'dīl"

IMAM AL-NAWAWI (d. 676 AH) ON JARH GHAYR MUFASSAR

Imam Muslim ibn al-Hajjaj wrote an introduction (Muqaddima) to his Sahih. Imam al-Nawawi wrote a commentary to this Muqaddima and has left a beneficial point on Jarh ghayr mufassar (criticism on a narrator where the reasons are not adequately explained by certain hadith scholars from early times), and he has referred the reader to a set of examples from what the earlier Hadith master, al-Khatib al-Baghdadi (d. 463 AH) had recorded about a specific narrator. Imam al-Nawawi said:

وأما أبو عقيل فبفتح العين وبهية بضم الباء الموحدة وفتح الهاء وتشديد الياء وهي امرأة تروى عن عائشة أم المؤمنين رضي الله عنها قيل إنها سمتها بهية ذكره أبو علي الغساني في تقييد المهمل وروى عن بهية مولاها أبو عقيل المذكور واسمه يحيى بن المتوكل الضرير المدني وقيل الكوفي وقد ضعفه يحيى بن معين وعلي بن المدني وعمرو بن علي وعثمان بن سعيد الدارمي وابن عمار والنسائي ذكر هذا كله الخطيب البغدادي في تاريخ بغداد بأسانيده عن هؤلاء فان قيل فإذا كان هذا حاله فكيف روى له مسلم فجوابه من وجهين أحدهما أنه لم يثبت جرحه عنده والثاني أنه لم يذكره أصلا ومقصودا بل ذكره استشهادا لما قبله مفسرا ولا يقبل الجرح الا مفسرا

The work entitled: *Explanation of the introduction to Sahih Muslim (Sharh Muqaddima Sahih Muslim)* of Imam al-Nawawi[171] mentioned the above in English as follows:

[171] See p. 87 of the English translation published by Creed publishing company, 1st edition, 2016 CE.

"Abu 'Aqil, the companion of Buhayyah," refers to Buhayyah, a woman who narrated *ahadith* from 'A'ishah, the Mother of Believers. 'A'ishah called her Buhayyah, as mentioned by Abu 'Ali al-Ghassani in *Taqyid al-Muhmal*.

Abu 'Aqil, Buhayyah's master, narrated from her. His name was **Yahya bin al-Mutawakkil ad-Darir** from Madinah or al-Kufah. Yahya bin Ma'in considered him a weak narrator, as well as 'Ali bin al-Madini, 'Amr bin 'Ali, 'Uthman bin Sa'id ad-Darimi, Ibn 'Ammar, and an-Nasa'i. This is mentioned by al-Khatib al-Baghdadi in *Tarikh Baghdad*, and he provided the *isnad* for their opinions.

One may ask why Muslim reported from him if he was a weak narrator. The answer is from two angles: First, **the criticism of this narrator was not detailed, and Muslim only accepted detailed criticism**. The second is that this narration was merely used to support the previous one." (end of quote).

Now it is important to mention what al-Khatib al-Baghdadi recorded with his chains of transmission with regard to the named Yahya ibn al-Mutawakkil Abu Aqil ad-Darir in his Tarikh Baghdad[172] with highlighting of the 6 names that al-Nawawi mentioned above. Al-Khatib recorded the following in his Tarikh:

7401– يحيى بن المتوكل أبو عقيل الضرير كوفي قدم بغداد، وحدث بِهَا عَن : بُهية، وعن القاسم بْن عُبَيْد الله بْن عَبْد الله بْن عُمَر بْن الْخَطَّاب.

[172] Tarikh Baghdad (16/164, Bashhar Awwad Ma'rud edition).

روى عَنْهُ : عَبْد الله بْن المبارك، ويزيد بْن هارون، وأبو نُعَيْم الفضل بْن دُكين، وأبو الوليد الطيالسي، وسعيد بْن سُلَيْمَان سعدويه، وعمرو بْن عون، وَمُحَمَّد بْن بكار بْن الريان، وعلي بْن الجعد، وَمُحَمَّد بْن جَعْفَر الوركاني، وبشر بْن الوليد الكندي، وأبو الربيع الزهراني.

(4662)- [16 : 164] أَخْبَرَنَا الْحَسَنُ بْنُ غَالِبٍ الْمُقْرِئُ ، قَالَ : أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الزُّهْرِيُّ ، قَالَ : حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الْعَزِيزِ ، قَالَ : حَدَّثَنَا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ ، قَالَ : حَدَّثَنَا أَبُو عَقِيلٍ ، عَنْ بُهَيَّةَ ، قَالَتْ : سَمِعْتُ عَائِشَةَ ، تَقُولُ : كَانَ رَسُولُ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَكْرَهُ أَنْ تُرَى الْمَرْأَةُ لَيْسَ بِيَدِهَا أَثَرُ الْحِنَّاءِ وَالْخِضَابِ أَخْبَرَنَا أَبُو نُعَيْم الحافظ، قَالَ : حَدَّثَنَا مُوسَى بْن إِبْرَاهِيم بْن النضر العطار، قَالَ : حَدَّثَنَا مُحَمَّد بْن عثمان بْن أبي شيبة، قَالَ : سُئِلَ عَلِيّ ابْن الْمَدِينِيّ ،وأنا أسمع، عَن أبي عقيل يَحْيَى بْن المتوكل، فقال : ذاك عندنا ضعيفٌ، وكان منزله ببغداد أَخْبَرَنِي عَلِيّ بْن مُحَمَّد المالكي، قَالَ : أَخْبَرَنَا عَبْد الله بْن عثمان الصفار، قَالَ : أَخْبَرَنَا مُحَمَّد بْن عمران الصيرفي، قَالَ : حَدَّثَنَا عَبْد الله بْن عَلِيّ ابْن الْمَدِينِيّ، قَالَ : وسألته، يعني : أباهُ، عَن أبي عقيل يَحْيَى بْن المتوكل فضعفه أَخْبَرَنَا أَبُو بَكْر أَحْمَد بْن مُحَمَّد الأشناني، قَالَ : سمعتُ أَبَا الْحَسَن أَحْمَد بْن مُحَمَّد بْن عبدوس الطرائفي، يَقُولُ : سمعتُ عثمان بْن سَعِيد الدارمي، أَبَا سَعِيد يَقُولُ : قلت ليحيى بْن معين : فأبو عقيل يَحْيَى بْن المتوكل؟ قَالَ : لَيْسَ بِهِ بأس.

قَالَ أَبُو سَعِيد : هُوَ ضعيف دفع إليّ أَبُو الْحَسَن بْن رزقويه أصل كتابه الَّذِي سمعه من مكرم بْن أَحْمَد القاضي، فنقلتُ منه.

ثُمَّ أَخْبَرَنَا الأزهري، قراءة، قَالَ : أَخْبَرَنَا عُبَيْد الله بْن عثمان بْن يَحْيَى، قَالَ : أَخْبَرَنَا مكرم، قَالَ : حدَّثَنِي يزيد بْن

أَخْبَرَنَا القاضي يَقُولُ : أَبُو عقيل رَوى عَن بُهية، كَانَ ببغداد ضعيف ،الهيثم البادا، قَالَ : سمعتُ يَحْيَى بْن معين

أَبُو العلاء الواسطي، قَالَ : أَخْبَرَنَا مُحَمَّد بْن أَحْمَد بْن مُوسَى البابسيري بواسط، قَالَ : أَخْبَرَنَا أَبُو أمية الأحوص

بْن المفضل بْن غسَّان الغلابي، قَالَ : قَالَ أبي : قَالَ أَبُو زكريا : أَبُو عقيل كوفي مات فِي مدينة أبي جَعْفَر، مُنكرُ

الحديث أَخْبَرَنَا مُحَمَّد بْن عَبْد الواحد، قَالَ : أَخْبَرَنَا مُحَمَّد بْن الْعَبَّاس، قَالَ : أَخْبَرَنَا أَحْمَد بْن سَعِيد بْن مَرابا، قَالَ

اسمه يَحْيَى بْن المتوكل، لَيْسَ حديثه بشيء : حَدَّثَنَا عَبَّاس، قَالَ : سمعتُ يَحْيَى يَقُولُ : أَبُو عقيل صاحب بهية

أَخْبَرَنَا البرقاني، قَالَ : أَخْبَرَنَا مُحَمَّد بْن عَبْد الله بْن خميرويه الْهَرَوِيّ، قَالَ : أَخْبَرَنَا الْحُسَيْن بْن إدريس، قَالَ : سمعتُ

أَخْبَرَنَا ابن الفضل، قَالَ : أَخْبَرَنَا عثمان بْن ليس هؤلاء بحجة وبهية ،يَقُولُ : أَبُو عقيل صاحب بهية ،ابن عَمَّار

قَالَ : وأبو عقيل ،أَحْمَد الدقاق، قَالَ : حَدَّثَنَا سهل بْن أَحْمَد الواسطي، قَالَ : حَدَّثَنَا أَبُو حفص عمرو بْن علي

وقد سمعتُ ابن داود، وأبا الوليد يُحدثان عنه أَخْبَرَنَا عَلِيّ بْن أَحْمَد الرزاز، قَالَ ،يَحْيَى بْن المتوكل فِيهِ ضعف شديد

قَالَ : وأبو عقيل ،: أَخْبَرَنَا أَبُو عَلِيّ ابْن الصواف، قَالَ : حَدَّثَنَا بشر بْن مُوسَى، قَالَ : حَدَّثَنَا عمرو بْن علي

اسمه يَحْيَى بْن المتوكل أَخْبَرَنَا البرقاني، قَالَ : أَخْبَرَنَا أَحْمَد بْن سَعِيد بْن سعد، قَالَ : ،صاحب بهية هُوَ ضعيف

قَالَ : يَحْيَى بْن المتوكل أَبُو عقيل يروي عَن ،حَدَّثَنَا عَبْد الكريم بْن أَحْمَد بْن شعيب النسائي، قَالَ : حَدَّثَنَا أبي

أَخْبَرَنَا عَلِيّ بْن مُحَمَّد السمسار، قَالَ : أَخْبَرَنَا عَبْد الله بْن عثمان الصفار، قَالَ : حَدَّثَنَا عَبْد الباقي بهية ضعيف

بْن قانع، أن أَبَا عقيل يَحْيَى بْن المتوكل مات فِي سنة سبع وستين ومائة

Here are the examples of Jarh that al-Nawawi referred to about Yahya ibn al-Mutawakkil Abu Aqil ad-Darir in tabular format and considered to be of the type

that is not detailed (Jarh ghayr mufassar), and thus not always acceptable, especially if there is also Ta'dil (praise) on the specific narrator:

NAME OF HADITH CRITIC (JARIH)	TYPE OF JARH MENTIONED
Ali ibn al Madini	ذاكٌ عندنا ضعيف – That with us is weak
Abu Sa'eed Uthman ibn Sa'eed al-Darimi	هُوَ ضعيف - He is weak
Yahya ibn Ma'een	ضعيف – Weak. Also: لَيْسَ حديثه بشيء – His hadiths are not of anything
Ibn Ammar	ليس هؤلاء بحجة – These are not a Hujja (authoritative proof)
Abu Hafs Amr ibn Ali	ضعف شديد ِفِيه – In him is severe weakness. Also: هُوَ ضعيف – He is weak
Al-Nasa'i	ضعيف - **Weak**

Hence, all of the above examples of Jarh according to Imam al-Nawawi on Yahya ibn al Mutawakkil are in his own words: ***"the criticism of this narrator was not detailed, and Muslim only accepted detailed criticism."***

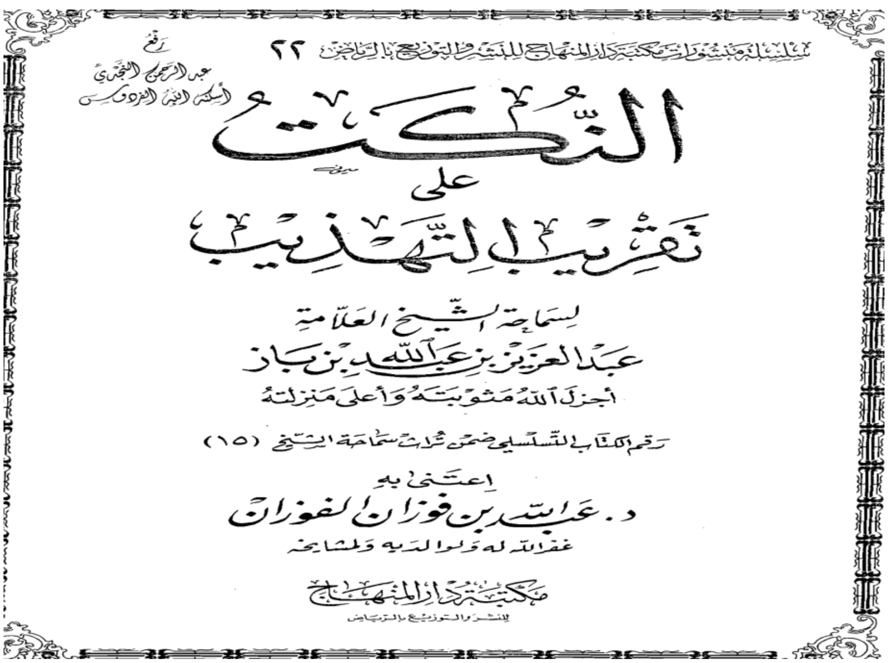
Meaning, these expressions of disparagement are non-explained (Jarh ghayr mufassar) and thus not always sufficient to accept, especially if there is also

Ta'dil (praise) mentioned about the same narrator. This rule was applied on Kathir ibn Zayd by the late Salafi authority to the two detractors known as Mufti Abdul Aziz ibn Baz (d. 19999 CE) as the next section will demonstrate.

THE LATE SALAFI MUFTI ABDUL AZIZ IBN BAZ ON KATHIR IBN ZAYD: AN INDIRECT REFUTATION OF THE TWO DETRACTORS

The late Saudi grand Mufti known as Abdul Aziz ibn Baz (d. 1999 CE) was an authority for various factions of Salafism in his time, and his works are still employed by his admirers in various lands. It was shown earlier how he even took Ijaza in hadith from the late Deobandi Grand Mufti, Muhammad Shafi. Ibn Baz.

Ibn Baz made some subtle points to certain narrators that al-Hafiz ibn Hajar al-Asqalani listed in his Taqrib al-Tahdhib. This work was published under the auspices of Abdullah ibn Abdullah al-Fawzan under the title *al-Nukat ala Taqrib al-Tahdhib*. Title page:


سلسلة منشورات مكتبة دار المنهاج للنشر والتوزيع بالرياض ٢٢

رفع عبد الرحمن النجدي أسكنه الله الفردوس

النكت

على

تقريب التهذيب

لسماحة الشيخ العلامة

عبد العزيز بن عبد الله بن باز

أجزل الله مثوبته وأعلى منزلته

رقم الكتاب التسلسلي ضمن تراث سماحة الشيخ (١٥)

اعتنى به

د. عبد الله بن فوزان الفوزان

غفر الله له ولوالديه ولمشايخه

مكتبة دار المنهاج

للنشر والتوزيع بالرياض

Within the actual work some sample pages of Ibn Baz's marginal notes to Ibn Hajar's Taqrib were presented. Examples:



ثوبان (بخ م ع) الهاشمي مولى النبي صلى الله عليه وسلم صحبه ولازمه ونزل بعده الشام ومات بحمص سنة اربع وخمسين
ثور (ع) باسم الحيوان المعروف ابن زيد الديلي بكسر المهملة بعدها تحتانية المدني ثقة من السادسة مات سنة خمس وثلاثين
ثور (س) بن عفير بالمهملة والفاء مصغر السدوسي البصري والد شقيق مقبول قليل الوفاة من الثالثة
ثور (خ ع) بن يزيد بزيادة تحتانية في اول اسم ابيه ابو خالد الحمصي ثقة ثبت الا انه يرى القدر من السابعة مات سنة خمسين وقيل ثلث او خمس وخمسين
ثوير (ت) ابن ابي فاختة بمعجمة مكسورة و مثناة مفتوحة سعيد بن علاقة بكسر المهملة الكوفي ابو الجهم ضعيف رمي بالرفض من الرابعة

ثمامة (بخ م ت س) بن حزن بفتح المهملة و سكون الزاي ثم نون القشيري البصري والد ابي الورد ثقة من الثانية مخضرم وفد على عمر بن الخطاب وله خمس وثلثون سنة
ثمامة (د ت س) بن شراحيل ليس به بأس من الثالثة و رواية النسائي له في الكبرى
ثمامة (ع) بن عبد الله بن انس بن مالك الانصاري البصري قاضيها صدوق من الرابعة عزل سنة عشر ومات بعد ذلك بمدة
ثمامة (م د س) بن عقبة المحلمي بضم الميم و فتح المهملة وكسر اللام المشددة ثقة من الرابعة
ثمامة (س) بن كلاب مقبول من السادسة
ثمامة (د ت ق) بن وائل بن حصين وقد ينسب لجده وقيل اسمه وائل بن هاشم بن حصين ابو ثفال بكسر المثلثة بعدها فاء المري بضم الميم ثم راء مشهور بكنيته مقبول من الخامسة
ثواب (ت ق) بتخفيف النون و ابن عتبة المهري بفتح الميم وسكون الهاء البصري مقبول من السادسة

حرف الجيم

جابان (س) غير منسوب مقبول من الرابعة
جابر (بخ م د س ق) بن اسمعيل الحضرمي

نموذج من تعليقات سماحة الشيخ على الطبعة الهندية

— ٢٧٣ —

الزاى ثم موحدة ، وقد تبدل ميا ، أبو عبد الرحمن أو أبو زرعة الطبرانى ، ثقة ، من الثالثة ، مات سنة خمس ومائة . / قد ت ق .

١١ — الضحاك بن عثمان بن عبد الله بن خالد بن حزام الأسدى ، الحزامى : بكسر أوله وبالزاى ، أبو عثمان المدنى ، صدوق يهم ، من السابعة . / م ٤ .

١٢ — الضحاك بن عثمان بن الضحاك بن عثمان بن الضحاك بن عثمان الحزامى ، حفيد الذى قبله ، كان علامة أخبارياً ، صدوق ، من كبار العاشرة ، مات على رأس المائتين . / تمييز .

١٣ — الضحاك بن عثمان العرزبى : غير مشهور ، من العاشرة . / تمييز .

١٤ — الضحاك بن فيروز الديلمى الفلسطينى ، مقبول ، من الثالثة . / د ت ق .

١٥ — الضحاك بن قيس بن خالد بن وهب الفهرى ، أبو أنيس الأمير المشهور ، صحابى صغير ، قتل فى وقعة مرج راهط(١) ، سنة أربع وستين . / س .

١٦ — الضحاك بن مخلد بن الضحاك بن مسلم الشيبانى ، أبو عاصم النبيل البصرى ، ثقة ثبت ، من التاسعة ، مات سنة اثنتى عشرة أو بعدها . / ع .

١٧ — الضحاك بن مزاحم الهلالى ، أبو القاسم ، أو أبو محمد الخراسانى صدوق كثير الإرسال ، من الخامسة ، مات بعد المائة . / ٤ .

١٨ — الضحاك بن المنذر بن جرير بن عبد الله البجلى ، مقبول ، من الرابعة . / س .

١٩ — الضحاك بن نبراس : بفتح النون والموحدة ، وآخره مهملة(٢) ، الأزدى الجهضمى ، أبو الحسن البصرى ، لين الحديث ، من السابعة . / خ .

(١) مرج راهط : المرج : بفتح فسكون ، الأرض الواسعة فيها نبت كثير ، ومرج راهط : بنواحى دمشق ، كما فى المراصد .

(٢) نبراس : فى الخلاصة : بكسر فسكون .

نموذج من تعليقات سماحة الشيخ على الطبعة المصرية

Let us now see what Ibn Baz had to say about the grading of Saduq yukhti (truthful but would make mistakes) mentioned by Ibn Hajar al-Asqalani in the *Taqrib al-Tahdhib*. This grading by Ibn Hajar was revised with the higher grading Saduq (truthful) for Kathir as shown earlier from other later works by Ibn Hajar. On p. 155 there was the entry for Kathir ibn Zayd and the comments of Ibn Baz:

١٥٥ النكت على تقريب التهذيب

وقال أيضاً: رمز له المصنف في التهذيب بعلامة النسائي «س»(١).

٢٣١ ـ (ر د ت ق) كثير بن زيد الأسلمي أبو محمد المدني، ابن مَافَنَّهْ ـ بفتح الفاء وتشديد النون ـ **صدوق يخطئ، من السابعة، مات في آخر خلافة المنصور**(٢).

قال سماحة الشيخ: قد وثَّقه جمع من الأئمة، وجرحه بعضهم جرحاً غير مفسر؛ كما في تهذيب التهذيب، ولذلك اعتمد المؤلف تصديقه(٣).

= ما يقطع الصلاة من طريق أسامة بن زيد، عن محمد بن قيس هو قاص عمر بن عبد العزيز، عن أبيه، عن أم سلمة قالت: «كان النبي ﷺ يصلي في حجرة أم سلمة، فمرَّ بين يديه عبد الله، أو عمر بن أبي سلمة، فقال بيده، فرجع، فمرَّت زينب بنت أم سلمة، فقال بيده هكذا، فمضت، فلما صلى رسول الله ﷺ قال: «هنَّ أغلب»، قال البوصيري: «في إسناده ضعفٌ»، ووقع في بعض النسخ «عن أمه» بدل «عن أبيه»، وكلاهما لا يعرف».

(١) التعليق على الطبعة الهندية ص(٤٢٧). قال الذهبي: «ما روى عنه سوى ولده محمد بن قيس»، وسقط رمز النسائي من الطبعة الهندية، التي علَّق عليها الشيخ، وثبت في بقية الطبعات، ولم يرمز لابن ماجه في ترجمته، مما يقوي عدم تخريج حديثه عنده، وقد سبق أنَّ الإسناد الذي عند ابن ماجه فيه شك هل روى محمد بن قيس عن أبيه أو عن أمه، والذي في التقريب في باب النساء ترجمة لأم محمد بن قيس قاص عمر بن عبد العزيز، ورمز لابن ماجه في ذلك، وذكروا أنها روت عن عائشة، وأشار ابن حجر في التهذيب إلى الإسناد المتقدم عن أم سلمة، والخلاف على محمد بن قيس هل هو عن أبيه أو عن أمه، والله تعالى أعلم. ينظر: تهذيب الكمال (٢٤/ ٩٣)، والكاشف (٤٦٢٣)، والميزان (٣/ ٣٩٨)، وتهذيب التهذيب (٨/ ٤٠٧)، في ترجمة أم محمد: تهذيب الكمال (٣٥/ ٣٩٥)، وتهذيب التهذيب (١٢/ ٤٨٤)، والتقريب: ط(٢/ ٦٢٥)، ع(٨٧٦٨)، ش(٨٨٦٧).

(٢) ط(٢/ ١٣١)، ع(٥٦١١)، ش(٥٦٤٦).

(٣) التعليق على الطبعة الهندية ص(٤٢٨). وقد عدَّله: أحمد، وابن معين في=

After Ibn Hajar’s comments on Kathir ibn Zayd one can see the comments of Ibn Baz (see small green box) which stated:

قال سماحة الشيخ: قد وثقه جمع من الأئمة، وجرحه بعضهم جرحا غير مفسر؛ كما في تهذيب التهذيب، ولذلك اعتمد المؤلف تصديقه

Meaning:

*"His Eminence the Shaykh (Ibn Baz) said: A group of the Imams have deemed him (Kathir ibn Zayd) as trustworthy, while some have disparaged him with **an unexplained disparagement (Jarh ghayr mufassar)**; as found in Tahdhib al-Tahdhib (of Ibn Hajar al-Asqalani). Therefore, the author (of this book) relied on considering him truthful."*

This is sufficient as a ruling against the two detractors that the Jarh on Kathir ibn Zayd was of the unexplained type and thus not taken into consideration, and Kathir is at least Saduq (truthful) as a narrator of Hadiths. One may recall what the last lines quoted above from Shaykh Abdal Hayy al-Lacknawi was on this principle from his *Al-Raf' wa l-Takmīl fi l-Jarh wa l-Ta'dīl*:

> That which the words of the trustworthy ones indicate, and which the statements of the firm one's attest, is that if there is explained Ta'dīl and Jarh with respect to one narrator, Ta'dīl will be given precedence. ***And likewise, if there is unexplained Jarh and explained Ta'dīl, Ta'dīl will be given precedence***. Giving precedence to Jarh is only when it is explained, regardless of whether the Ta'dīl is unexplained or explained. Preserve this for it will save you from slipping and from confusion, and will protect you from humiliation and argumentation.

IMAM YAHYA IBN MA'EEN, HIS RULINGS ON KATHIR IBN ZAYD, AND WHAT THE TWO DETRACTORS LEFT UNDISCLOSED

On p. 62 they mentioned the following in relation to Ibn Ma'een:

> Imaam Ibn Abee Haatim said, "The manuscript that Abu Bakr ibn Khaithmah wrote with us, in it Yahyaa ibn Ma'een was asked concerning Katheer ibn Zaid to which he replied, "He is not strong." (al-Jarh Wa-Ta'deel (7/150).

On p. 220 they mentioned the following with regard to Ibn Ma'een:

> *Doorqee reports from Ibn Ma'een who said no harm in him, Mu'awiyyah and others report Ibn Ma'een said righteous, Ibn Abee Khaithamah reports Ibn Ma'een said he is not that strong he also said he is nothing.*

On p. 235 they quoted the following from al-Dhahabi's *Mizan al-I'tidal* with regard to Ibn Ma'een:

> *Doorqee reports from Ibn Ma'een who said no harm in him, Ibn Abee Maryam reports from Yahyaa (ibn Ma'een) who said trustworthy,*

On p. 271 they quoted the following from *Tarikh ibn Abi Khaythama*:

"I asked Yahyaa ibn Ma'een about Katheer ibn Zaid, and Abdul Majeed Hanafee narrates from him. He said he is not that strong and he said at first he is nothing." (*Taareekh al-Kabeer ie Taareekh Ibn Abee Khaithamah* (2/335-336 no.3230) Edn.1st, al-Farooq al-Hadeethiyyah, 1424H / 2004ce, Cairo, Egypt. Ed. Salaah bin Fathee Hilaal)

On p. 284 they stated:

This means that according to one report Imaam Ibn Ma'een did say Katheer was trustworthy and some of the authors of the books of rijaal have categorically mentioned this from Imaam Ibn Ma'een that he said Katheer was Thiqah.

Also on p. 284:

However this is Imaam Ibn Ma'eens wording and his intent behind the words there is no harm in him. Yet he also says about Katheer that he was not strong and another time he said he was not that strong and so on so forth.

The detractors claimed that Ibn Ma'een left a final grading on Kathir ibn Zayd but provided no proof

The two detractors stated on p. 285:

THE SCHOLARS ON THE WORDS 'HE IS NOT STRONG'

This suggests Imaam Ibn Ma'een had different gradings on Katheer ibn Zaid. He often says about him, *"He is not strong,"* which more than likely his final is grading. This then allows us to conclude Imaam Ibn Ma'een's conflict in his grading renders Katheer to be not that strong and or render his authentication of him to be questioned at the very least and or very inconclusive, yet he is still honest and does not drop to the rank of being weak.

The two detractors stated on p. 289:

It also shows Imaam Ibn Ma'een words ie there is no harm in him or he is not that strong, although they do not denote severe criticism, at the same instance it is unfair and totally careless to use them as words or praise!!! Rather it would be fair to say to be cautious and open with regards to supporting narrations.

It is clear that they have spread their comments with regard to Ibn Ma'een in various parts of their pdf. This goes to show how incoherent their research skills really were, for if they wanted to make their arguments flow in a conducive manner for the benefit of the reader then all they had to do was bring all that was ascribed to Ibn Ma'een in one section and comment as and when required.

The most striking thing from all of the above quotes is their claim that the **"final grading"** from Ibn Ma'een was that he considered Kathir to be not strong! If one recalls, these two detractors made an immense issue when I stated in my 2005

piece that Ibn Hajr al-Asqalani's final grading on Kathir ibn Zayd was Saduq and not Saduq yukhti. They had a major tantrum over this and dismissed it as a **"fairy story"** on p. 187 where they stated in their usual puerile manner:

> Yet again this fairy story that Abul Hasan always cries of FINAL GRADING, this is his way of clutching on to straws and trying to falsely convince the readers as "you have to believe me as I am the one who is saying this is Ibn Hajr final grading." Dear readers, read his response yourselves and his other articles and you will see that he is always saying FINAL GRADING, **when will he ever stop this childish cry, it's getting boring and beyond a joke.**

They also blathered on about this issue of final gradings in their immature way on p. 393 when they said:

> Dear readers, this has indeed shown up the real level of honesty, research and the mythical 'Scholarship' of Abul Hasan, who does not even know the basics and yet he was soofee chanting "HIS FINAL GRADING."

It is strange how they belittled the chanting of the Sufis but overlooked the type of Sufi chanting their colleague and self-styled Sufi detective of my words: Abu Turab Ali Rida Qadri, must get up to as he has openly mentioned his allegiance to Sufi groups, whereas this writer has not done that in any place! It is also strange that they claimed that I am always saying "FINAL GRADING" – but failed to show all other supposed cases attributed to me!

It has been shown above what was the true and final grading of Ibn Hajar on Kathir ibn Zayd. **Now, the onus remains on them to clarify with undeniable proof how they came to even suggest that ibn Ma'een's final grading on Kathir was that he was not strong?!** Or should we state that it is a "fairy story' peppered with balderdash?! They failed to do this in their pdf and also forgot what they put out back in 2004! It goes to show that they are feeble in memory and research techniques.

The following are the known rulings ascribed to Ibn Ma'een in a succinct manner as published in the *Mawsua aqwal Yahya ibn Ma'een* (4/78):

3237–كَثير بن زَيد، الأَسلَمي، السَّهمي، مولاهم، أَبو مُحَمد، المَدَني، يقال له: ابن مَافَنَّه.

– قال ابن مُحرز: سمعتُ يَحيَى، وقيل له: كَثير بن زَيد، مَدَنيٌّ؟ قال: نعم، ضعيفٌ، وكثير بن عَبد الله بن مِلحَة أَيضًا ضعيفٌ، كلاهما، ولكن ذاك خيرٌ مِن هذا. 1/(164).

– وقال أَبو بَكر بن أَبي خَيثَمة: سُئل يَحيَى بن مَعين عن كَثير بن زَيد، روى عنه عبد المجيد الحنفي(1)؟ قال: ليس بذاك القوي.

وكان قال أول: ليس بشيءٍ. "تاريخه" 336/2/3.

– وقال عَبد الله الدَّورَقي: حَدثنا يَحيَى بن مَعين، قال: كَثير بن زَيد الأَسلَمي، ليس به بأسٌ.

وقال ابن أَبي مَريَم: سمعتُ يَحيَى بن مَعين، قال: كَثير بن زَيد، ثِقَةٌ. "الكامل" 204/7.

– وقال عَبد الله بن شُعَيب الصَّابُوني، وأَبو بَكر بن أَبي خَيثَمة، عن يَحيَى بن مَعين: ليس بذاك.

قال أَبو بَكر: وكان قال أولاً: ليس بشيءٍ.

وقال المُفَضَّل بن غَسَّان الغَلاَّبي، ومُعاوية بن صالِح، عن يَحيَى بن مَعين: صالِحٌ. "تهذيب الكمال" **24/115**.

In summary these are the points reported from ibn Ma'een as mentioned above:

1) Ibn Muhriz recorded him as saying: "Weak (da'eef)"
2) Abu Bakr ibn Abi Khaythama recorded him as saying: a) "He is not that strong", b) "He is nothing"[173]
3) Al-Dawraqi recorded him as saying: "There is no harm in him."
4) Ibn Abi Maryam recorded him as saying: "Trustworthy (thiqa)."
5) Abdullah ibn Shuayb al-Sabuni and Abu Bakr ibn Abi Khaythama recorded him as saying: "Not all that."
6) Abu Bakr (ibn Abi Khaythama) first recorded him as saying: "He is nothing." (same as no. 2 above)
7) Al-Mufaddal ibn Ghassan al-Ghallabi and Muawiyya ibn Salih recorded him as saying: "Good (Salih)."

It is clear that ibn Ma'een has been attributed with different views, some of which is a type of praise (ta'dil) while some of it is a form of jarh (dispraise). The question still remains for these detractors to prove how they came to the conclusion in their own poorly written words:

> This suggests Imaam Ibn Ma'een had different gradings on Katheer ibn Zaid. He often says about him, *"He is not strong,"* which more than likely his final is grading.

[173] This expression: "He is nothing" is not Jarh but to ibn Ma'een it meant that a narrator had few narrations. This is not the case in reality with Kathir ibn Zayd as he narrated a lot.

Even if it was proven that Ibn Ma'een finally conceded that Kathir is not that strong this does not mean that the final verdict on Kathir is that he was da'eef (weak), or truthful and would make mistakes (saduq yukhti). This was shown earlier on from Ibn Hajar's *Talkhis al-Habir* and shown further on below.

Al-Mubarakpuri's words are a refutation of the claims of the two detractors

The two detractors put out a translation of a work from Urdu to English by their Ahl-e-hadith scholar, **Abdar Rahman al-Mubarakpuri** (d. 1935) on the number of takbirs for the Eid Salah back in 2004. It was entitled "*al-Qaul as-Sadeed Feemaa Yata'alaq Bi-Takbeeraat al-Eed".* On pp. 21-22 of this work al-Mubarakpuri stated:

Question 2: In the aforementioned hadeeth of Amr bin Shu'ayb the chain includes Abdullah bin Abdur-Rahmaan at-Taifee and concerning him Imaam Tahaawee said in Sharh Ma'anee al-Aathaar, "The narration of Abdullah bin Abdur-Rahmaan dos not constitute evidence."[3]

E'laaw ud deen[174] Turkamaanee Hanafee writes in al-Jauhar an-Naqee, "There is speech concerning Abdullaah at-Taifee, Abu Haatim and Nasaa'ee said he is not strong and in the book of Ibn al-Jawzee Yahyaa (ibn Ma'een) said he is weak."

Answer 2: Ibn Hibbaan has authenticated Abdullaah bin Abdur-Rahmaan at-Taifee and Yahyaa ibn Ma'een said about him good and Ibn Adiyy said write his ahadeeth. Imaam Bukhaari said he is close to the hadeeth; all these words are of praise. Ibn Adiyy also wrote all the ahadeeth narrated by Amr bin Shu'ayb are strong.

[174] This should be Alaud-Din and not how these detractors transcribed it!

Hence Meezaan ul-Ei'tidaal mentions, "Mentioned him Ibn Hibbaan in his ath-Thiqaat, Ibn Ma'een said he is Saaleh and Ibn Adiyy said the hadeeth of Amr bin Shu'ayb are strong so write his hadeeth."

And it is mentioned in Khulaasah (Tahdheeb ul-Kamaal), "Yahyaa said Good."

As for the criticisms of Abu Haatim Nasaa'ee and Yahyaa ibn Ma'een on Abdullaah bin Abdur-Rahmaan, then their criticisms are not valid.

Firstly: As these criticisms are vague and ambiguous and it is well established in the sciences of hadeeth that when there is vague criticism and praise regarding a narrator then the vague criticism is overlooked and not harmful.

Secondly: So when the likes of Imaam Bukhaari, Ibn Hibbaan and others have praised Abdullaah at-Taifee and authenticated him and when the criticisms of Abu Haatim and Nasaa'ee are vague and non-harmful and therefore it is clear that Abdullaah bin Abdur-Rahmaan is accepted and worthy to be used as evidence. This is also why the experts in this field like Imaam Bukhaari, Imaam Ahmad, and Imaam Alee bin al-Madeenee authenticated this hadeeth of Amr bin Shu'ayb and they also acted upon it and this is also why Ibn Adiyy clearly mentioned the hadeeth of Abdullaah bin Abdur-Rahmaan narrated from Amr bin Shu'ayb are strong.

It is amazing how Imaam Tahaawee and Turkamaanee and others relied on the vague and ambiguous criticisms of Abu Haatim and Nasaa'ee and forgot the praise and authentication of Ibn Hibbaan and Imaam Bukhaari and others.

Now, what exactly were the expressions used by Abu Hatim and an-Nasa'i for Abdullah ibn Abdur-Rahman at-Ta'ifi? Let us see what Ibn Abi Hatim al-Razi mentioned from his father, Abu Hatim, in his *Kitab al-Jarh wat Ta'dil* (5/97):

هو عبد الله بن عبد الرحمن بن يعلى، وليس هو بقوي، هو لين الحديث

Meaning:

"He is Abdullah ibn Abdur Rahman ibn Ya'la, and he is not strong, and he is layyin al-hadith (has weakness in hadith)."

An-Nasa'i said in his *Kitab al-Du'afa wal Matrukin*:

320 – عبد الله بن عبد الرحمن بن يعلى ليس بالقوي

"Abdullah ibn Abdur Rahman ibn Ya'la is not that strong."

If the above two Imams had made vague Jarh on Abdullah al-Ta'ifi according to al-Mubarakpuri then how is it not vague Jarh when it comes to Kathir ibn Zayd?! Al-Mubarakpuri also mentioned Jarh and Ta'dil being ascribed to Ibn Ma'een on al-Ta'ifi but he dismissed the Jarh by suggesting it was vague criticism.

Note also that Ibn Hajar had graded Abdullah al-Ta'ifi to be Saduq yukhti wa yahim[175] (Truthful and would make delusive errors) in his *Taqrib al-Tahdhib*:

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[175] The word: "yahim" as in Taqrib al-Tahdhib was dropped in the translation by the 2 detractors in footnote 3 (p. 21) of al-Mubarakpuri's above named work when they said:

(Trans Note), Muhaddith al-Albaanee mentions this point of Tahaawee in al-Irwaa and further mentions, "It is in Taqreeb (concerning Abdullaah bin Abdur-Rahmaan at-Taifee), "Truthful but makes mistakes." Also it is mentioned in at-Talkhees (no.144), "(it was) authenticated by Ahmad, Alee and Bukhaari as cited from Tirmidhee." Imaam al-

3438– عبد الله ابن عبد الرحمن ابن يعلى ابن كعب الطائفي أبو يعلى الثقفي صدوق يخطىء ويهم من السابعة بخ م تم س ق

Hence, Abdullah al-Ta'ifi was overall slightly less reliable than Kathir ibn Zayd but still al-Mubarakpuri considered his narration to be sound based on the grading of other Imams. Note, Shaykh Shuayb al-Arna'ut and Dr. Bashhar Awwad Ma'ruf disagreed with Ibn Hajar in their *Tahrir Taqrib al-Tahdhib* (2/233, no. 3438) by saying he is da'eef (weak) but considered for witnessing and follow up narrations.

Now here is the interesting bit from al-Mubarakpuri's above named work (pp. 22-23):

Question 3: Although Yahyaa ibn Ma'een said Abdullaah ibn Abdur-Rahmaan was Saaleh, he also said he was weak as we find from the quote from al-Jauhar an-Naqee and in Meezaan ul-Ei'tidaal it says, He (i.e. Ibn Ma'een) said another time, "weak."

Answer 3: When you find from Yahyaa ibn Ma'een that he has praised a narrator and you also find from him words of criticism from him concerning the narrator then this does not and nor should this be

Albaanee said, "I say: The problem is relieved by supports and witnesses (ie other narrations) from them is the hadeeth of A'aishah that has passed…" (al-Irwaa (3/109)

Should one state that they cut up Ibn Hajr's words or they slipped up when translating from al-Albani's al-Irwa which presented it from al-Taqrib of ibn Hajr correctly?!

understood to mean the narrator is weak and not proof according to Yahyaa ibn Ma'een.

Haafidh Ibn Hajr writes in Badhal al-Maa'oon, "Yahyaa ibn Ma'een, Nasaa'ee, Daarqutnee and Muhammad bin Sa'ad authenticated Abu-Balj and Ibn al-Jawzee writes Ibn Ma'een said Abu Balj was weak. So if this is established (as the case is) then it may be that someone may have asked Ibn Ma'een about Abul-Balj and another narrator who may have been trustworthier then Abu Balj and Ibn Ma'een may have said Abu Balj is weak compared to the more trustworthy narrator. This is a lofty principle concerning those narrators about whom there are statements of praise and criticism from Ibn Ma'een. This principle was mentioned by Abu Waleed Baajee in his book, 'Rijaal al-Bukhaari'." (as cited in ar-Raf'a Wat-Takmeel, There is also something mentioned from Haafidh as-Sakhawee in his Fath ul-Mugeeth which is again cited in ar-Raf'a).

Hopefully, the readers can now see the sheer hypocritical double standards of the two detractors and how they failed to mention this principle that they translated and published from the words of al-Mubarakpuri back in 2004! If they had mentioned this old quote, then their whole baseless theory of the so called final grading by Ibn Ma'een on Kathir ibn Zayd being not strong would have been deconstructed automatically! Once again, this is another case of them not revealing what was needed to be mentioned from Ibn Hajar al-Asqalani (as quoted by al-Mubarakpuri), just as they failed to realise, mention, and accept the final grading by Ibn Hajar on Kathir ibn Zayd!

A LOOK AT RAZA HASSAN AND HIS CLAIMS

Before moving on it is also worth pointing out that the above quote from Ibn Hajar's *Badhl al-Ma'un* as translated by the two detractors (Kamran Malik and Imran Masoom) was utilised by a person who is also from their sect! The person being referred to is likely to be Raza Hassan who is known to post under the screen name **"Ahlul-Isnaad".** He has been noticed to use the name **Ibn Abi Raza** also when posting. He or persons linked to him are behind a blog which has some biographies of the early hadith narrators. It being: http://asmaur-rijaal.blogspot.co.uk

This person seems to know of the two detractors being refuted to as he has mentioned them in one of the articles on that blog. This being the following piece where he mentioned this writer by lying upon me:

http://asmaur-rijaal.blogspot.co.uk/2013/08/the-authentication-of-hadeeth-is.html

Ibn Abi Raza claimed at the bottom of the last link:

19 - *Dr. Abu al-Hasan Hussain Ahmed al-Deobandi* (A Muqallid who likes for himself to be called a Scholar when he is not, and he praises himself! He holds high esteem among some Hanafi Muqallideen). In his book on the topic of Taraaweeh in refutation of Brothers **Abu Hibbaan and Abu Khuzaymah**, he writes concerning the narrator "Abu Taahir al-Faqeeh":

"Haafidh Dhahabi in his Siyar A'laam an-Nabula has given a hadeeth via an Isnaad containing Abu Taahir going back to Ibn Umar (ra), and Al-Dhahabi said: 'This hadeeth has a Saheeh Isnaad.' For al-Dhahabi to say this indicates that he held Abu Taahir to be Thiqah in Hadeeth"

["Answering the claims that there are no authentic narrations for 20 rak'ats Taraweeh" (P. 108)]

Further on, under the tarjumah of Abu Uthmaan al-Basri, he said:

"The late Hanbali known as Diyaa al-Maqdisi (D. 643) also compiled a work on similar lines to the Mustadrak of al-Haakim known as al-Mukhtaarah. Al-Haakim and al-Maqdisi both attempted to collate narrations that fit the conditions of al-Bukhaari and Muslim but not recorded in the two Saheeh works of the latter Imaams of Hadeeth. In al-Mukhtaarah, there is one narration recorded via the route of Abu Taahir al-Faqeeh from Abu Uthmaan al-Basri as follows....... This indicates that both Diyaa al-Maqdisi and his editor both held Abu Uthmaan al-Basri to be reliable to say the least."

["Answering the claims that there are no authentic narrations for 20 rak'ats Taraweeh" (P. 113)]

Ibn Abi Raza (Raza Hassan) claimed as quoted above: *"A Muqallid who likes for himself to be called a Scholar when he is not, and he praises himself! He holds high esteem among some Hanafi Muqallideen."*

Thus, one wonders and asks his likes to produce a clear statement from this writer that I like for myself to be called a scholar and I praise myself! It is as though he was shown the lies of the two detractors who also claimed similarly about this writer, and this will be exposed and refuted later on as they have surmised with a baseless assumption that lacks any substance. It should also

be emphasised at this juncture that Raza Hassan is also not a recognised scholar of Hadith, and he appears to be like the two detractors self-taught in the main.

Ibn Abi Raza also went out of his way to type up some words from my work on Taraweeh in the style that his sect has become accustomed to. This is how it was originally presented on p. 108 of the work on Taraweeh so that the reader can compare and contrast what was initially put out and how he typed it into his own style!

> Hafiz al-Dhahabi in his *Siyar a'lam an-Nubala* [176] has given a Hadith via an Isnad containing Abu Tahir going back to Ibn Umar (ra), and al-Dhahabi said: *"This Hadith has a Sahih Isnad."* For al-Dhahabi to say this indicates that he held Abu Tahir to be Thiqa in Hadith.

This is how Raza Hassan put it out falsely in my name:

> **"Haafidh Dhahabi in his Siyar A'laam an-Nabula has given a hadeeth via an Isnaad containing Abu Taahir going back to Ibn Umar (ra), and Al-Dhahabi said: 'This hadeeth has a Saheeh Isnaad.' For al-Dhahabi to say this indicates that he held Abu Taahir to be Thiqah in Hadeeth"**

Raza Hassan also mistyped the following quote from p. 113 of the work on Taraweeh:

[176] 18/421-421, under the biography of Abu Salih Ahmed ibn Abdal Malik al-Muaddin, the Sufi from Naysabur, where al-Dhahabi also affirmed that Abu Salih took Hadith from Abu Tahir ibn Mahmish

The later Hanbali known as **Diya al-Maqdisi** (d. 643 AH) also compiled a work on similar lines to the Mustadrak of al-Hakim known as al-Mukhtara. Al-Hakim and al-Maqdisi both attempted to collate narrations that fit the conditions of al-Bukhari and Muslim but not recorded in the two Sahih works of the latter named Imams of Hadith.

In al-Mukhtara (6/47, no. 2018) there is one narration recorded via the route of Abu Tahir al-Faqih from Abu Uthman al-Basri as follows:

وأخبرنا أبو المظفر عبد الرحيم بن عبد الكريم بن محمد بن منصور السمعاني بمرو أن أبا علي الحسين بن علي بن الحسين الشحامي أخبرهم أبنا أبو بكر أحمد بن علي بن عبد الله بن عمر بن خلف الشيرازي أبنا أبو طاهر محمد بن محمد بن محمش الزيادي أبنا أبو عثمان عمرو بن عبد الله البصري بنيسابور أبنا أبو أحمد محمد بن عبد الوهاب بن حبيب العبدي الفراء النيسابوري ثنا خالد بن مخلد ثنا محمد هو ابن جعفر أخو إسماعيل بن جعفر المديني حدثني حميد الطويل عن أنس قال قال رسول الله صلى الله عليه وسلم إذا أقبلتم إلى الصلاة فعليكم بالسكينة فما أدركتم فصلوا وما فاتكم فاقضوا

This narration was Sahih to Diya al-Maqdisi and the editor of al-Mukhtara, the Saudi based Dr Abdal Malik Dahish said that its Isnad is Sahih. This indicates that both Diya al-Maqdisi and his editor both held Abu Uthman al-Basri to be reliable to say the least.

This is how Raza put it out:

"The late Hanbali known as Diyaa al-Maqdisi (D. 643) also compiled a work on similar lines to the Mustadrak of al-Haakim known as al-Mukhtaarah. Al-Haakim and al-Maqdisi both attempted to collate narrations that fit the conditions of al-Bukhaari and Muslim but not recorded in the two Saheeh works of the latter Imaams of Hadeeth. In al-Mukhtaarah, there is one narration recorded via the route of Abu Taahir al-Faqeeh from Abu Uthmaan al-Basri as follows....... This indicates that both Diyaa al-Maqdisi and his editor both held Abu Uthmaan al-Basri to be reliable to say the least."

The reader can hopefully see what he has deliberately left out and how he misrepresented my original words!

Nevertheless, let us examine what he or persons linked to him had to say about the above narrator (Abdullah ibn Abdar Rahman at-Ta'ifi) that al-Mubarakpuri went out of his way to accept as a type of reliable narrator. If one looks at the following link:

http://asmaur-rijaal.blogspot.co.uk/2013/01/abdullah-bin-abdur-rahmaan-bin-yala-at.html

One may see the following towards the top of the page:

Jaariheen:

8486– Imaam Yahya ibn Ma'een said:

"He is Da'eef" [Al-Kaamil: 5/276, Chain Saheeh]

Note: The tawtheeq of Imaam Ibn Ma'een is also proven, as you will see down.

And the tawtheeq of Imaam Ibn Ma'een is given precedence to his Jarh because

his Jarh is not explained, while his tawtheeq is explained. And according to the principles of Muhadditheen, the explained Ta'deel takes precedence over vague Jarh.

Moreover, Imaam Ibn Ma'een often used to call the thiqah narrators "Da'eef" in comparison to other narrator who is trustworthier than him, as mentioned by Imaam Ibn Hajar who said in Badhal al-Maa'oon: **"Yahyaa ibn Ma'een, Nasaa'ee, Daarqutnee and Muhammad bin Sa'ad authenticated Abu-Balj and Ibn al-Jawzee writes, Ibn Ma'een said Abu Balj was weak. So if this is established (as the case is) then it may be that someone may have asked Ibn Ma'een about Abul-Balj and another narrator who may have been trustworthier then Abu Balj and Ibn Ma'een may have said Abu Balj is weak compared to the more trustworthy narrator. This is a lofty principle concerning those narrators about whom there are statements of praise and criticism from Ibn Ma'een. This principle was mentioned by Abu Waleed Baajee in his book, 'Rijaal al-Bukhaari'."** (as cited in ar-Raf'a Wat-Takmeel, There is also something mentioned from Haafidh as-Sakhawee in his Fath ul-Mugeeth which is again cited in ar-Raf'a)

2- Imaam Nasaa'ee mentioned him in his book of weak narrators and said: **"He is not strong"** [Ad-Du'afa wal Matrokeen: 1/61]

Note: The Jarh of Imaam Nasaa'ee is very light. This Jarh is used to negate the highest position of Thiqaahat from the narrator. In fact some Muhadditheen have even said that Laisa Bi Qawi is equal to saying "Sudooq" instead of

Thiqah.

Haafidh Ibn Hajar also once narrated this Jarh (Laisa bi 577arr) of Imaam Nasaa'ee and said: **"This Jarh is very light"** [Hadi us-Saari: 2/397]

3- Imaam Abu Haatim ar-Raazi said:

"He is not strong, he is Layyin ul-Hadeeth" [Al-Jarh wat Ta'deel: 5/97]

Note: The Jarh of Imaam Abu Haatim is also very light, as I said before Laisa Bi qawi is even used for the narrators of the level of "Sudooq"

Moreover, Imaam Dhahabi has said that Imaam Abu Haatim is a Mutashaddid and his Jarh will not be accepted when he goes against the Jumhoor. [See: Siyar: 13/260]

Allaamah Zayla'ee al-Hanafi has also rejected the Jarh of Imaam Abu Haatim due to his tashaddud on the narrators of Saheehain. [See: Nasb ur-Rayaa: 2/439]

Notice the lengthy quote put out by Raza Hassan that is underlined above. That quote looks exactly like that put out in English by Kamran Malik and Imran Masoom in 2004, but Raza Hassan or persons known to him have lifted it from the translation put out by his two brothers in faith and fellow detractors without acknowledging where it came from in English!

Secondly, Raza or persons linked to him have also admitted that the Jarh of an-Nasa'i and Abu Hatim al-Razi is not so serious by saying about them respectively:

Note: The Jarh of Imaam Nasaa'ee is very light. This Jarh is used to negate the highest position of Thiqaahat from the narrator. In fact some Muhadditheen have even said that Laisa Bi Qawi is equal to saying "Sudooq" instead of Thiqah.

Haafidh Ibn Hajar also once narrated this Jarh (Laisa bi 578arr) of Imaam Nasaa'ee and said: **"This Jarh is very light"** [Hadi us-Saari: 2/397]

And also:

"He is not strong, he is Layyin ul-Hadeeth" [Al-Jarh wat Ta'deel: 5/97]

Note: The Jarh of Imaam Abu Haatim is also very light, as I said before Laisa Bi qawi is even used for the narrators of the level of "Sudooq"

Moreover, Imaam Dhahabi has said that Imaam Abu Haatim is a Mutashaddid and his Jarh will not be accepted when he goes against the Jumhoor. [See: Siyar: 13/260]

Allaamah Zayla'ee al-Hanafi has also rejected the Jarh of Imaam Abu Haatim due to his tashaddud on the narrators of Saheehain. [See: Nasb ur-Rayaa: 2/439]

The above is thus applicable also to Kathir ibn Zayd and this will be exemplified later on by showing the two detractors what Raza Hassan or persons linked to him have stated about Kathir ibn Zayd. For indeed what was put out by him, or others known to him is totally in line with what is being asserted about Kathir ibn Zayd being Saduq (truthful) and Hasan al-hadith (good in hadith) by this writer.

The following link has an article demonstrating the weakness of Raza Hassan in hadith and what his creed (aqida) entails:

The Rejected Statement in Interpretation Of The Praised Station[177]

The detractors said on p. 285 of their pdf:

> Furthermore Shaikh Suyootee in his 2 books, *'at-Ta'aqabat'* and in *'an-Nukt al-Badee'at'* said "*Whoever has been attributed with the words, "He is not strong" then his narrations will only reach the level of Hasan exceptwith supports (or supporting narrations (ie therefore without supports his narrations will be weak)."* (*at-Ta'aqabaat* (pg.53)
>
> Shaikh Muhammad Qaim Sindhee also quotes this from Shaikh Suyootee in his well known book *'al-Fauz al-Kiraam.'* Abul Hasan Hussain Ahmed is definably aware of this book I'm[178] sure it is in his 5 top most quoted books because of its strong link to the issue of

[177] The pdf file is here - https://archive.org/download/TheRejectedStatementInInterpretation/AlQawlAlMardud.pdf

[178] One wonders which of the two detractors wrote this in the singular when it was meant to have been a joint work!

hands on the chest.

This does not apply to Kathir ibn Zayd exclusively as it has been mentioned above that the Jarh on him is vague. What these detractors forgot or deliberately left undisclosed right here was the actual position of Imam al-Suyuti (d. 911 AH) on the actual narration from Abu Ayyub al-Ansari. Indeed, they knew this but were not clued up to give a definite verdict due to their unfamiliarity of the work by al-Suyuti which mentioned the actual Abu Ayyub (ra) narration.

Thus, on p. 289 of their pdf they stated:

Let it also be known no one other than the 2 Imaams cited above declared this narration to be authentic. We will show further Insha'Allah, such gradings by these 2 Imaam are seriously problematic and are unreliable. **There is a possibility that Suyootee may have also authenticated it.**

Rather, it is known that al-Suyuti authenticated it, just as al-Hakim and al-Dhahabi did, and it is not seriously problematic as others also declared the chain to be Hasan (good) after their time from the well-received Muhaddithin prior to the age of pseudo-Salafism. This will all be systematically mentioned later.

Secondly, they have not given the exact page reference to what they ascribed to Shaykh Muhammad Qa'im al-Sindi's *Fawz al-Kiram* which is in my possession in manuscript format and now published too. This work is a reply to Shaykh Muhammad Hayat al-Sindi's claim that the Sunna is to place the hands on the chest in Salah. He was also refuted by Shaykh Muhammad Hashim al-Sindi as

can be seen by clicking here: **Dirham al-Surra fi Wad' al-Yadayn Tahta al-Surra**[179]

On p. 286 they stated:

> Shaikh Ameer Alee Hanafee in his notes to ***Taqreeb ut-Tahdheeb*** said the term *"He is not strong"* is applied to people who are truthful (ie not on liars). (*at-Tadhneeb* (pg.24).

The above is irrelevant to Kathir ibn Zayd due to the vague Jarh on him.

On p. 286 they also stated:

> Shaikh Abdur Rahmaan Mu'allimee al-Yamaanee Salafee said (*He is not strong*) this term implies some sort of restriction on a narrator from reaching the complete rank of being strong ie trustworthy. (refer to his outstanding monumental masterpiece *'at-Tankeel Bee Maa Fee Taaneeb al-Kawtharee Minal Abaateel'* (1/232) Edn. 2nd, 1406H, Maktabah al-Ma'arif, Riyaadh, KSA)

Once again, the above is irrelevant to Kathir ibn Zayd due to the vague Jarh on him. They praised al-Mu'allimi's *at-Tankil* and the question for them is to ask their scholars to bring forth the original handwritten copy of the *Tankil* to cross check if any additions had been made to it by others or not. This is said because of the following reasons:

179 https://archive.org/details/DirhamAlSurraHandsUnderTheNavelHashimAlSindi

GF Haddad mentioned the following here:

http://www.masud.co.uk/ISLAM/misc/al_kawthari.htm

Ta'nib al-Khatib 'ala Ma Saqahu fi Tarjimati Abi Hanifata Min al-Akadhib ("Rebuking al-Khatib for Citing Lies in His Biography of Abu Hanifa") to which the "Salafi" scholar 'Abd al-Rahman ibn Yahya al-Mu'allimi al-Yamani (1313-1386) responded with his two-volume al-Tankil Lima Warada fi Ta'nib al-Kawthari min al-Abatil ("Repelling the Falsehoods Cited in al-Kawthari's Ta'nib"). The Tankil contains a wicked attack on the early Hanafi school engulfing Ash'aris and giving free vent to the author's anti-madhhabi and anthropomorphist views, to the point that he states: "To negate [from Allah] the corporeality that is necessarily forbidden some said: 'Allah has a body unlike bodies.'" Al-Kawthari countered with al-Tarhib bi Naqd al-Ta'nib in which he revealed that the publication of al-Mu'allimi's critique was financed by Muhammad Nasif, the same wealthy Jeddah patron who had financed the printing of al-Qari's hapless fatwa that the parents of the Prophet e were in hellfire, the dissemination in India of the derogatory part of al-Khatib's biography of Imam Abu Hanifa with an Urdu translation, and the publication of the anthropomorphist Kitab al-Sunna attributed to 'Abd Allah ibn Ahmad ibn Hanbal, concerning which book Shaykh Shu'ayb al-Arna'ut said that "at least 50 percent of the hadiths in it are weak or outright forgeries." Al-Kawthari also revealed that al-Mu'allimi's editor, Muhammad 'Abd al-Razzaq Hamza, collaborated on the publication of 'Uthman ibn Sa'id al-Darimi's Naqd al-Jahmiyya, which contains similar Israelite reports, anthropomorphist forgeries and other enormities.

Note also, that the well-known late Hanafi Muhaddith of Damascus, **Dr Nurud-Din Itr**[180] **(d. 2020)** said to GF Haddad:

"Which of the Tankils do you mean? For several hands mixed their stamp to that of al-Mu'allimi." I was also told by Wa'il al-Hanbali in Damascus that 'Abd al-Rahman ibn Nasir al-Albani told him that the reason al-Albani fell out with Zuhayr al-Shawish was over the royalties from the publication of the Tankil which contained the (uncredited) alterations and additions of al-Albani." (See the footnote to GF Haddad's, Albani and His Friends (p. 160).

May be the detractors can tell their fellows if al-Albani in his introduction to the later editions of the Tankil mentioned this issue of whose hands may have added to where al-Mu'allimi stopped.

On pp. 286-87 they said:

According to the well known and famous Hanafee scholar Abdul Hayy Lucknowee Hanafee he said *"He is not strong"* is a form of criticism on a narrator ie Jarh. He also said this criticism does not negate a narration from being Hasan rather it is not Saheeh. (*Ghayth al-Ghumaam* (pg.158).

[180] An obituary - https://www.darultahqiq.com/a-brief-biography-of-the-late-%e1%b8%a5anafi-muh%cc%a3addith-of-syria-shaykh-nur-al-din-%ca%bfitr/

So how can this narration of Katheer ibn Zaid be Saheeh, it has to be at the very least Hasan even if that for arguments sake. Thus for this narration to be Hasan it has to have a supporting narration, which is missing.

Shaikh Ameer Alees statement coupled with the others, elucidate that such words of criticism drop the rank of the narrator

from Saheeh to Hasan, even though he might be truthful and this is further supported by Shaikh Mu'allimees statement as well as Shaikh Abdul Hayys.

Imaam Dhahabee also says, *"He is not that strong," is not criticism that renders (a narrator to be) corrupt."* (*al-Muwaqidhah* (pg.82) and (pg.319) of the *Kifaayatul Hafdhah Sharh al-Muqaddimah al-Muwaqidhah* of Shaikh Saleem al-Hilaalee, edn. 2nd 1422/H / 2001ce, Maktabah al-Furqaan, UAE)

As for what they mentioned from Shaykh Abdal Hayy al-Laknawi and others then it has been shown earlier on what he had to say about vague criticism and its opposite. Indeed, the narrations of Kathir ibn Zayd have been declared to be Hasan by other scholars who graded the specific narration from Abu Ayyub al-Ansari (ra). This would be on the premise that he is Saduq overall and soon the reader will be able to witness some examples where he was present in some other chains and the chain was declared to be Sahih by some prominent Muhaddithin.

Let us bring forth what Raza Hassan or someone linked to him had to say about the term Laysa bil-qawi (not that strong) and how it differs from Laysa bi-qawi (not strong), as well as their actual implications. In the following link there is the Jarh and Ta'dil on a narrator known as Fudayl ibn Sulayman al-Numayri:

http://asmaur-rijaal.blogspot.co.uk/2013/11/fudayl-bin-sulemaan-numayree-abu.html

Fudayl is found in Sahih al-Bukhari and Sahih Muslim, and there was some Jarh on him also. The link mentioned the following points which may also be applied to Kathir ibn Zayd:

3- Imaam Abu Haatim ar-Raazi (D. 275) said:

“ليس بالقوى يكتب حديثه”

“He is not that strong, write his narrations”

[Al-Jarh wat Ta'deel by Ibn Abi Haatim (7/72-73)]

Note: There is a difference between saying “Laysa Bi-Qawi” and “Laysa Bi**l**-Qawi”. The later only negates the highest level of strength from the narrator; the one whom these words are said for could most likely be Thiqah except that he would not be more Thiqah than others. And as for the words “Laysa bi-Qawi” then this is a negation from the asal of strength and this is an expression of Jarh from the level of Da'eef, as said by Shaykh Ali Hasan al-Halabi.[181]

[181] See below for claims that he alongside Salim al-Hilali are plagiarists of other people's writings.

Similarly, Shaykh al-Muhaddith Zubayr Alee Za'ee (rahimahullah) also said while talking about a narrator that: **"If he is not Al-Qawi then that does not mean, he is not Qawi as well, wallahu a'lam"**

[Noor ul-Aynayn, new edition (P. 38)]

4- Imaam Al-Nasaa'ee (D. 303) said:

"لَيْسَ بِالْقَوِيّ"

"He is not strong"

[Ad-Du'afa wal Matrokeen by al-Nasaa'ee (1/88 T. 494), & Amal al-Yawm wal Laylah (1/402 H. 622), & Sunan al-Nasaa'ee al-Kubra (6/159 H. 10458)]

Note: See the answer to the Jarh of Imaam Abu Haatim.

Another example that can be provided in showing that the Jarh of Abu Hatim is not always warranted due to his being known as severe (mutashaddid) is the following narrator known as **Abdul Majid ibn Abdul Aziz ibn Abi Rawwad** who was declared as being Saduq yukhti by Ibn Hajar in his *Taqrib al-Tahdhib* as follows:

4160– عبد المجيد ابن عبد العزيز ابن أبي رواد بفتح الراء وتشديد الواو صدوق يخطىء وكان مرجئا أفرط ابن حبان فقال متروك من التاسعة مات سنة ست ومائتين م 4

Abdul Majid is a narrator found in Sahih Muslim. Shuayb al-Arna'ut and Bashhar Awwad in their *Tahrir Taqrib al-Tahdhib* (no. 4160) graded him as being

Thiqa. If one looks at the *Tahdhib al-Tahdhib* (6/381) of Ibn Hajar one may see the following mentioned from Abu Hatim al-Razi:

وقال أبو حاتم ليس بالقوي يكتب حديثه

"Abu Hatim said: 'He is not that strong, write his hadith.'"

Once again this is not a jarh that is explained and since Abu Hatim is known for his severity in Jarh it was not always accepted as being valid. On p. 295 of their pdf the two detractors also stated:

> Also note here the same answer should be applied to the statement of Imaam Alee ibn al-Madeenee wherein he said *Saaleh Laisa bil-Quwee*, righteous but not strong from the *Meezaan* as cited previously.

Once again, the above type of Jarh made by Imam Ali ibn al-Madini is not an explained type of Jarh and so it does not negate the overall reliability of Kathir as being Saduq. The expression "Lasya bil Qawi" (not that strong) has been discussed earlier on with regard to Abu Hatim al-Razi.

All that has been mentioned above from this writer and from most likely Raza Hassan serves as a proof that the two detractors are not familiar with how valid the criticisms on Kathir ibn Zayd were. The icing on the cake shall follow once again from Raza Hassan or his associates when mentioning the detailed notice on Kathir ibn Zayd from his asmaur-rijaal blog later.

It has also been shown above that some of the Huffaz of hadith like al-Haythami and al-Busayri have also considered Kathir to be Thiqa in some of the chains

they commented on. There is proof for this from Taqiud-Din al-Subki also from his *Shifa al-Siqam* as understood from the words of al-Samhudi (see earlier on). This would suggest that they did not consider the type of Jarh on Kathir to be detailed criticism (Jarh mufassar) and took on board the Ta'dil instead.

As for al-Dhahabi, then it has also been shown earlier how he too has graded some chains via Kathir to be Salih (good) and agreed with al-Hakim in some five places of his Mustadrak containing Kathir to be Sahih in the sanad.[182]

Hence, their quoting snippets from al-Dhahabi's *al-Mu'qiza* is of no real significance in the real world when al-Dhahabi himself gave gradings of narrations with Kathir ibn Zayd in them which lead to some of the specific narrations being declared as sound in some way. Thus, some Muhaddithin have considered Kathir's narrations to be Hasan generally while at times some have also given the grading of Sahih in other chains. This will be seen below.

Salim al-Hilali: A 'Shaykh" to the two detractors and allegations of embezzling funds and plagiarism

It is also surprising to see that they have called Salim al-Hilali a "Shaykh" when this person has been found guilty of plagiarising the words of others, as well as embezzling funds! This habit and disgraceful trait were also found as we now know in the personal life of Abu Hibbaan Kamran Malik!

This was originally from the forums respected by the two detractors:

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182 See the section headed: **EXAMPLES OF AL-DHAHABI AGREEING WITH AL-HAKIM'S AUTHENTICATION OF SOME NARRATIONS**

1) http://www.siratemustaqeem.com/phpBB/viewtopic.php?f=29&t=5052

Quote[183] from the top dated July 8th 2010:

Asalaamu'alaykum,

As most of you maybe aware Saleem al Hilaali visited Dar-ul-Hadeeth Dammaj in early 2009, He stayed there for three days to give lectures. Before his visit he wrote a letter to 589arrat 589arra al-hajoori which is mawjood on youtube entitled 'saleem al hilaalis' letter to 589arrat yahya'. He (saleem al hilaali) mentions in the letter that his stance has changed on certain individuals like Abu Ishaaq al Huwaini, he says Abu Ishaaaq is a Qutubi. Also he mentions his split from his close companion Ali Hasan al Halabi and the rest of the 589arration scholars. Now, the question is HOW COME HE SPLIT FROM HIS CLOSE COMPANIONS ie (Ali Hasan, Musa Nasr, Mashoor Hasan...) WHICH HE STUDIED WITH UNDER ONE SHAYKH ie (Shaykh Albani) AND JUMPED SHIP WITH THE YEMENIS NOW? Well heres the interesting bit Saleem alHilaali mentions in the letter to Shaykh Yahya al hajoori that he has had no contact with the 589arration589 for almost two years (now its about three years as he wrote that letter about a year ago), Saleem al Hilaali split from the rest of the 589arration scholars because he got caught stealing from the donations which were donated to the markaz, naturally he had access to the money as he was one of the founders of Markaz Albani. He also used this **money** **to pay researchers to aid him in authoring his books and he took all the credit for it by not mentioning any of the researchers nor thanking them for their help in the intro of any of the books**. This man needs to be exposed and indeed Allaah will expose him if he does not make tawba. It is estimated that he has stolen millions from Markaz Albani as he has taken money unlawfully for

[183] I have posted it exactly as it was posted with some words not readable as the number 484 somehow appeared in the individual who originally posted it.

many years. Now his under the protection of his new ally i.e Shaykh Yahya al Hajoori thinking his safe it will soon reach Shaykh Yahya the reality of this corrupt individual. He 590arrat jump ship straight away when he split from the rest of the 590arration590, as this would arouse suspicion so he took a 2 year vacation then comes out of the blue writes a letter to Shaykh Yahya because after all he needs a new clique to hang around with. Dont be fooled by his 590arratio letter which he wrote to Shaykh Yahya to show his new stance against hizbiyyah. The man is a fraud, a liar.

Now obviously there will be those who will cover his track, as now he has jumped ship and is on good terms with them and they say we dont follow personalities we follow the truth. Then ask the man why he has broken off from the rest of the 590arration scholars.

I feel this is something which should be make public as people are concealing the reality of the situation.

2) http://www.ahlalhdeeth.com/vbe/printthread.php?t=1139&pp=40&page=2

Quote from Haitham Hamdan (the admin) dated 21-12_07:

News flash ...

Saleem al-Hilaly has been dropped ...

He was found embezzling charity money ...

http://alsaha.fares.net/sahat?14@196....2@.3baa8f1c/1

and you can call his long time friend Shaikh Muhammad Musa Nasr and ask him yourself.

He joins a list of those who have been dropped from within this nasty Dawah. The latest of whom was Usaamah al-Qoosy.

When a wildcat finds nothing to eat, it starts eating its own children.

Alhamdulillah that Allah did not test us with what He had tested them, and made us better than many of his creation.

Plagiarism by the late Ali Hasan al-Halabi[184]

This is what was posted by this writer in March 2008:

http://marifah.net/forums/index.php?showtopic=2643

Quote:

The pseudo-Salafi "scholars" claim to be the bearers of real Ilm and Taqwa. What is strange and amazing about this sect is the way some of its internal divisions have gone to the horrid lengths of accusing each other of stealing works and plagiarising quotes from other in order to boost their own standing in their sect!

Of the Jordanian based one's who have visited the shores of Britain and the USA since the early 1990's we have witnessed the Arabic to English translated works and tahqiq of Ali Hasan al-Halabi and Salim al-Hilali. These two are also prominent associates of the late Nasir al-Albani.

[184] One of the associates of the late Nasirud-Din al-Albani.

One of those who wrote an expose on the thefts of al-Hilali was his ex-colleague in Salafism, Ahmed al-Kuwaiti.

Al-Kuwaiti recorded his findings of thefts by al-Hilali and al-Halabi (with testimonies from numerous witnesses), in his work: *Al-Kashf al-Mithaali an Saraqat Saleem al-Hilali.* Ahmad al-Kuwaiti said on the sixty fourth page of his book:

Shaykh al-Albani's official biographer: Muhammad Ibrahim Al-Shaybani has said in his book: *Hayat al-Albani* (1/34-6):

"Nowadays, after the hearts of many people have hardened, and whose lives have been long, there have appeared some quasi students from here and there, who are called Shaykhs and University Professors – except those whom Allah has mercy upon – who have benefited from the knowledge of the Shaykh, and who have been brought up on his books and lessons, and who are still drinking from it and extracting treasures without ascribing it to him. And if you are surprised, then what is surprising is their act of expropriating his verifications and Takhreejat (extraction from the sources), views and his suggestions from unpublished manuscripts which haven't seen the light of day, and then pretend that they have forgotten to acknowledge its source, and it is well known to those who love him as well as the people of knowledge and cognisance – upon meeting and comparing notes, that these are taken from his books. And we are only capable of saying: O to baseness of ambition and to vileness of the self, and evil manners. This can only be due to envy, aversion, jealousy and hatred...

And how many are those who are impressed with their own works, even if it has been stolen from others, and how many are those who love prominence and self-conceitedness, proclaiming themselves to be Shaykhs and Professors – and how many of them are pleased with these fake titles and false masks...

A virtuous Shaykh has told me that a certain man who occupied himself with knowledge stole a treatise from him on the subject of women, and another (treatise) on the poetry of the (Salafi) Da'wah – from which he compiled a book putting his name on it..."

And Ahmad al-Kuwaiti has said in a footnote to the last quote, concerning the identity of the one "occupied in knowledge":

"HE IS ALI HASAN ALI ABDAL HAMEED AL-HALABI, AND THE TREATISE IS *<<KALIMAT ILA AL-UKT AL-MUSLIMAH>>* (Words to the Muslim Sister); AND MY VIRTUOUS BROTHER: HASSAN ABDAL MANNAN HAS EMBARKED UPON EXPOSING HIS STATE IN A TREATISE ENTITLED: <<*AL-KASHF AL-JALI AN SARAQAT AL-HALABI ALI*>> (The plain Exposure on the thefts of al-Halabi Ali).

On page 64 of his book on the thefts of Saleem al-Hilali, Ahmad al-Kuwaiti has recalled a personal testification of an incident which demonstrates a case where Ali al-Halabi has stolen a work edited by al-Hilali, in the following manner:

"And I would like to remind you O Saleem!! Of the time I once went to see you and found you upset because of the brothers and (you were) talking about them left and right, and I asked you about this, and you replied: "Scholarly trust has been lost amongst the brothers!! The brother, Ali Hasan al-Halabi came to me while I was doing the Tahqeeq (verification) of the manuscripts of al-Dhahabi's: *An-Bidatil Khamis* (Regarding the Innovation of Thursday), which is a short treatise; the pages of the manuscript numbering only five, and he (al-Halabi) requested from me to photocopy it, I told him that I was still working on it.' He replied: 'it's not important to me, I only want to purchase the manuscript.' So I gave him the manuscript, so here I am today surprised to see that the published treatise of al-Dhahabi, with tahqeeq by ALI AL-HALABI (on the front cover of the book)!!

Then you vented your pain by saying words against him (al-Halabi), due to this behaviour of his!!!"

Between pages 287-89 the detractors said in their pdf:

This benefits us because this criticism shows Katheer ibn Zaid may be of the level of Hasan and his hadeeth will only be Hasan if he has a supporting narration which will establish the meaning of his narration.

In fact Haafidh Ibn Hajr quotes Imaam Ibn Qattaan al-Faasee as saying, "*Imaam Ibn Ma'een when he says about some narrations (ie the narrators in them) that they are nothing he actually means they have very few hadeeth.*"

(*Hadee as-Saare*[185]*e Muqaddimah Fath ul-Baaree* (pg.421), Allaamah Sakhawee also mentions this in *'Fath ul-Mugeeth.'* Shaikh Abdul Hayy Lucknowee Hanafee also says something similar in his *'Raf'u Wat-Takmeel'* (pg.140+). Shaikh Muhammad Qaim Sindhee says *it refers to a narrator who does not have many narrations.* (Refer to his *Fauz al-Kiraam)*

The Indian hadeeth and rijaal scholar, researcher, research fellow and former teacher in the faculty of Hadeeth in Jaamia Islaamiyyah ie Madeenah University, Shaikh Dr. Dhiyaa ur Rehmaan al-A'dhamee also eludes to such points in his

[185] The more correct title is Huda al-Sari as a manuscript has shown.

study of Jarh and Ta'deel titled *'Darasaat Fil-Jarh Wat-Ta'deel'* Edn. 1st, 1403H / 1983ce, Maktabah Salafiyyah, Waransee (Banaaras) India).

Shaikh Dhiyaa ur Rehmaan al-A'dhamee explains the words, *'He is nothing'* can infer one of two meanings the first being it means the narrator has a few hadeeth which has been mentioned above or the second meaning that such a narrator is weak according to the majority. (*Darasaat Fil-Jarh Wat-Ta'deel* (pgs.256-257) Haafidh Ibn Hajr al-Asqaalaanee categorises the words, *'He is nothing,' 'He is not that strong,'* and *'He is not strong'* as words of Jarh ie criticism. (refer to his *Leesaan ul-Meezaan* (1/102) Daar ul-Kutub al-Ilmiyyah)

However we know there is not a single chain that establishes the same meaning or text via a different route that does not contain Katheer ibn Zaid. We have also shown that Katheer ibn Zaid is in every chain. So tell us? How can this narration be Saheeh when it contradicts everything we have cited and referenced above!!!

As for the expression: "He is nothing: Laysa bi shay", then if it emanates from Ibn Ma'een it is not a severe Jarh and as they mentioned it means that the narrator had few narrations. As for Kathir ibn Zayd then he had a lot of narrations.

Ibn Sa'd mentioned the following in his *Tabaqat* (7/565, Ali Muhammad Umar edn):

2177 – كَثيرُ بن زَيدٍ

ويُكَنَّى: أَبا مُحَمدٍ، وهوَ مَولًى لِبَني سَهمٍ مِن أَسلَمَ، وكانَ يُقالُ لَهُ: ابن صافيَةَ, وهيَ أُمُّهُ، ورَوَى عَن المُطَّلِب بن عَبد الله بن حَنطَبٍ المَخزوميّ وغَيرِه، وتوُفّيَ في خِلاَفَة أَبي جَعفَرٍ، وكانَ كَثيرَ الحَديثِ.

The underlined portion stated: "***And he had a lot of Hadiths.***"

The above was also mentioned by al-Mizzi in his *Tahdhib al-Kamal* (24/116) and by ibn Hajar in his *Tahdhib al-Tahdhib* as quoted in my initial 2005 piece (see earlier on for the full quote). If these detractors had paid more scrupulous attention, they would have realised that Kathir is not one of few narrations but many.

Hence, the statement of Ibn Ma'een is not of any consequence to the overall grading on Kathir ibn Zayd. Kathir ibn Zayd is in no need for a witnessing chain without him in it for his narration to be Hasan (good), as will become clearer using examples from reliable Sunni hadith scholars of the past, as well as from their own 'Salafi" writers.

It is also strange that they had brought in the name of al-Hafiz ibn Hajar and what he had said about some expressions of Jarh. All of this is another digression from the real facts about the final status on Kathir to Ibn Hajar himself, and that is the point that he was declared Saduq by Ibn Hajar, and he also graded chains via Kathir to be Hasan and even Sahih without the need for

supporting chains (see later). Once again, all of these were distraction ploys by these detractors made in order to pad up their joint efforts, and trying to make it appear it was necessary in the discussion on the status of Kathir ibn Zayd! Hence their polemical question quoted above is of no consequence as the next few sections will demonstrate.

ANSWERING THEIR CLAIM THAT NO ONE BESIDES AL-HAKIM AND AL-DHAHABI AUTHENTICATED THE NARRATION OF ABU AYYUB AL-ANSARI (ra)

On pp. 289-90 of their pdf the two detractors asserted the following claims with their usual boldness and lack of research:

> Funnily enough Abul Hasan Hussain Ahmed fails to assert a specific grading on this narration and in his conclusion hides behind Imaam Haakim's and Imaam Dhahabee grading of Saheeh. Throughout his article he has shown ruthless disregard for the truth and does not once offer a grading but rather just deliberately and manipulatively causes confusion by lying on the scholars of hadeeth.
>
> Let it also be known no one other than the 2 Imaams cited above declared this narration to be authentic. We will show further Insha'Allah, such gradings by these 2 Imaam are seriously problematic and are unreliable. There is a possibility that Suyootee may have also authenticated it.
>
> If there are other scholars who have authenticated this narration, we would like to know and we are indeed still open to new information and research.

This narration reaching the level of Hasan has been questioned based on the gradings and the wordings used by the scholars of rijaal. Therefore based on requiring a supporting narration for this report of Katheer, it is very safe to conclude it is weak which is in line with the understanding of the phrases used for Jarh and Ta'deel by the scholars of hadeeth and the latter day Hanafee scholars.

As for their claim: "*Funnily enough Abul Hasan Hussain Ahmed fails to assert a specific grading on this narration and in his conclusion hides behind Imaam Haakim's and Imaam Dhahabee grading of Saheeh. Throughout his article he has shown ruthless disregard for the truth and does not once offer a grading but rather just deliberately and manipulatively causes confusion by lying on the scholars of hadeeth.*"

Indeed, there was no need to give a specific grading as we know that two Huffaz of hadith, namely, al-Hakim and al-Dhahabi had made tashih (authentication) of the narration, and at the time of writing the response in 2005 it was unknown to me if anyone had weakened it prior to the 14th Islamic century by going back and checking original works and Arabic manuscripts. Yes, they mentioned that the author of Hashiyya al-Idah had weakened it, namely, Ibn Hajar al-Haytami and not as they mistyped the name as Haafidh Haithamee (who is actually the author of Majma al-Zawa'id).

If one looks at their original claims in the following link:

http://ahlulhadeeth.wordpress.com/2012/06/30/the-weakness-of-the-hadeeth-of-abu-ayoob-of-placing-his-face-on-the-grave-of-the-messenger-of-allaah/

One may notice that they have given their own specific grading of it to be weak by saying: *"The above statement of G F Haddaad is only true if the hadeeth is narration is authentic, and as established above it is weak, so then how can the deduction be made of the grave being built up.!"* As for their grading, then no reader, let alone a Muhaddith should take their gradings as definitive evidence (hujja), as they are not known as Scholars of Hadith or even reliable students of Hadith by their fellow Salafis in Birmingham, England! Hence, their bold claim that this writer lies against the scholars of hadith is a fantasy based on their fictitious thoughts. Rather, it was they who deliberately misinterpreted the statement of Hamza Ahmed Zayn[186] who not only authenticated the sanad as in his editing of Musnad Ahmed, but also refuted those who weakened the status of Kathir ibn Zayd and his reliability!

As for the point that al-Suyuti may have also authenticated it, then it has been said above:

"What these detractors forgot or deliberately left undisclosed right here was the actual position of Imam al-Suyuti (d. 911 AH) on the actual narration from Abu Ayyub al-Ansari. Indeed, they knew this but were not clued up to give a definite verdict due to their unfamiliarity of the work by al-Suyuti which mentioned the actual Abu Ayyub (ra) narration."

As for their point:

"If there are other scholars who have authenticated this narration, we would like to know and we are indeed still open to new information and research."

[186] See the section headed: **A LOOK AT WHAT HAMZA AHMED AL-ZAYN ACTUALLY SAID ABOUT THE NARRATION OF ABU AYYUB AL-ANSARI (RA) AND THE DISHONEST CLAIMS OF THE TWO DETRACTORS**

This may sound like humility and humbleness on their part, but in reality, they spent hundreds of pages in trying to weaken the narration of Aby Ayyub (ra), but were not meticulous enough to realise who else had authenticated the narration in some way! Indeed, they used al-Samhudi's *Wafa al-Wafa* but it is strange that besides knowing al-Hakim, and al-Dhahabi authenticating it, and guessing about al-Suyuti authenticating it or not, they did not mention that al-Samhudi also mentioned another scholar of hadith grading its chain of transmission to be Hasan. It was stated earlier by this pen:

"They also had the opportunity to mention that al-Samhudi said that the chain of transmission for the Abu Ayyub al-Ansari narration was declared Hasan as he saw in the handwriting of al-Hafiz Abul Fath al-Maraghi. This was shown in the digital image they placed on p. 113 of their pdf file."

It was also mentioned earlier:

Al-Samhudi in Wafa al Wafa (4/184):

و روى أحمد بسند حسن كما رأيته بخط الحافظ أبي الفتح المراغي المدني قال:

حدثنا عبد الملك بن عمرو قال: حدثنا كثير بن زيد عن داود بن أبي صالح قال: أقبل مروان يوما، فوجد رجلا واضعا وجهه على القبر، فأخذ مروان برقبته ثم قال: هل تدري ما تصنع؟ فأقبل عليه، فقال: نعم إني لم آت الحجر، إنما جئت رسول الله صلى الله تعالى عليه و سلم و لم آت الحجر، سمعت رسول الله صلى الله عليه و سلم يقول: لا تبكوا على الدين إذا وليه أهله، و لكن ابكوا على الدين إذا وليه غير أهله، قال الهيتمي: رواه أحمد و الطبراني في الكبير و الأوسط، و فيه كثير بن زيد، وثقة جماعة و ضعفه النسائي و غيره.

قلت: هو كما قال في التقريب– صدوق يخطئ، و سيأتي في الفصل بعده أن يحيى رواه من طريقه، و أن السبكي اعتمد توثيقه.

Ahmad narrated with a *hasan* chain – as I saw in the handwriting of Hafiz Abu l-Fath al-Maraghi – he said: 'Abd al-Malik ibn 'Amr narrated to us: Kathir ibn Zayd narrated to us from Dawud ibn Abi Salih, he said: Marwan came one day to find a man placing his face on the grave [of the Prophet (peace and blessings be upon him)], so Marwan grasped his neck and said: "Do you know what you are doing?" Thereupon, he turned to him and said: "Yes! I have not come to a stone. I have come only to the Messenger of Allah, and I have not come to a stone. I heard Allah's Messenger (Allah bless him and grant him peace) say: 'Do not cry upon religion when those worthy of it take charge of it, but cry upon it when those unworthy of it take charge of it.'" Al-Haythami said: "Ahmad and al-Tabrani in *al-Kabir* and *al-Awsat* narrated it, and Kathir ibn Zayd is in it, who was declared trustworthy by a group and weakened by al-Nasa'i and others."

Thus, the reader can see that these two detractors saw the Wafa of al-Samhudi and failed to mention that **al-Hafiz Abul Fath al-Maraghi (d. 859 AH)** had also said that the chain was Hasan!

Not only that, but they failed to mention what al-Samhudi graded the narration to be in his *Khulasatul Wafa*. This will be demonstrated towards the end of this work.

Hence, they should have realised that five earlier scholars (al-Hakim, al-Dhahabi, al-Suyuti, al-Maraghi and al-Samhudi) had authenticated it and not just 2 as they thought! Later, additional names of acknowledged scholars shall

be mentioned who also authenticated the narration in a positive way. As well as those who mentioned the narration and did not weaken or reject it in anyway.

As for their claim on p. 290:

> "This narration reaching the level of Hasan has been questioned based on the gradings and the wordings used by the scholars of rijaal. Therefore based on requiring a supporting narration for this report of Katheer, it is very safe to conclude it is weak which is in line with the understanding of the phrases used for Jarh and Ta'deel by the scholars of hadeeth and the latter day Hanafee scholars."

Rather, the authenticity of the actual narration has been questioned by very few of the well-known scholars of the past. It is also strange that they have brought in the names of what some latter day scholars from the Hanafi school had said about some expressions of Jarh, but not brought into the picture as part of this specific discussion that even some latter day Hanafi scholars have authenticated it, like Zafar Ahmed al-Uthmani, despite his knowing of the language of Jarh and Ta'dil in his *Qawa'id fi Ulum al-hadith*.

It does not need a supporting narration and nor is it "very safe to conclude it is weak" due to Kathir ibn Zayd as shown above, and the seal of our claims will be shown to be the case from their own authority figures (seebelow).

IBN HAJAR'S GRADING OF SADUQ YUKHTI (TRUTHFUL BUT WOULD MAKE SOME MISTAKES) AND EXAMPLES OF CHAINS (ASANID) BEING DECLARED AS HASAN OR SAHIH BY HIMSELF

The two detractors stated on p. 280-81 of their pdf:

'SADOOQ YUKHTI'- TRUTHFUL BUT MAKES MISTAKES

We can expand the argument here say Yukhti (makes mistakes) according to some hadeeth masters is restricted to lying or this is what they mean. We do not believe this is the case here as Katheer ibn Zaid was truthful but it may be possible that some of the mutaqaddimeen scholars believed this and hence why they used yukhti and remember this is only a possibility.

For example the scholars and Imaams of Hadeeth from the Hijaaz restricted yukhti to mean a liar. (Refer to ***Muqaddimah Fath ul-Baaree, ie Hadee***[187] ***as-Saaree*** (pg.427). Allaamah Muhammad Murtadha Zubaidee[188] cites from ***'at-Tawsheeh'*** that people from the other areas followed the methodology of the Hijaazee's. (refer to his ***Taaj al-Uroos*** (1/451). Shaikh Zafar Ahmad Thanwee also cites this principle. (Refer to his ***Qawaa'id Uloom al-Hadeeth*** (pg.43). As

[187] The correct reading is Huda al-Sari as manuscript evidence shows.

[188] His name was al-Zabidi and not Zubaidee as they misread!

does the late Hanafee scholar, Shaikh Anwar Shaah Kashmiree (refer to his ***al-Urf***[189] ***ash-Shadhee*** (pg.113)

With regard to Kathir ibn Zayd the above points are irrelevant as he was not accused of being a liar as they knew, and so attempting to provide other meanings for 'yukhti' is totally inapplicable here. It is also strange that they told their readers to look at Zafar Ahmed's *Qawa'id fi Ulum al-hadith* on what does 'yukhti' mean, when all along they knew that Zafar Ahmed had obviously not taken 'yukhti' to mean 'a liar' for Kathir ibn Zayd as it is not even a discussion point as Kathir was never suspected as being a liar. They knew very well that Zafar Ahmed had considered the narration to have a Hasan chain for they said on p. 279 of their pdf with their usual coarse tone:

It must also be noted even Shaikh Zafar Ahmed Uthmaanee Thanwee accepted the chain was Hasan and not Saheeh and so he begins the passage by saying, *"Ahmad narrated with a good (hasan) chain..."* (*E'laa as-Sunan* 20/507). Well of course he will say Hasan because in his incorrect understanding and in a desperate attempt he tries prove the narration is Hasan by falsely presenting these narrations as supports for each other.

It is also strange how they contradicted themselves by falsely asserting just a page earlier by claiming:

[189] It should be al-Arf not al-Urf as they read it!

As cited before even Zafar Ahmad Uthmanee Thanwee Hanafee also **elucidated to the weakness** of this narration after citing it he said, "*al-Haythami said: "Ahmad and at-Tabraanee in al-Kabeer and al-Awsth narrated it, and Katheer ibn Zaid is in it, who was declared trustworthy by a group and weakened by an-Nasaa'ee and others."*

This point about Shaykh Zafar has already been answered previously and the reader may refer back to that earlier on.[190] It is worth pointing out that they knew very well that Shaykh Zafar had accepted the narration and so they critiqued him further on p. 378 of their pdf by saying:

This seemed to be a very far stretch of the imagination by Shaikh Zafar Ahmed and a desperate plea to authenticate this narration which was totally fruitless and in vain.

What they failed to mention is that Shaykh Zafar also considered the narration to be authentic by his own judgement too as mentioned in his footnotes to I'la al-Sunan (10/498, Karachi print):

[190] See the section headed: **A LOOK AT THEIR SECTION ENTITLED: OTHER SCHOLARS WHO SPOKE ABOUT KATHEER IBN ZAID**

انتهى. (وقد صح عن أبي أيوب الأنصاري أنه قال لمن أنكر عليه وضع وجهه على القبر: إنما جئت رسول الله ﷺ ولم آت اللبن أو الحجر. كما سيأتي، فثبت أن حكم الآية باق بعد وفاته ﷺ، فينبغي لمن ظلم نفسه أن يزور قبره ويستغفر الله عنده فيستغفر له الرسول).

This section from *I'la al-Sunan* was translated into English by Shaykh Zameelur Rahman as follows:

> "And it **is authentic from Abu Ayyub al-Ansari** that he said to the one who denounced him for placing his face on the grave: "I came only to the Messenger of Allah (Allah bless him and grant him peace) and I did not come to a brick or stone" as will come, so it is established that the ruling of the verse remains after his (Allah bless him and grant him peace) departure. Thus, the one who wrongs himself should visit his grave and seek forgiveness from Allah in his presence, whereupon the Messenger will seek forgiveness for him."

Rather, justice dictates that such detractors mention all the known scholars of hadith of the past prior to Zafar Ahmed Uthmani who had authenticated the narration in some way or mentioned it without weakening it in any critical way. For had they done this and known others who authenticated the narration they would have had to use the same diabolical language for those noble Muhaddithin! Or is it not the fact that their wrath was reserved more predominantly for any Hanafi who authenticated the narration itself?!

What was more pertinent and lacking in the research of these two detractors is what "Saduq yukhti" actually meant to al-Hafiz ibn Hajar based on his grading of Kathir ibn Zayd in his *Taqrib al-Tahdhib* specifically.

The following are some examples from the pen of al-Hafiz ibn Hajar al-Asqalani himself where he graded specific narrators to be Saduq yukhti (truthful but would make mistakes) in his *Taqrib al-Tahdhib*, and then subsequently he actually declared the chain with the same narrator in it to be Hasan without the need to bring independent supporting chains (shawahid) not containing that specific narrator to re-grade it to Hasan. Simplistically, a narrator who was graded Saduq yukhti by Ibn Hajar and was in a certain chain was graded Hasan by ibn Hajar himself without bringing further corroboratory chains lacking the same narrator at hand.

The following examples serve to show that even if one was to assume that Kathir ibn Zayd should be regarded as Saduq yukhti and not the higher grade of Saduq alone, then still the chain with such a narrator can be graded as being Hasan without the need to bring forth supporting chains with similar wording. This section will also serve as a witness that these two detractors are unfamiliar with Ibn Hajar al-Asqalani's methodology in his *Taqrib al-Tahdhib*, as well as how he applied those gradings in his other works related to hadith.

Examples:

1) **Shihab ibn Khirash** was graded as being Saduq yukhti by Ibn Hajar in his Taqrib al-Tahdhib as follows:

2825- شهاب ابن خراش ابن حوشب الشيباني أبو الصلت الواسطي ابن أخي العوام ابن حوشب نزل الكوفة

له ذكر في مقدمة مسلم صدوق يخطىء من السابعة د

Ibn Hajar in his Talkhis al-Habir (3/1021) has recorded the following about Shihab:

758 – 19861 – حديث: أنه – صلى الله عليه وسلم – كان يعتمد على قوس في خطبته.

أبو داود (1) من حديث [الحكم]، (2) بن حزن الكلفي في حديث أوله: وفدت إلى رسول الله – صلى الله عليه وسلم – سابع سبعة، أو تاسع تسعة، فدخلنا عليه، فقلنا:

يا رسول الله –صلى الله عليه وسلم – زرناك فادع الله لنا بخير، فأمر لنا بشيء من التمر ... الحديث.

وفيه: شهدنا الجُمُعَة معه، فقام متوكئا على عصى أو قوس، فحمد الله وأثنى عليه كلمات خفيفات.

وليس للحكم غيره. وإسناده حسن، فيه شهاب بن خراش، وقد اختلف فيه/ (3)؛ وا لأكثر وثقوه.

وقد صححه ابن السكن وابن خزيمة

He stated that there was difference over Shihab ibn Khirash with the majority considering him reliable. The crucial point is that ibn Hajar declared the chain as found in Sunan Abi Dawud to be Hasan, as well as mentioning that Ibn al-Sakan and Ibn Khuzayma authenticated the same narration.

Shuayb al-Arna'ut graded the sanad via Shihab to be strong (qawi) in his editing of Sunan Abi Dawud (no. 1096). Al-Albani, who is the authority for the two detractors also agreed with Ibn Hajar and declared the chain to be Hasan in his so called "Sahih Sunan Abi Dawud" (4/261). Let us see how their late authority Zubair Ali Za'i graded the same narration in his notes to Sunan Abi Dawud (1/638):

1096. Shu'aib bin Ruzaiq said: "I sat by a Companion of the Messenger of Allāh ﷺ, by the name of Al-Ḥakam bin Ḥazn Al-Kulafī, and he began to narrate to us. He said: 'I went as part of a delegation to the Messenger of Allāh ﷺ, I was the seventh of seven people, or the ninth of nine. We visited him and said: "O Messenger of Allāh! We have come to visit you, so pray to Allāh to bless us with good." So he ordered that some dates be given to us — and the situation at that time was not good. We stayed a few days with him, and attended the Friday prayer with the Messenger of Allāh ﷺ. He stood up, supporting himself on a stick, or bow, and praised Allāh and glorified him — with words that were concise, pure and blessed. Then he said: "O people, you will not be able to handle, or will not be able to do, all that you have been commanded to, but aim to achieve righteousness and come close to it."' (*Ḥasan*)

Abū Dāwud said: Some of my companions confirmed some parts of this, which had fallen loose from my book.

١٠٩٦ - حَدَّثَنَا سَعِيدُ بنُ مَنْصُورٍ: حَدَّثَنَا شِهَابُ بنُ خِرَاشٍ: حدثنا شُعَيْبُ بنُ رُزَيْقٍ الطَّائِفِيُّ قال: جَلَسْتُ إِلَى رَجُلٍ لَهُ صُحْبَةٌ مِنْ رسولِ الله ﷺ يُقَالُ لَهُ الْحَكَمُ بنُ حَزْنٍ الْكُلَفِيُّ، فأَنْشَأَ يُحَدِّثُنَا قال: وَفَدْتُ إِلَى رسولِ الله ﷺ سَابِعَ سَبْعَةٍ - أَوْ تَاسِعَ تِسْعَةٍ - فَدَخَلْنَا عَلَيْهِ فَقُلْنَا: يارسولَ الله! زُرْنَاكَ فَادْعُ الله لَنَا بِخَيْرٍ، فَأَمَرَ بِنَا، - أَوْ أَمَرَ لَنَا - بِشَيْءٍ مِنَ التَّمْرِ، وَالشَّأْنُ إِذْ ذَاكَ دُونٌ، فأَقَمْنَا بِهَا أَيَّامًا شَهِدْنَا فِيهَا الْجُمُعَةَ مع رسولِ الله ﷺ فَقَامَ مُتَوَكِّئًا عَلَى عَصًا - أَوْ قَوْسٍ - فَحَمِدَ الله وَأَثْنَى عَلَيْهِ كَلِمَاتٍ خَفِيفَاتٍ طَيِّبَاتٍ مُبَارَكَاتٍ، ثُمَّ قال: «أَيُّهَا النَّاسُ إِنَّكُم لَنْ تُطِيقُوا - أَوْ لَنْ تَفْعَلُوا - كُلَّ مَا أُمِرْتُمْ بِهِ وَلَكِنْ سَدِّدُوا وَأَبْشِرُوا». قال أَبُو عَلِيٍّ: سَمِعْتُ أَبَا دَاوُدَ قال: ثَبَّتَنِي فِي شَيْءٍ مِنْهُ بَعْضُ أَصْحَابِي، وَقَدْ كَانَ انْقَطَعَ مِنَ الْقِرْطَاسِ.

تخريج: [إسناده حسن] أخرجه أحمد: ٤/ ٢١٢ عن سعيد بن منصور به وصححه ابن خزيمة، ح: ١٤٥٢ وانظر، ح: ١١٤٥.

Thus, despite Shihab ibn Khirash being graded as Saduq yukhti by ibn Hajar he declared the sanad in Sunan Abi Dawud to be Hasan, as did al-Albani, Zubair Ali and Shuayb al-Arna'ut said it was (strong).

2) **Sharik ibn Abdullah** was graded as being Saduq yukhti by Ibn Hajar in his Taqrib al-Tahdhib as follows:

2788- شريك ابن عبد الله ابن أبي نمر أبو عبد الله المدني صدوق يخطىء من الخامسة مات في حدود أربعين ومائة خ م د تم س ق

This specific Sharik has narrations in Sahih al-Bukhari and Sahih Muslim as Ibn Hajar indicated with the symbols – خ م

Ibn Hajar recorded a narration in his *Taghliq al-Ta'liq* (4/461) as follows via the route of Sharik:

قَرَأْتُ عَلَى فَاطِمَةَ بِنْتِ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ سُلَيْمَانَ بْنِ حَمْزَةَ أَنَّ جَعْفَرَ بن عَليّ أخْبرهُم أَنا السلَفِي أَنا أَبُو مَنْصُور الْخياط أَنا أَبُو الْقَاسِمِ بْنُ بِشْرَانَ ثَنَا دعْلج ابْن أَحْمَدَ ثَنَا يُوسُفُ الْقَاضِي ثَنَا أَبُو الرَّبِيع سَمِعْتُ شَرِيكًا عَنْ عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ ابْنُ عُقَيْلٍ عَنِ الرُّبَيِّعِ بِنْتِ مُعَوِّذٍ قَالَتْ اخْتَلَعْتُ مِنْ زَوْجِي بِمَا دُونَ عِقَاصِ رَأْسِي فَأَجَازَ ذَلِكَ عُثْمَانُ بْنُ عَفَّانَ إِسْنَادُهُ حَسَنٌ

Ibn Hajar thus stated that the chain was Hasan (good).

3) **Ma'qil ibn Ubaydullah al-Jazari** was graded as being Saduq yukhti by Ibn Hajar in his Taqrib al-Tahdhib as follows:

6797- معقل ابن عبيد الله الجزري أبو عبد الله العبسي بالموحدة مولاهم صدوق يخطىء من الثامنة مات سنة ست وستين م د س

His narrations are found in Sahih Muslim as Ibn Hajar noted with the symbol – م

Ibn Hajar mentioned the following in his *Talkhis al-Habir* (2/896-97) via the route of Ma'qil:

635 – [1694]– حديث عمر: السنة إذا انتصف شهر رمضان أن يلعن الكفرة في الوتر، بعد ما يقول سمع الله لمن حمده.

رويناه في "فوائد أبي الحسن بن زرقويه"، عن عثمان بن السماك، عن محمَّد ابن عبد الرحمن بن كامل، عن سعيد بن حفص، قال: قرأنا على معقل عن الزّهري، عن عبد الرحمن بن عبد القاري: أن عمر خرج ليلة في شهر رمضان، وهو معه، فرأى أهل المسجد يصلون أوزاعًا متفرقِّين، فأمر أبي بن كعب أن يقوم بهم في شهر رمضان، فخرج عمر والناس يصلّون بصلاة قارئهم، فقال:

نعمت البدعة هذه، والتي ينامون عنها أفضل من التي يقومون. يريد آخر اللّيل وكانوا يقومون في أوّله، وقال:

السنة إذَا انتصف شهر رمضان أن يلعن الكفرة في آخر ركعة من الوتر، بعد ما يقول القارئ: سمع الله لمن حمده، ثم يقول: اللهم العن الكفرة. **وإسناده حسن.**

Hence, he graded the above chain of transmission (sanad) with Ma'qil in it to be Hasan (good).

4) **Khalid ibn Khidash** was graded as being Saduq yukhti by Ibn Hajar in his Taqrib al-Tahdhib as follows:

1623– خالد ابن خداش بكسر المعجمة وتخفيف الدال وآخره معجمة أبو الهيثم المهلبي مولاهم البصري

صدوق يخطىء من العاشرة مات سنة أربع وعشرين بخ م كد س

Ibn Hajar gave the symbol – م – which means Khalid is a narrator found in Sahih Muslim. Indeed, here is the narration found in Sahih Muslim via Khalid ibn Khidash:

32 – (1563) حَدَّثَنَا أَبُو الْهَيْثَمِ خَالِدُ بْنُ خِدَاشِ بْنِ عَجْلَانَ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللهِ بْنِ أَبِي قَتَادَةَ، أَنَّ أَبَا قَتَادَةَ، طَلَبَ غَرِيمًا لَهُ، فَتَوَارَى عَنْهُ ثُمَّ وَجَدَهُ، فَقَالَ: إِنِّي مُعْسِرٌ، فَقَالَ: آللَّهِ؟ قَالَ: آللَّهِ؟ قَالَ: فَإِنِّي سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، يَقُولُ: «مَنْ سَرَّهُ أَنْ يُنْجِيَهُ اللهُ مِنْ كُرَبِ يَوْمِ الْقِيَامَةِ، فَلْيُنَفِّسْ عَنْ مُعْسِرٍ، أَوْ يَضَعْ عَنْهُ» ،

Ibn Hajar recorded a narration in his *Taghliq al-Ta'liq* (4/372) from Ibn Abi al-Dunya who gave a sanad running via Khalid ibn Khidash as follows:

أما الْمَوْقُوف فَرَوَاهُ ابْن أبي الدُّنْيَا فِي كتاب الْفرج بعد الشدَّة قَالَ ثَنَا خَالِد ابْن خِدَاشٍ ثَنَا عَبْدُ اللَّهِ بْنُ زَيْدُ بْنُ أَسْلَمَ عَنْ أَبِيهِ عَنْ أَسْلَمَ أَنَّ أَبَا عُبَيْدَةَ حَضَرَ فَكَتَبَ إِلَيْهِ عُمَرُ يَقُولُ مَهْمَا يَنْزِلُ بِامْرِئٍ شِدَّةٌ يَجْعَلُ اللَّهُ لَهُ بَعْدَهَا فَرَجًا وَإِنَّهُ لَنْ يَغْلِبَ عُسْرٌ يُسْرَيْنِ هَذَا إِسْنَادٌ حَسَنٌ

Hence, ibn Hajar graded this sanad to be Hasan.

5) **Yahya ibn Sulayman** was graded as being Saduq yukhti by Ibn Hajar in his Taqrib al-Tahdhib as follows:

7564- يحيى ابن سليمان ابن يحيى ابن سعيد الجعفي أبو سعيد الكوفي نزيل مصر صدوق يخطىء من العاشرة مات سنة سبع أو ثمان وثلاثين خ ت

His narrations are found in Sahih al-Bukhari as Ibn Hajar indicated with the symbol – خ

Ibn Hajar in his *Taghliq al-Ta'liq* declared a chain via Yahya to be Sahih as follows:

أخبرني بذلك أبو علي المهدوي بسنده الآتي قريبا إلى عبد الرحمن بن محمد بن إسحاق العبدي أنا أبي أنا محمد بن أبي خراسان ثنا أبو النضر محمد بن أحمد ابن النضر ثنا محمد بن إسماعيل البخاري ثنا يحيى بن سليمان حدثني ابن وهب أخبرني يحيى بن أيوب عن عبد الله بن جنادة عن أبي عبد الرحمن الحبلى أنه أتى عبد الله يعني ابن عمرو بكتاب فيه أحاديث فقال أصلحك الله انظر في هذا الكتاب فما عرفت منه تركته وما لم تعرفه محوته فنظر فيه قال فعرضت عليه حتى فرغت منه ثم دعا بغدائه فتغدى وهذا إسناد صحيح

6) **Khalid ibn Abdar Rahman al-Sulami** was graded as being Saduq yukhti by Ibn Hajar in his Taqrib al-Tahdhib as follows:

1650– خالد ابن عبد الرحمن ابن بكير السلمي أبو أمية البصري صدوق يخطىء من الثامنة خ ت س

Khalid is a narrator found in a narration Sahih al-Bukhari as indicated by ibn Hajr with the symbol – خ

Ibn Hajar mentioned the following narration via Khalid in his *Taghliq al-Ta'liq* (2/353):

قَالَ الْبَيْهَقِيُّ أَنا أَبُو عَبْدِ اللَّهِ الْحَافِظُ حَدَّثَنِي أَحْمَدُ بْنُ [الْحَسَنِ] الشَّافِعِيُّ ثَنَا جَعْفَرُ بْنُ أَحْمَدَ الْحَافِظُ ثَنَا إِسْحَاقُ (بْنُ) إِبْرَاهِيمَ مِنْ كِتَابِهِ آخِرَ مَجْلِسٍ جَلَسَهُ ثُمَّ مَاتَ أَنا ابْنُ مَهْدِيٍّ عَنْ خَالِدِ بْنِ عَبْدِ الرَّحْمَنِ السُّلَمِيّ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ قَالَ إِنَّمَا الْغسْل على من تجب عَلَيْهِ الْجُمُعَةُ وَالْجُمُعَةُ عَلَى مَنْ يَأْتِي عَلَى أَهْلِهِ

خَالِد قَالَ أَبُو حَاتِم صَدُوق لَا بَأْس بِهِ

قلت ويكفيه رِوَايَة ابْن مهْدي عَنهُ وَقد أخرج لَهُ البُخَارِيّ فِي صَحِيحه **فالإسناد صَحِيح**

Hence, he declared the chain via Khalid to be Sahih despite grading him to be Saduq yukhti in his *Taqrib al-Tahdhib*. **Indeed, Ibn Hajar did the same with Kathir ibn Zayd, namely, declaring at least 2 chains via Kathir to be Sahih as will be shown later.**

7) **Umar ibn Abi Salama** was graded as being Saduq yukhti by Ibn Hajar in his *Taqrib al-Tahdhib* as follows:

4910- عمر ابن أبي سلمة ابن عبد الرحمن ابن عوف الزهري قاضي المدينة صدوق يخطىء من السادسة قتل بالشام سنة اثنتين وثلاثين مع بني أمية خت 4

Ibn Hajar mentioned the following in his *Fath al-Bari* (13/327):

وبن أَبِي مَسْلَمَةَ[191] اسْمُهُ عُمَرُ فِيهِ مَقَالٌ وَلَكِنَّ حَدِيثَهُ حَسَنٌ

"And ibn Abi Salama, his name is Umar and he has been spoken of (meaning some jarh is on him), but his hadith is Hasan (good)."

Looking at the last 2 examples with regard to Khalid ibn Abdar Rahman al-Sulami and Umar ibn Abi Salama, both were graded as Saduq yukhti by Ibn Hajar and Khalid was in a chain which Ibn Hajar graded as Sahih. Umar ibn Abi Salama was graded as Saduq yukhti and Ibn Hajar mentioned a crucial point that a narrator with such a grading can have hadiths which are Hasan (good). Thus, this is how Kathir ibn Zayd should be determined likewise. That his hadiths may be labelled as being Hasan or even Sahih at times provided the rest of the chain has some type of reliable narrators in it and there is no other hidden defect (Illa) that becomes apparent on further scrutiny.

[191] This is a typographical error in the printed edition of *Fath al-Bari* as it should be Ibn Abi Salama (not Ibn Abi Maslama) as ibn Hajar mentioned it like that a few lines before by mentioning the hadith from Sunan Abi Dawud (no. 4328).

Our contention is that Kathir ibn Zayd is actually Saduq (truthful) and not Saduq yukhti based on the evidence provided that Ibn Hajar had regraded Kathir to that higher level in his later work known as *Nata'ij al-afkar*, and the same grading in his *Talkhis al-Habir*. Before him, the Hanbali, Ibn Abdal Hadi also graded him as Saduq in his *Tanqih al-Tahqiq*[192]as was shown earlier on. The next section will show what gradings may apply to chains containing narrators that were deemed Saduq by Ibn Hajar in his *Taqrib al-Tahdhib*.

[192] 4/595, published by Adwa al-Salaf, 1st edn Riyadh, 2007

IBN HAJAR'S GRADING OF SADUQ (TRUTHFUL) AND EXAMPLES OF CHAINS (ASANID) BEING DECLARED AS SAHIH BY HIMSELF

1) **Khalid ibn Abi Imran** was declared to be Saduq by Ibn Hajar in his *Taqrib al-Tahdhib* as follows:

1662- خالد ابن أبي عمران التجيبي أبو عمر قاضي إفريقية فقيه صدوق من الخامسة مات سنة خمس ويقال تسع وعشرين م د ت س

Ibn Hajar mentioned a narration from al-Nasa'i's *al-Yawm wal-Layla* in his *Nukat ala ibn al-Salah* (2/732-33) via the route of Khalid ibn Abi Imran as follows:

وأما حديث عائشة – رضي الله عنها – فأخرجه النسائي في "اليوم والليلة" من طريق خلاد بن سليمان الحضرمي عن خالد بن أبي عمران عن عروة، عن عائشة – رضي الله عنها – قالت: "ما جلس رسول الله – صلى الله عليه وسلم – مجلسا/ (ي236) ولا تلا قرآنا ولا صلى إلا ختم ذلك بكلمات، فقلت: يا رسول الله! ما أكثر ما تقول هذه الكلمات فقال – صلى الله عليه وسلم –: "نعم من

قال: خيرا كن طابعا له على ذلك الخير، ومن قال شرا كانت كفارة له سبحانك الله وبحمدك لا إله إلا أنت أستغفرك وأتوب إليك". إسناده صحيح – أيضا –.

Hence, he declared the above chain to be Sahih and Khalid has a narration also recorded in Sahih Muslim.

2) **Abdus Samad ibn Abdal Wahhab al-Hadrami** was declared to be Saduq by Ibn Hajar in his *Taqrib al-Tahdhib* as follows:

4081– عبد الصمد ابن عبد الوهاب الحضرمي أبو بكر ويقال أبو محمد النصري بالنون الحمصي لقبه صميد] صدوق من الحادية عشرة س

Ibn Hajar mentioned the following narration in his *Nukat ala ibn al Salah* (2/740-1) from *al-Kuna* of al-Dawlabi via the route of Abdus Samad:

ورويناه في " الكنى" لأبي بشر الدولابي قال: حدثني عبد الصمد بن عبد الوهاب ثنا يحيى بن صالح ثنا/ (ي240) عبيد الله بن

عمرو عن عبد الكريم – وهو الجزري– أي عن يزيد الفقير قال:

إن جبريل عليه السلام علم النبي – صلى الله عليه وسلم – إذا كان في مجلس وأراد أن يقوم أن يقول: "سبحانك اللهم وبحمدك أشهد أن لا إله إلا أنت وحدك لا شريك لك أستغفرك اللهم وأتوب إليك".

هذا مرسل صحيح الإسناد إلى يزيد الفقير– وهو تابعي مشهور.

The chain was declared Sahih and it is a mursal report of the Tabi'i, Yazid al-Faqir.

3) **Yazid ibn Khumayr** was declared to be Saduq by Ibn Hajar in his *Taqrib al-Tahdhib* as follows:

7709– يزيد ابن خمير بمعجمة مصغر الرحبي بمهملة ساكنة أبو عمر الحمصي صدوق من الخامسة بخ م 4

Ibn Hajar in his *Taghliq al Ta'liq* (2/376) mentioned the following chain that al-Bayhaqi reported from al-Hakim via the route of Yazid

وَرَوَاهُ الْبَيْهَقِيّ عَن الْحَاكِم فَوَقع لنا مُوَافقَة عالية لأبي دَاوُد وللحاكم وبدلا على طَرِيق الْبَيْهَقِيّ عَالِيا وَقد وَقع لنا من وَجه آخر أَعلَى مِمَّا سقناه بِدَرَجَة أُخْرَى فَقَرَأت عَلَى فَاطِمَةَ بِنْتِ الْمُنَجَّا بِدِمَشْقَ عَنِ الْقَاضِي تَقِيِّ الدِّينِ سُلَيْمَانَ بْنِ حَمْزَةَ أَنا الْحَافِظُ ضِيَاءُ الدِّينِ مُحَمَّدُ بْنُ عَبْدِ الْوَاحِدِ الْمَقْدِسِيُّ أَخْبَرَهُمْ فِي كِتَابِ الْمُخْتَارَةِ لَهُمْ قَالَ قَرَأت عَلَى أَبِي جَعْفَرٍ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ نَصْرٍ الصَّيْدَلانِيِّ عَنْ فَاطِمَةَ بِنْتِ عبد الله [الجوزدانية] سَمَاعا أَن مُحَمَّدَ بْنَ عَبْدِ اللَّهِ أَخْبَرَهُمْ قَالَ حَدَّثنا سُلَيْمَانُ بْنُ أَحْمَدَ بْنِ أَيُّوبَ أَبُو الْقَاسِمِ الطَّبَرَانِيُّ ثَنَا أَحْمَدُ بْنُ عَبْدِ الْوَهَّابِ بْنِ نَجْدَةَ ثَنَا أَبُو الْمُغِيرَةِ ح وَحَدَّثنا أَبُو زُرْعَةَ الدِّمَشْقِيُّ ثَنَا أَبُو الْيَمَانِ قَالا ثَنَا صَفْوَانُ بْنُ عَمْرٍو ثَنَا يَزِيدُ بْنُ خُمَيْرٍ قَالَ خَرَجَ عَبْدُ اللَّهِ بْنُ بُسْرٍ صَاحِبُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَعَ النَّاسِ فِي يَوْمِ عِيدِ الْفِطْرِ أَوْ أَضْحَى فَأَنْكَرَ إِبْطَاءَ الإِمَامِ وَقَالَ

إِنْ كُنَّا قَدْ فَرَغْنَا سَاعَتَنَا هَذِهِ وَذَلِكَ حِينَ تَسْبِيحِ الضُّحَى وَقَالَ الْحَاكِم هَذَا حَدِيث صَحِيح على شَرط البُخَارِيّ وَلم يخرجَاهُ

قلت أما الحَدِيث فَصَحِيح الْإِسْنَاد لَا أعلم لَهُ عِلّة وَأما كَونه على شَرط البُخَارِيّ فَلَا فَإِنَّهُ لم يخرج ليزِيد بن خمير فِي صَحِيحه شَيْئا وَالله أعلم

Al-Hakim declared the hadith on the condition of al-Bukhari though it was not reported by the latter in his Sahih. Yazid is a narrator found in Sahih Muslim. Ibn Hajar said in the last 2 lines quoted in Arabic*: "I say: As for the hadith, it has an authentic chain of narration. I do not know any defect in it. As for it being on al-Bukhari's conditions, then no, because al-Bukhari did not include anything from Yazid ibn Khumayr in his Sahih. And Allah knows best."*

4) **Humayd ibn Mas'ada** was declared to be Saduq by Ibn Hajar in his *Taqrib al-Tahdhib* as follows:

1559– حميد ابن مسعدة ابن المبارك السامي بالمهملة أو الباهلي بصري صدوق من العاشرة مات سنة أربع وأربعين م **4**

Ibn Hajar in his *Taghliq al Ta'liq* (5/49) mentioned the following chain from Ibn Jarir al-Tabari's *Tahdhib al-Athar* via the route of Humayd:

قَالَ أَبُو جَعْفَر بن جرير فِي تَهْذِيب الْآثَار لَهُ ثَنَا حميد بن مسْعدَة ثَنَا يَزِيدَ بْنِ زُرَيْعٍ ثَنَا سَعِيدٌ عَن قَتَادَة عَن سعيد بن الْمسيب أَنه كَانَ لَا يرى بَأْسا إِذا كَانَ الرجل بِهِ سحر أَن يمشي إِلَى من يُطلق ذَلِك عَنهُ قَالَ هُوَ صَلَاح قَالَ وَكَانَ الْحسن يكره ذَلِك وَيَقُول لَا يعلم ذَلِك إِلَّا سَاحر قَالَ فَقَالَ سعيد بن الْمسيب لَا بَأْس بالنشرة إِنَّمَا نهي عَمَّا يضر وَلم ينْه عَمَّا ينفع إِسْنَاده صَحِيح

Ibn Hajar declared the above chain via Humayd back to Sa'eed ibn al-Musayyib to be Sahih. Humayd is a narrator in Sahih Muslim.

5) **Muhammad ibn Adam al-Juhani** was declared to be Saduq by Ibn Hajar in his *Taqrib al-Tahdhib* as follows:

5719- محمد ابن آدم ابن سليمان الجهني صدوق من العاشرة مات سنة خمسين ومائتين د س

Ibn Hajar in his *Taghliq al Ta'liq* (2/172) mentioned the following chain from Ibn al-Mundhir running via Muhammad Ibn Adam:

(وَقَالَ ابْنُ الْمُنْذِرِ حَدَّثُونَا عَنْ مُحَمَّدِ بْنِ آدَمَ عَنِ الْفَضْلِ بْنِ مُوسَى عَنِ الْحُسَيْنِ يَعْنِي ابْنَ وَاقِدٍ عَنْ يَزِيدَ النَّحْوِيّ عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ ((أَنَّهُ كَانَ يَقْرَأُ وِرْدَهُ وَهُوَ جُنُبٌ)) وَإِسْنَاده صَحِيح

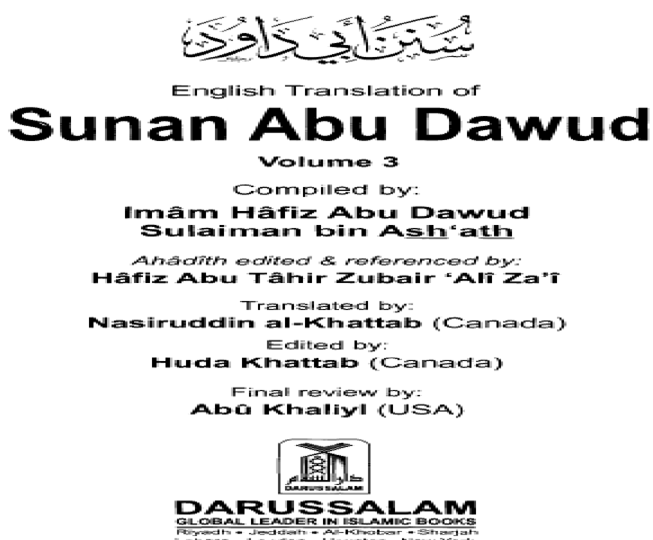
The above chain was declared to be Sahih by Ibn Hajar.

These examples serve to show that a narrator declared Saduq by Ibn Hajar can lead to specific chains with that narrator in it to be regarded as being Sahih. The same is applicable to Kathir ibn Zayd as will be shown below.

EXAMPLES OF CHAINS OF TRANSMISSION (ASANID) WITH KATHIR IBN ZAYD BEING DECLARED AS HASAN (GOOD) BY SOME SCHOLARS

Here are some examples of Muhaddithin knowing of some Jarh on Kathir ibn Zayd, but they must have considered it as vague and not explained in a detailed enough manner that would lead to Kathir being declared a weak narrator overall. On the contrary they authenticated the chain to be Hasan (good).

1) Focussing on a narration found in the Sunan of Abu Dawud al-Sijjistani there is a hadith via the route of Kathir ibn Zayd from al-Muttalib ibn Abdullah ibn Hantab. Let us produce the edition by Salafis as it was based on the gradings of their own trusted late "Salafi" Muhaddith, **Zubair Ali Za'i** (d. 2013). Title page:


سُنَنُ أَبِي دَاوُدَ

English Translation of

Sunan Abu Dawud

Volume 3

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From Sunan Abi Dawud (Darus Salam edn, vol. 3.pp. 610-11):

Chapter 57, 59. Putting More Than One Deceased Person In A Grave And Marking The Grave

(المعجم ٥٧، ٥٩) **بَابٌ: فِي جَمْعِ الْمَوْتَى فِي قَبْرٍ وَالْقَبْرُ يُعْلَمُ** (التحفة ٦٣)

3206. It was reported from Kathīr bin Zaid Al-Madanī, from Al-Muttalib who said: "When 'Uthmān bin Ma'zūn died, his *Janāzah* was brought out and he was buried. Then the Messenger of Allāh ﷺ told a man to bring him a rock but he could not carry it, so the Messenger of Allāh ﷺ stood up and rolled up his sleeves" — Kathīr said: "Al-Muttalib said: 'The

٣٢٠٦ - حَدَّثَنَا عَبْدُ الْوَهَّابِ بنُ نَجْدَةَ: حَدَّثَنَا سَعِيدُ بنُ سَالِمٍ، ح: وحَدَّثَنا يَحْيَى بنُ الْفَضْلِ السِّجِسْتَانِيُّ: حَدَّثَنَا حَاتِمٌ يَعني ابنَ إسْمَاعِيلَ، بِمَعْنَاهُ عن كَثِيرِ بن زَيْدِ المَدَنِيِّ، عن المُطَّلِبِ قال: لَمَّا مَاتَ عُثْمَانُ بنُ مَظْعُونٍ أُخرِجَ بِجَنَازَتِهِ فَدُفِنَ، فَأَمَرَ النَّبِيُّ ﷺ رَجُلًا أَنْ يَأْتِيَهُ بِحَجَرٍ فَلَمْ يَسْتَطِعْ حَمْلَهُ، فَقَامَ

one who informed me of that from the Messenger of Allāh ﷺ said: 'It is as if I can see the whiteness of the forearms of the Messenger of Allāh ﷺ — when he rolled up (his sleeves) then he carried it and put it at his head, and said: "I am marking the grave of my brother with it, and I shall bury here whoever dies of my family." (*Hasan*)

إِلَيْهَا رَسُولُ الله ﷺ وَحَسَرَ عنْ ذِرَاعَيْهِ - قَالَ كَثِيرٌ: قال المُطَّلِبُ: قال الَّذِي يُخْبِرُنِي ذَلِكَ عنْ رَسُولِ الله ﷺ قال: كَأَنِّي أَنْظُرُ إِلَى بَيَاضِ ذِرَاعَيْ رَسُولِ الله ﷺ حِينَ حَسَرَ عَنْهُمَا - ثُمَّ حَمَلَهَا فَوَضَعَهَا عِنْدَ رَأْسِهِ وَقَالَ: «أَتَعَلَّمُ بِهَا قَبْرَ أخِي وَأَدْفِنُ إِلَيْهِ مَنْ مَاتَ مِنْ أَهْلِي».

تخريج: [إسناده حسن] أخرجه البيهقي: ٣/ ٤١٢ من حديث أبي داود به وحسنه ابن الملقن في تحفة المحتاج، ح: ٨٨٤.

Comments:

It is permissible to put some sort of a mark on someone's grave so it will be known that it is a grave and where it is. But putting inscriptions on an erected stone, or pitching a flag on it is not permissible. Each one of us should try to keep the company of virtuous people. Even in death it is desirable to be in the company of pious people.

The editor, Zubair Ali Za'i, stated that the chain was Hasan (good) and he gave a reference for the same narration via the route of Abu Dawud as being found in *al-Sunan al-Kabir* of al-Bayhaqi (3/412). He also mentioned that **al-Hafiz Umar ibn al-Mulaqqin** (d. 804 AH) had graded it as Hasan in his *Tuhfatul Muhtaj* (no. 884). This is how it was mentioned by Ibn al Mulaqqin in his *Tuhfatul Muhtaj*:

884 – وَعَن الْمطلب بن عبد الله التَّابِعِيّ قَالَ لما مَاتَ عُثْمَان بن مَظْعُون أخرج بجنازته فَدفن فَأمر النَّبِي صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رجلا أَن يأْتِي بِحجر فَلم يسْتَطع حمله فَقَامَ إِلَيْهِ رَسُول الله صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وحسر عَن ذِرَاعَيْهِ قَالَ الْمطلب قَالَ الَّذِي أَخْبرنِي عَن رَسُول الله صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ كَأَنِّي أنظر إِلَى بَيَاض ذراعي رَسُول الله صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِين حسر عَنْهُمَا ثمَّ حملهَا فوضعها عِنْد رَأسه وَقَالَ أتعلم بهَا قبر أخي وأدفن إِلَيْهِ من مَاتَ من أَهلِي رَوَاهُ أَبُو دَاوُد بِإِسْنَاد حسن وَهُوَ مُتَّصِل لِأَن الْمطلب بَين فِي كَلَامه أَنه أخبرهُ بِهِ صَحَابِيّ حضر الْقِصَّة وَالصَّحَابَة كلهم عدُول لَا تضر الْجَهَالَة بأعيانهم

What is pertinent is that he had declared the chain to be**:** ***"Hasan and it is fully connected (muttasil)."*** Meaning that despite al-Muttalib not naming the Sahabi he heard the narration from, the hadith is still considered to be fully connected because he heard it from an unnamed Sahabi and all the Sahaba are upright.

This same narration was mentioned by Ibn al-Mulaqqin in his *al-Badr al-Munir* (5/324-5) as follows:

الحَدِيث السَّادِس بعد السّبْعين

«أنَّه – صَلَّى الله عَلَيْهِ وَسلم – وضع صَخْرَة عَلَى قبر عُثْمَان بن مَظْعُون وَقَالَ: أعلم بهَا قبر أخي، وأدفن إِلَيْهِ من مَاتَ من أَهلِي» .

هَذَا الحَدِيث رَوَاهُ أَبُو دَاوُد فِي «سنَنه» من حَدِيث كثير بن زيد الْمدنِي عَن الْمطلب بن عبد الله بن حنْطَب التَّابِعِيّ قَالَ: «لما مَاتَ عُثْمَان بن مَظْعُون أخرج بجنازته فَدفن، فَأمر النَّبِي – صَلَّى الله عَلَيْهِ وَسلم – رجلا أَن يَأْتِي بِحجر فَلم يسْتَطع حمله، فَقَامَ إِلَيْهِ رَسُول الله – صَلَّى الله عَلَيْهِ وَسلم – وحسر عَن ذِرَاعَيْهِ – (قَالَ كثير) : قَالَ الْمطلب: قَالَ الَّذِي (يُخْبِرنِي) : كَأَنِّي أنظر إِلَى بَيَاض ذراعي رَسُول الله – صَلَّى الله عَلَيْهِ وَسلم – حِين حسر عَنْهُمَا – ثمَّ حملهَا فوضعها عِنْد رَأسه وَقَالَ: أتعلم بهَا قبر أخي وأدفن إِلَيْهِ من مَاتَ من أَهلِي» إِسْنَاده حسن مُتَّصِل لِأَن الْمطلب بَين فِي كَلَامه أَنه أخبرهُ (بِهِ) صَحَابِيّ حضر الْقِصَّة، وَالصَّحَابَة كلهم عدُول لَا تضر الْجَهَالَة بأعيانهم، وَكثير هَذَا وَإِن ضعفه النَّسَائِيّ فقد وَثَّقَهُ يحيى (بن معِين) وَقَالَ أَبُو زرْعَة: صَدُوق وَقَالَ ابْن الْمَدِينِيّ: صَالح وَلَيْسَ بِالْقَوِيّ

Note carefully the last two lines where ibn al-Mulaqqin said:

'And this Kathir was weakened by an-Nasa'i and declared Thiqa (trustworthy) by Yahya (ibn Ma'een), and Abu Zur'a said: Saduq (truthful), and Ibn al-Madini said: Salih (good) and not strong."

In the above quote the actual grading for the chain was still considered by Ibn al-Mulaqqin to be Hasan (good). This goes to show that the Jarh mentioned by Ibn al-Mulaqqin from the earlier scholars of hadith was not detailed criticism (jarh mufassar), and so he went ahead and graded the chain to be Hasan and he brought no independent supporting chains to strengthen the report without Kathir being in them.

Regarding the above narration of Uthman ibn Maz'un (ra), it was mentioned earlier that **al-Hafiz ibn Hajar** had also mentioned it in his *Talkhis al-Habir*. This was mentioned earlier on as it was a proof showing that Ibn Hajar had graded Kathir ibn Zayd to be Saduq (truthful) in his *Talkhis*. The Talkhis is based on the *Badr al-Munir* of his teacher Ibn al-Mulaqqin. Here is how ibn Hajar presented it in the *Talkhis al-Habir:*[193]

794 – حَدِيثُ أَنَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَضَعَ صَخْرَةً عَلَى قَبْرِ عُثْمَانَ بْنِ مَظْعُونٍ وَقَالَ "أُعَلِّمُ بِهَا قَبْرَ أَخِي وَأَدْفِنُ إلَيْهِ مَنْ مَاتَ مِنْ أَهْلِي" أَبُو دَاوُد مِنْ حَدِيثِ الْمُطَّلِبِ بْنِ عَبْدِ اللَّهِ بْنِ حَنْطَبٍ وليس صحابيا قال لَمَّا مَاتَ عُثْمَانُ بْنُ مَظْعُونٍ أُخْرِجَ بِجِنَازَتِهِ فَدُفِنَ فَأَمَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلًا أَنْ يَأْتِيَ بِحَجَرٍ فَلَمْ يَسْتَطِعْ حَمْلَهُ فَقَامَ إلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَحَسَرَ عَنْ ذِرَاعَيْهِ قَالَ الْمُطَّلِبُ قَالَ الَّذِي يُخْبِرُنِي كَأَنِّي أَنْظُرُ إلَى بَيَاضِ ذِرَاعَيْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ حَسَرَ عَنْهُمَا ثُمَّ حَمَلَهَا فَوَضَعَهَا عِنْدَ رَأْسِهِ **فَذَكَرَهُ** **وَإِسْنَادُهُ حَسَنٌ** **لَيْسَ فِيهِ إلَّا كَثِيرُ بْنُ زَيْدٍ رَاوِيهِ عَنْ الْمُطَّلِبِ وَهُوَ صَدُوقٌ** وَقَدْ بَيَّنَ الْمُطَّلِبُ أَنَّ مُخْبِرًا أَخْبَرَهُ بِهِ وَلَمْ يُسَمِّهِ وَلَا يَضُرُّ إبْهَامُ الصَّحَابِيِّ

[193] 2/307, Darul Kutub al-Ilmiyya edn, or 3/1240-41, Adwa al-Salaf edn.

Note the red portion underlined stated:

"Its chain is Hasan (good), and there is not in it except Kathir ibn Zayd who related it from al-Muttalib, and he (meaning Kathir) is Saduq (truthful)."

Thus, this narration is an extraordinary proof that al-Hafiz ibn Hajar considered a chain (sanad) with Kathir relating from al-Muttalib (ibn Abdullah) to be Hasan (good), and he also declared Kathir to be Saduq.

Note also very carefully that al-Hafiz knew of the points recorded as Jarh (disparagement) on Kathir ibn Zayd, and in the same *Talkhis* (1/189, Adwa al-Salaf edn) he mentioned some of them under another narration much earlier on in his book as follows:

وأمّا حال كثير بن زيد فقال ابن معين: ليس بالقوي.

وقال أبو زرعة: صدوق فيه لين، وقال أبو حاتم: صالح الحديث ليس بالقوي يكتب حديثه

Meaning:

"As for the condition of Kathir ibn Zayd, ibn Ma'een said: He is not strong. Abu Zur'a said: Truthful (Saduq) and he has some weakness. Abu Hatim said: Good (Salih) in hadith, but not strong, write his hadiths."

This goes to show that despite knowing of this type of Jarh by the above three scholars, ibn Hajar's own judgement was that Kathir is still Saduq overall as there is also more Ta'dil (praise) for him as he mentioned in his *Tahdhib al-Tahdhib.* **It will also be shown below that ibn Hajar declared some chains via Kathir to be not only Hasan (good) but Sahih (authentic).**

This is a proof that Huffaz of Hadith like ibn al-Mulaqqin and Ibn Hajar thought that Kathir's narrations are those which can be ruled to be Hasan at least in the sanad (chain of transmission) and need not have an independent chain as a support to have his narration accepted.

Other contemporaries who graded the above narration as recorded in Sunan Abi Dawud include the late Shaykh Shuayb al-Arna'ut in his editing of this Sunan (5/115, no. 3206) where he stated in the footnote:

إسناده حسن من أجل كثير بن زيد، فهو صدوق حسن الحديث، والمطلب –وهو ابن عبد الله بن حنطب– بيَّن في روايته أنه أخبره بذلك من رأى رسول الله –صلَّى الله عليه وسلم– يفعل ذلك، فاتصل الإسناد، ولا يضر إبهام الصحابي، لأنهم عدول كلهم، وقد حسَّن إسناده ابن الملقن في"البدر المنير" 5/ 325، ووافقه ابن حجر في "التلخيص الحبير"، 2/ 133.

The portion underlined translates as:

"The chain of transmission is Hasan (good) because of Kathir ibn Zayd, and he is Saduq Hasan al-hadith (truthful and good in hadith)."

Shaykh Shuayb also mentioned that the chain was graded Hasan by Ibn al-Mulaqqin in his *al-Badr al-Munir* and agreed upon by ibn Hajar in his *Talkhis al-Habir* as has been quoted above.

2) Another example from Zubair Ali Za'i from his editing of Sunan Abi Dawud (5/320):

Chapter 49. Regarding Sincere Councel And Protection

4918. It was narrated from Abū Hurairah from the Messenger of Allāh ﷺ: "The believer is the mirror of his fellow-believer, and the believer is the brother of his fellow-believer. He protects him against ruin and looks after him." (*Ḥasan*)

(المعجم ٤٩) **بَابٌ: فِي النَّصِيحَةِ وَالْحِيَاطَةِ** (التحفة ٥٧)

٤٩١٨ - حَدَّثَنَا الرَّبِيعُ بنُ سُلَيْمانَ الْمُؤَذِّنُ: حَدَّثَنَا ابنُ وَهْبٍ عن سُلَيْمانَ يَعْني ابنَ بِلَالٍ، عن كَثِيرِ بنِ زَيْدٍ، عن الْوَلِيدِ بنِ رَبَاحٍ، عن أَبِي هُرَيْرَةَ عن رَسُولِ الله ﷺ: «الْمُؤْمِنُ مِرْآةُ الْمُؤْمِنِ، وَالْمُؤْمِنُ أَخُو الْمُؤْمِنِ يَكُفُّ عَلَيْهِ ضَيْعَتَهُ وَيَحُوطُهُ مِنْ وَرَائِهِ».

تخريج: [إسناده حسن] أخرجه البخاري في الأدب المفرد، ح:٢٣٩ من حديث كثير بن زيد به.

Once again the chain had Kathir in it and he declared the chain to be Hasan as well as stating it is also found in the *Adab al-Mufrad* (no. 239) of al-Bukhari. In the *Adab al Mufrad* the sanad also contains Kathir ibn Zayd. Hence, no supporting routes independent of Kathir were mentioned to declare the chain Hasan.

3) Another report from Sunan Abi Dawud with Zubair Ali's grading:

3594. It was narrated that Abū Hurairah said: "The Messenger of Allāh ﷺ said: 'Reconciliation is permissible among Muslims.'" – Aḥmad[1] added: "Except reconciliation that makes forbidden something that is permitted, or permits something that is forbidden." – Sulaimān bin Dāwud said: "And the Messenger of Allāh ﷺ said: 'The Muslims are bound by their conditions.'" (*Ḥasan*)

٣٥٩٤ – حَدَّثَنَا سُلَيْمَانُ بنُ دَاوُدَ الْمَهْرِيُّ: أَخْبَرَنَا ابنُ وَهْبٍ: أخبرني سُلَيْمَانُ ابنُ بِلَالٍ؛ ح: وَحَدَّثَنَا أَحْمَدُ بنُ عَبْدِ الْوَاحِدِ الدِّمَشْقِيُّ: حَدَّثَنَا مَرْوَانُ يَعْنِي ابنَ مُحَمَّدٍ: حَدَّثَنَا سُلَيْمَانُ بنُ بِلَالٍ أَوْ عَبْدُ العَزِيزِ بنُ مُحَمَّدٍ، شَكَّ الشَّيْخُ، عَنْ كَثِيرِ بنِ زَيْدٍ، عن الْوَلِيدِ بنِ رَبَاحٍ، عن أبي هُرَيْرَةَ قالَ: قالَ رَسُولُ الله ﷺ: «الصُّلْحُ جَائِزٌ بَيْنَ الْمُسْلِمِينَ».

زَادَ أَحْمَدُ: «إِلَّا صُلْحًا حَرَّمَ حَلَالًا أَوْ أَحَلَّ حَرَامًا».

زَادَ سُلَيْمَانُ بنُ دَاوُدَ: وَقالَ رَسُولُ الله ﷺ: «الْمُسْلِمُونَ عَلَى شُرُوطِهِمْ».

تخريج: [إسناده حسن] أخرجه أحمد: ٢/٣٦٦ من حديث سليمان بن بلال به وصححه ابن الجارود، ح: ٦٣٧ وابن حبان، ح: ١١٩٩ وللحديث شواهد.

Once again the chain contained Kathir ibn Zayd and Zubair Ali said in his takhrij: ***"Its chain is Hasan, and it was extracted by Ahmed (2/366) from the hadith of Sulayman ibn Bilal with it, and it was authenticated by ibn al-Jarud (no. 1199) and the hadith has witnessing narrations."***

Hence, the chain via Kathir was declared Hasan and the text was strengthened further using supporting narrations. The same narration was also declared to have a good chain by the following earlier known Muhaddithin:

a) Ibn Kathir (d. 774 AH) has been quoted as grading this same hadith to have a Hasan (good) chain of transmission in his *al-Irshad al-faqih* (2/54):

عن أبي هريرةَ، قالَ عليهِ السلامُ: «الصُّلْحُ جائزٌ بينَ المسلمين، إلا صُلْحاً أحلَّ حراماً، أو حرَّمَ حلالاً، والمسلمونَ على شُروطهم»[1]، رواهُ أبو داودَ بإسنادٍ حَسنٍ.

b) Al-Nawawi (d. 676 AH) has mentioned this narration in his *al-Majmu Sharh al-Muhadhhab* (9/376) by stating that the chain is either Hasan or Sahih.

وَبِحَدِيثِ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ (الْمُسْلِمُونَ عَلَى شُرُوطِهِمْ) رَوَاهُ أَبُو دَاوُد بِإِسْنَادٍ حَسَنٍ أَوْ صَحِيحٍ

c) Ibn al-Mulaqqin (d. 804 AH) has declared the chain to be Hasan in his *Khulasa al-Badr al-Munir* (2/69):

1520– حديث: "المؤمنون عند شروطهم".

رواه أبو داود من رواية أبي هريرة، بإسناد حسن.

4) An example from Musnad Ahmed (8/2949, no. 25139, Maknaz edn) via Kathir ibn Zayd from al-Muttalib ibn Abdullah from A'isha (ra):

حدثنا عبد الله حدثني أبي ثنا محمد بن عبد الله ثنا كثير بن زيد عن المطلب بن عبد الله عن عائشة أن رسول الله صلى الله عليه وسلم قال لها : يا عائشة استتري من النار ولو بشق تمرة فإنها تسد من الجائع مسدها من الشبعان

a) The above narration was mentioned in *al-Targhib wal Tarhib* by **al-Mundhiri** as follows with the declaration that the chain was Hasan:

1278 – وَعَن عَائِشَة رَضِي الله عَنْهَا قَالَت قَالَ رَسُول الله صلى الله عَلَيْهِ وَسلم يَا عَائِشَة استتري من النَّار وَلَو بشق تَمْرَة فَإِنَّهَا تسد من الجائع مسدها من الشبعان

رَوَاهُ أَحْمد بِإِسْنَاد حسن

b) It was mentioned by **Ibn Hajar al-Asqalani** in his *Fath al-Bari* (3/284, Dar al Ma'rifa edn) by stating that the chain is Hasan:

وله من حديث عائشة بإسناد حسن يا عائشة إستتري من النار ولو بشق تمرة فإنها تسد من الجائع مسدها من الشبعان

c) It was mentioned by **Badrud-Din al-Ayni** in his *Umdatul Qari* (13/291) by stating that the chain is Hasan:

رواه أحمد وعن عائشة رضي الله تعالى عنها بإسناد حسن يا عائشة استتري من النار ولو بشق تمرة فإنها تسد من الجائع مسدها من الشبعان

Besides the above examples it has been shown earlier on with examples that al-Hafiz ibn Hajar also declared a narration to have a Hasan chain in his *Matalib al-Aliyya* (no. 3425), as well examples from al-Busayri, al-Haythami and Ibn Abdal Hadi al-Hanbali. There were also two examples from al-Dhahabi saying the chain was Salih (good).

Please see later for other Salafis who graded chains via Kathir to be Hasan.

EXAMPLES OF CHAINS (ASANID) WITH KATHIR IBN ZAYD BEING DECLARED AS SAHIH BY SOME SCHOLARS

It has been shown above and earlier on how some well-known Hadith scholars had graded chains of transmission via Kathir ibn Zayd to be Hasan. In this section two examples will be provided whereby Kathir ibn Zayd was also in the chains of transmission but this time some scholars went one step further and graded the chain to be Sahih (rigorously authentic). A chain that is declared Sahih is higher in rank than one that is declared Hasan (good).

Examples have already been quoted from the Mustadrak of al-Hakim besides the narration of Abu Ayyub al-Ansari (ra), whereby al-Hakim declared other chains via the route of Kathir ibn Zayd to be Sahih and al-Dhahabi agreed with him. An example has also been shown above where al-Nawawi thought a specific chain via Kathir was either Hasan or Sahih as found in *Sunan Abi Dawud.*

Two examples where al-Hafiz ibn Hajar al-Asqalani declared chains with Kathir ibn Zayd to be Sahih

Here are two examples not mentioned by these detractors as it did not serve their interests to mention that some well-known Huffaz of hadith did grade some chains via Kathir to be Sahih. If they had done this then their theory that Kathir needs an independent supporting chain not containing him for the Abu Ayyub (ra) narration would have become even more redundant.

1) A narration from the **Musannaf of ibn Abi Shayba (8/613,** Awwama edn) via the route of Kathir ibn Zayd from al-Muttalib ibn Abdullah:

15288– حَدَّثنا وَكِيعٌ، عَنْ كَثِيرِ بْنِ زَيدٍ، عَنِ الْمُطَّلِبِ بْنِ عَبْدِ اللهِ، قَالَ: كَانَ أَصْحَابُ رَسُولِ اللهِ صَلى الله عَليهِ وسَلمَ يَرْفَعُونَ أَصْوَاتَهُمْ بِالتَّلْبِيَةِ حَتَّى تُبَحَّ أَصْوَاتُهُمْ، وَكَانُوا يَضْحَونَ لِلشَّمْسِ إِذَا أَحْرَمُوا.

a) The above narration was mentioned by **al-Hafiz ibn Hajar al-Asqalani (d. 852 AH)** in his *Fath al-Bari* (3/408, Dar al-Ma'rifa edn) as follows with the chain declared to be Sahih:

وأخرج أيضا بإسناد صحيح من طريق المطلب بن عبد الله قال كان أصحاب رسول الله صلى الله عليه و سلم يرفعون أصواتهم بالتلبية حتى تبح أصواتهم

It was also mentioned in his *Talkhis al-Habir* (4/1559, Dar Adwa al-Salaf edn) where he remained silent on its grading.

b) **Imam Abdur Rauf al-Munawi** (d. 1031 AH) in his *Fayd al-Qadir Sharh al-Jami al-Saghir* (1/97) mentioned the same narration and stated that it was declared Sahih in the above named *Fath al-Bari*:

روى ابن أبي شيبة بإسناد صحيح كما في الفتح كان أصحاب رسول الله صلى الله عليه وسلم يرفعون أصواتهم بالتلبية حتى تبح أصواتهم

c) It was also mentioned by **Shaykh Muhammad** ibn Abdal Baqi **al-Zarqani (d. 1122 AH)** in his Sharh on Muwatta Malik (4/313) by saying that the chain is Sahih as follows:

ولابن أبي شيبة بإسناد صحيح عن بكر بن عبد الله المزني قال: «كنت مع ابن عمر فلبى حتى أسمع ما بين الجبلين» وله أيضاً بسند صحيح عن المطلب بن عبد الله قال: «كان أصحاب رسول الله صلى الله عليه وسلم يرفعون أصواتهم بالتلبية حتى تبح أصواتهم»

d) **Abdar Rahman al-Mubarakpuri** (d. 1353 AH/1935 CE) also said the chain is Sahih in his *Tuhfatul Ahwazi* (7/106, Darul Kutub al-Ilmiyya edn) by relying on ibn Hajr's Fath al-Bari:

وأخرجه

أيضا بإسناد صحيح من طريق المطلب بن عبد الله قال كان أصحاب رسول

الله صلى الله عليه وسلم يرفعون أصواتهم بالتلبية حتى تبح أصواتهم

كذا في فتح الباري

e) **Ubaydullah al-Rahmani al-Mubarakpuri** (d. 1414 AH) was a student of the above Abdar Rahman. He wrote a commentary on the *Mishkat al-Masabih* of al-Tabrizi entitled: *Mir'atul Mafatih Sharh Mishkatul Masabih* (8/471). He too has mentioned the same narration from Musannaf ibn Abi Shayba and declared the chain to be Sahih as follows:

وروى ابن أبي شيبة بإسناد صحيح من طريق المطلب بن عبد الله قال : كان أصحاب رسول الله – صلى الله عليه وسلم – يرفعون أصواتهم بالتلبية حتى تبح أصواتهم ، وهذه الأحاديث حجة لما ذهب إليه الجمهور من استحباب رفع الصوت بالتلبية

Note, the last two authors are from the same anti-Madhhabi group that called itself "Ahl-e-hadith" in the Indian subcontinent, just as the two detractors being responded to are.

Other scholars who mentioned the above narration from Musannaf ibn Abi Shayba without weakening it include:

i) Al-Hafiz Sirajud-Din ibn al-Mulaqqin (d. 804 AH) in his *al-Tawdih li Sharh al-Jami al-Sahih* (11/149)

ii) Al-Hafiz Badrud-Din al-Ayni (d. 855 AH in his *Umdatul Qari Sharh Sahih al-Bukhari* (9/171)

iii) Al-Hafiz Muhammad Murtada al-Zabidi (d. 1205 AH) in his *Ith-haf al-Sa'da al-Muttaqin* (4/310)

2) A narration from the **Musnad of Ishaq ibn Rahawayh**

a) In the *Matalib al-Aliyya* (16/142, Shithari edn) of **al-Hafiz ibn Hajar al-Asqalani** is mention of the following from Musnad Ishaq via the route of Kathir ibn Zayd:

3943 – وَقَالَ إِسْحَاقُ: أَخْبَرَنَا أَبُو عَامِرٍ الْعَقَدِيُّ ، عَنْ **كَثِيرِ بْنِ زَيْدٍ** ، عَنْ مُحَمَّدِ بْنِ عُمَرَ بْنِ عَلِيٍّ ، عَنْ أَبِيهِ ، عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ ، قَالَ: إِنَّ النَّبِيَّ صلى الله عليه وسلم حَضَرَ الشَّجَرَةَ بِخُمٍّ ، ثُمَّ خَرَجَ آخِذًا بِيَدِ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ : أَلَسْتُمْ تَشْهَدُونَ أَنَّ اللهَ تَبَارَكَ وَتَعَالَى رَبُّكُمْ ؟ قَالُوا : بَلَى ، قَالَ صَلَّى اللَّهُ عَلَيْهِ وسَلَّمَ : أَلَسْتُمْ تَشْهَدُونَ أَنَّ اللهَ وَرَسُولَهُ أَوْلَى بِكُمْ مِنْ أَنْفُسِكُمْ ، وَأَنَّ اللهَ وَرَسُولَهُ أَوْلِيَاؤُكُمْ ؟ فَقَالُوا : بَلَى قَالَ : فَمَنْ كَانَ اللَّهُ وَرَسُولُهُ مَوْلاَهُ ، فَإِنَّ هَذَا مَوْلاَهُ ، وَقَدْ تَرَكْتُ فِيكُمْ مَا إِنْ أَخَذْتُمْ بِهِ لَنْ تَضِلُّوا : كِتَابُ اللَّهِ تَعَالَى ، سَبَبُهُ بِيَدِهِ ، وَسَبَبُهُ بِأَيْدِيكُمْ ، وَأَهْلُ بَيْتِي

هَذَا **إِسْنَادٌ صَحِيحٌ** ، وَحَدِيثُ غَدِيرِ خُمٍّ قَدْ أَخْرَجَهُ النَّسَائِيُّ مِنْ رِوَايَةِ أَبِي الطُّفَيْلِ ، عَنْ زَيْدِ بْنِ أَرْقَمَ ، وَعَلِيٍّ ، وَجَمَاعَةٍ مِنَ الصَّحَابَةِ ، وَفِي هَذَا زِيَادَةٌ لَيْسَتْ هُنَاكَ ، وَأَصْلُ الْحَدِيثِ أَخْرَجَهُ التِّرْمِذِيُّ أَيْضًا

Al-Hafiz ibn Hajar declared the above sanad containing Kathir ibn Zayd to be Sahih.

b) The above narration was also recorded by **al-Hafiz al-Busayri** (d. 840 AH) in his *Ith-haf al-Khiyara al-mahara bi Zawa'id al-Masanid al-Ashara* (7/210, Dar al-Watn, 1st edn, 1999/1420 AH), where also declared the chain of transmission to be Sahih:

13– بَابٌ فِيمَنْ كُنْتُ مَوْلَاهُ فعلى مولاه

6683 – عَنْ عَلِيّ بْنِ أَبِي طَالِبٍ– رَضِيَ اللَّهُ عَنْهُ–: " أَنّ النَّبِيَّ – صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ – حَضَرَ الشَّجَرَةَ بِخُمَّ ثُمَّ خَرَجَ آخِذًا بِيَدِ عَلِيٍّ فَقَالَ: أَلَسْتُمْ تَشْهَدُونَ أَنَّ اللَّهَ رَبُّكُمْ؟ قالوا: بَلَى. قَالَ: أَلَسْتُمْ تَشْهَدُونَ أَنَّ اللَّهَ وَرَسُولَهُ أَوْلَى بِكُمْ مِنْ أَنْفُسِكُمْ وَأَنَّ اللَّهَ وَرَسُولَهُ مَوْلَاكُمْ؟ قَالُوا: بَلَى. قَالَ: فَمَنْ كَانَ اللَّهُ وَرَسُولُهُ مَوْلَاهُ فَإِنَّ هَذَا مَوْلَاهُ وَقَدْ تَرَكْتُ فِيكُمْ مَا إِنْ أَخَذْتُمْ بِهِ لَنْ تَضِلُّوا كتاب الله سببه بيده وسببه بأيديكم وَأَهْلَ بَيْتِي ".

رَوَاهُ إِسْحَاقُ بِسَنَدٍ صَحِيحٍ وَحَدِيثُ غَدِيرَ خُمٍّ أَخْرَجَهُ النَّسَائِيُّ مِنْ رِوَايَةِ أَبِي الطُّفَيْلِ عَنْ زَيْدِ بْنِ أَرْقَمَ وَعَلِيٍّ وَجَمَاعَةٍ مِنَ الصَّحَابَةِ وَفِي هَذَا زِيَادَةٌ لَيْسَتْ هُنَاكَ وَأَصْلُ الْحَدِيثِ أَخْرَجَهُ التِّرْمِذِيُّ أَيْضًا.

c) It was also recorded by **Shaykh Ali al-Muttaqi al-Hindi** (d. 975 AH) in his *Kanz al-Ummal* (13/140, no. 36,440), where he mentioned that it was authenticated:

عن على: أن النبى – صلى الله عليه وسلم – حضر الشجرة بخم ثم خرج آخذا بيد على فقال يا أيها الناس ألستم تشهدون أن الله ربكم قالوا بلى قال ألستم تشهدون أن الله ورسوله أولى بكم من أنفسكم وأن الله ورسوله مولاكم قالوا بلى قال فمن كان الله ورسوله مولاه فإن هذا مولاه وقد تركت ما إن أخذتم به فلن تضلوا بعده كتاب الله سببه بيده وسببه بأيديكم وأهل بيتى (ابن راهويه، وابن جرير، وابن أبى عاصم، والمحاملى فى أماليه وصحح)

These two examples serve to show that later scholars who analysed the background to Kathir ibn Zayd considered his overall status to be reliable in some way, and the grading of Saduq yukhti (truthful with mistakes) was also not the final grading by al-Hafiz ibn Hajar al-Asqalani for he has graded 2 separate chains to be Sahih containing Kathir. Hence, Kathir ibn Zayd's narrations are at least Hasan if not Sahih provided the rest of the narrators in a specific chain are also reliable in some manner, and he does not oppose others who may be more reliable than himself when investigating specific narrations.

All of these points were missed by these two disgraced detractors from Birmingham as it is by default sufficient enough to crumble their whole theory that Kathir needs to be supported via at least one independent chain with his absence in that second chain in order to corroborate his narration. In the following section one can read the findings of probably Raza Hassan and what he mentioned about Kathir ibn Zayd and his conclusion is perfectly in line with what this writer has been asserting against the two detractors, Kamran Malik and Imran Masoom.

It is pertinent to reiterate that Raza Hassan is from the same sect as these two detractors, so he has also given examples from their sect's scholars of this age also. All of this serves to show that the two detractor's assertions are not in line with many of the acknowledged Muhaddithin of the past, or some of their own trusted authorities from Salafism in this age.

RAZA HASSAN AND WHAT HE PRESENTED WITH REGARDS TO KATHIR IBN ZAYD FROM CLASSICAL SCHOLARS AND RECENT SALAFIS

As implied above there is a relatively young fellow from the same shade of Salafism that Imran Masoom and Kamran Malik belong to. This person known as Raza Hassan has been noted to have posted under the screen names: "Ahlul-Isnaad" and Ibn Abi Raza when posting. He or persons linked to him are behind a blog which has some biographies of the early hadith narrators. It being: http://asmaur-rijaal.blogspot.co.uk and http://ahlul-isnaad.blogspot.co.uk/

Both of these blogs contain numerous errors and an amateur comportment of scholarship, as well as an anti-Hanafi bias. In the latter blog the person(s) likely to be Raza Hassan actually weakened Kathir ibn Zayd as follows:

Link: http://ahlul-isnaad.blogspot.co.uk/2011/12/katheer-bin-zayd-al-aslami-al-sahmi-abu.html

Date: Wednesday, December 28, 2011

Quote:

Katheer bin Zayd al-Aslami al-Sahmi, Abu Muhammad bin Mafanah al-Madani

Full Name: Katheer bin Zayd al-Aslami al-Sahmi, Abu Muhammad bin Mafanah al-Madani.

Tabaqah: 7, from the Major Taba' Tabi'een

Death: 158 H

Bukhari in Juzz al-Qira'at, Abu Dawood, Tirmidhi, and Ibn Maja have narrated from him.

Status: Da'eef (Weak)

Sayings of Scholars regarding him:

Imaam Ali ibn al-Madeeni said: **"Saalih, He is not Strong."** [Sawalat Ibn Abi Shaybah by Ibn al-Madeeni: Pg 95]

Imaam Abu Zur'ah ar-Raazi said: **"He is Sudooq, and there is weakness in him"** [Al-Jarh wat Ta'deel by Ibn Abi Haatim: 7/150, Chain Saheeh]

Imaam Abu Haatim, Muhammad bin Idrees ar-Raazi said: **"Saalih, not strong"** [Al-Jarh wat Ta'deel: 7/151]

Imaam Nasaai said: **"Katheer bin Zayd is Da'eef."** [Ad-Du'afa wal Matrokeen by Nasaai: Pg 89]

Imaam Yahya ibn Ma'een said: **"He is not strong"** [Al-Jarh wat Ta'deel: 7/151, Chain Saheeh]

He also said: **"He is nothing"** [Taareekh Ibn Abi Khaythma: 4/336, Chain Saheeh]

Imaam Ibn al-Jawzee mentioned in **Ad-Du'afaa** [3/22]

Imaam Dhahabi said: **"There is weakness in Katheer ibn Zayd"** [Mu'jam ash-Shuyookh ul-Kabeer by Dhahabi: 1/300]

Haafidh Ibn Hajar said: **"Katheer bin Zayd is differed upon."** [Taghleeq al-Ta'leeq by Ibn Hajar: 3/249]

Posted by Ibn Abi Raza at 2:27 AM

Some 18 months later on Thursday, June 13, 2013, he updated his above poorly researched piece with a more thorough article which is in line with the findings of a lot of what has been advocated by this writer also by independent research.

Link: ***http://asmaur-rijaal.blogspot.co.uk/2013/06/katheer-bin-zayd-al-aslami.html***

Quote:

Katheer bin Zayd al-Aslami

Name:

كثير بن زيد الأسلمى السهمى ، أبو محمد ابن صافية المدنى ، مولى بنى سهم من أسلم (و صافية أمه)

Katheer bin Zayd al-Aslami as-Sahmi, Abu Muhammad Ibn Saafiyah al-Madani, the Mawla of Bani Sahm bin Aslam (And Saafiyah is the name of his Mother)

Tabaqah: 7 – From the Major Taba Taabi'een

Death: 158 H

Narrated by: Al-Bukhaari in Juzz al-Qira'ah and Adab al-Mufrad – Abu Dawood – Tirmidhi – Ibn Maajah

Teachers: Ishaaq bin Abdullah bin Ja'far Abi Taalib, Khaarijah bin Zayd bin Thaabit, Rubayh bin Abdur Rahmaan bin Abi Sa'eed al-Khudri, Saalim bin Abdullah bin Umar, Sa'eed bin Abi Sa'eed al-Maqburi, Abdur Rahmaan bin Ka'b bin Maalik, Umar bin Abdul Azeez, Naafi' Mawla Ibn Umar, Al-Waleed bin Katheer, Muhammad bin Umar bin Ali bin Abi Taalib al-Qurashi, Muslim bin Abi Maryam, Waleed bin Rabaah al-Madani and others.

Students: Haatim bin Ismaa'eel, Hammaad bin Zayd, Sufyaan bin Hamzah al-Aslami, Sulemaan bin Bilaal, Abdul Azeez bin Abi Haazim, Abdul Azeez bin Muhammad ad-Daraawardi, Eesa bin Yoonus, Maalik bin Anas, Muhammad bin Ismaa'eel bin Abi Fudayk, Muhammad bin Umar al-Waaqidi, Wakee' bin al-Jarraah, Abu Bakr az-Zubayri, Abu Bakr al-Hanafi, Abu Aamir al-Aqadi and others.

Status: Sadooq, Hasan ul-Hadeeth

Opinions of Ahl ul-Jarh wat Ta'deel:

Those who praised him:

8486– Imaam Daar al-Hijrah Maalik bin Anas al-Madani (D. 179) has narrated from Katheer bin Zayd.

[See, Tahdheeb al-Kamaal fi Asmaa ur-Rijaal by al-Mizzi (24/113), Taareekh Dimashq by Ibn Asaakir (50/21), Taareekh al-Islaam by Dhahabi (309), Tahdheeb at-Tahdheeb by Ibn Hajar (8/414)]

And this is a Tawtheeq for Katheer by Imaam Maalik because it is known that he does not narrate except from the one who is Thiqah according to him.

Imaam Ibn Hibbaan said about Imaam Maalik:

"وَأعْرض عَمَّن لَيْسَ بِثِقَة فِي الحَدِيث وَلم يكن يروي إِلَّا مَا صَحَّ وَلَا يحدث إِلَّا عَنْ ثِقَة"

"And he refrained from those who were not Thiqah in Hadeeth, and he did not narrate except that which was authentic (according to him) and neither did he narrate except from Thiqah narrator (according to him)"

[Ath-Thiqaat by Ibn Hibbaan (7/459)]

Imaam Ibn Abdil Barr said:

"لَا يَضُرُّ إِذَا كَانَ أَصْلُ مَذْهَبِهِ أَنْ لَا يَأْخُذَ إِلَّا عَنْ ثِقَةٍ كَمَالِكٍ وَشُعْبَةَ"

"This is not harmful especially when the asal of his Madhab is not to take narration from anyone except a Thiqah such as Maalik and Shu'bah"

[Al-Tamheed by Ibn Abdil Barr (1/17)]

At another place, he said:

"وَمَالِكٌ لَا يَرْوِي إِلَّا عَنْ ثِقَةٍ"

"And Maalik does not narrate except from one who is Thiqah (according to him)"

[Al-Tamheed by Ibn Abdil Barr (13/188)]

There are many other similar sayings from the Muhadditheen concerning Imaam Maalik, and they have also authenticated many narrators just because Imaam Maalik narrated from them.

2- Imaam Ahmed bin Hanbal (D. 241) said:

"مَا أرى بِهِ بَأْس"

"I do not see anything wrong in him"

[Al-Ilal wa Ma'rifat ur-Rijaal by Ahmed, narrated by Abdullah (2/317)]

Note: This is a phrase of Tawtheeq spoken for someone lower in rank than Thiqah but higher in rank than Da'eef i.e. this phrase is spoken for someone at least at the level of Hasan ul-Hadeeth and that is why Muhadditheen have considered it to be a phrase of Tawtheeq. That is also why, Haafidh Noor ud-Deen al-Haythami said about Katheer bin Zayd:

"كَثِيرُ بْنُ زَيْدٍ وَثَّقَهُ أَحْمَدُ"

"Katheer bin Zayd is declared Thiqah by Ahmed"

[Majma az-Zawaaid (4/14), (4/66), (5/245), (8/5)]

3- Imaam Muhammad bin Abdullah bin Ammaar al-Mawsali (D. 242) said:

"كثير بن زيد ثقة"

"Katheer bin Zayd is Thiqah"

[Tahdheeb al-Kamaal (15/357) & Taareekh Dimashq by Ibn Asaakir (50/24), Chain Saheeh]

4- Imaam Muhammad bin Ismaa'eel al-Bukhaari (D. 256) authenticated his hadeeth and said while discussing its chain:

"هَذَا حَدِيثٌ صَحِيحٌ وَكَثِيرُ بْنُ زَيْدٍ قَدْ سَمِعَ مِنَ الوَلِيدِ بْنِ رَبَاحٍ"

"This hadeeth is Saheeh and Katheer bin Zayd has heard directly from Al-Waleed bin Rabaah"

[Sunan at-Tirmidhi (H. 1579)]

5- Imaam Al-Tirmidhi (D. 279) authenticated his hadeeth saying:

"وَهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ"

"This hadeeth is Hasan Ghareeb"

[Sunan at-Tirmidhi (H. 1579, 2019, 3393)]

6- Imaam Abu Ja'far Muhammad bin Jareer at-Tabari (D. 310) declared a chain containing Katheer bin Zayd to be Saheeh.

Imaam At-Tabari named a chapter in his book:

"ذِكْرُ بَعْضِ مَا حَضَرَنَا ذِكْرُهُ مِنْ ذَلِكَ مِمَّا صَحَّ سَنَدُهُ"

"Some of his mention from that which we received with Saheeh chain"

[Tahdheeb al-Athaar Musnad Umar by at-Tabari (2/790)]

And then he narrated the hadeeth of Katheer bin Zayd under this chapter, which denotes that its chain is Saheeh according to him [See, 2/794 H. 1117]

7- Imaam Ibn Khuzaymah (D. 311) has narrated several narrations from him in his Saheeh and has taken evidence from them.

[Saheeh Ibn Khuzaymah (H. 10, 392, 1325, 1884, 1888)]

8- Imaam Ibn Hibbaan (D. 354) authenticated his narrations in his Saheeh.

[Saheeh Ibn Hibbaan (H. 5091, 6759, 7262)]

Imaam Ibn Hibbaan has also mentioned him in his ath-Thiqaat

[7/354 T. 10411]

9- Imaam Abu Ahmed bin Adee al-Jarjaani (D. 365) said:

"ولم أر بحديثه بأسا وَأَرْجُو أَنَّهُ لا بَأْسَ بِهِ"

"I do not see anything wrong in his hadeeth, and I hope there is nothing wrong in him"

[Al-Kaamil by Ibn Adee (7/207)]

10- Imaam Abu Abdullah al-Haakim al-Neesaaboori (D. 405) said while discussing a hadeeth:

«كَثِيرُ بْنُ زَيْدٍ، وَأَبُو عَبْدِ اللَّهِ الْقَرَّاظُ مَدَنِيَّانِ لَا نَعْرِفُهُمَا إِلَّا بِالصِّدْقِ، وَهَذَا حَدِيثٌ صَحِيحٌ وَلَمْ يُخَرِّجَاهُ»

"Katheer bin Zayd and Abu Abdullah al-Qarraaz are both Madani, they are not known except with truthfulness, and this hadeeth is Saheeh and they did not narrate it"

[Al-Mustadrak Ala as-Saheehayn by al-Haakim (H. 790)]

At another place, he said:

«فَأَمَّا الشَّيْخَانِ فَإِنَّهُمَا لَمْ يُخَرِّجَا عَنْ كَثِيرِ بْنِ زَيْدٍ وَهُوَ شَيْخٌ مِنْ أَهْلِ الْمَدِينَةِ مِنْ أَسْلَمَ كُنْيَتُهُ أَبُو مُحَمَّدٍ لَا أَعْرِفُهُ يُجْرَحُ فِي الرِّوَايَةِ، وَإِنَّمَا تَرَكَاهُ لِقِلَّةِ حَدِيثِهِ وَاللَّهُ أَعْلَمُ»

"As for Shaykhayn, they did not narrate from Katheer bin Zayd, and he is a Shaykh from the people of Madeenah from Aslam, his Kunyah is Abu Muhammad; I do not know of any criticism in his narration, and he was abandoned merely because of less number of his narrations, wallahu a'lam"

[Al-Mustadrak Ala as-Saheehayn by al-Haakim (H. 146)]

Note: It should be noted that Imaam Haakim is only Mutasaahil in the Tasheeh (i.e. Authentication) of narrations, but NOT in doing Jarh and Ta'deel on narrators. Moreover, he is also followed by the Jumhoor.

Imaam al-Haakim also authenticated his narrations by saying:

"هَذَا حَدِيثٌ صَحِيحُ الْإِسْنَادِ وَلَمْ يُخَرِّجَاهُ"

"The chain of this hadeeth is Saheeh, and it is not narrated by them"

[Al-Mustadrak Ala as-Saheehayn by al-Haakim (H. 3656, 6787, 6965, 7602, 7932, 7936, 8329, 8571, 8576)]

11- Abu al-Fadl Muhammad bin Taahir al-Maqdisi (D. 507) said:

"وَكثير لابأس بِهِ"

"And there is nothing wrong in Katheer"

[Dhakheerat al-Huffaadh (2/782)]

12- Imaam Abdul Adheem bin Abdul Qawi al-Mundhiri (D. 656) authenticated his hadeeth saying:

"وَإِسْنَاد أَحْمد جيد"

"And the chain of Ahmed is strong"

[Al-Targheeb wal Tarheeb (2/143)]

And the chain of Ahmed (22/425 H. 14563) contains Katheer bin Zayd in it.

At another place, he authenticated his hadeeth saying:

"رَوَاهُ أَحْمد بِإِسْنَاد حسن"

"It is narrated by Ahmed with a Hasan chain"

[Al-Targheeb wal Tarheeb (4/128)]

	And the chain of Ahmed (22/426 H. 14564) contains Katheer bin Zayd.
13-	Imaam Zayaa al-Maqdisi (D. 643) authenticated his narrations in Al-Mukhtaarah
	[Al-Ahaadeeth al-Mukhtaarah (3/259, 9/149)] **Note:** The authentication of a narration is the authentication of all its narrators. The details on this issue can be seen HERE.
14-	Haafidh Abdul Mu'min bin Khalf ad-Dimyaati (D. 705) authenticated his hadeeth saying:
	"رواه أحمد بإسناد حسن" **"It is narrated by Ahmed with a Hasan chain"** [Al-Matjar ir-Raabih fi Thawaab al-Amal is-Saalih (P. 914 H. 1953)]
15-	Haafidh Ibn Abdil Haadi (D. 744) authenticated his hadeeth saying:
	"هذا إسنادٌ حسنٌ" **"This chain is Hasan"** [Tanqeeh al-Tahqeeq by Ibn Abdil Haadi (4/595)]
16-	Imaam Shams ud-Deen adh-Dhahabi (D. 748) authenticated his hadeeth saying:
	"إِسْنَادُهُ صَالِحٌ" **"Its chain is Saalih"**

[Mu'jam ash-Shuyookh al-Kabeer by Dhahabi (2/379)]

Similarly, while grading another hadeeth of Katheer bin Zayd, Imaam Dhahabi said the same:

"قلت: إِسْنَادُهُ صَالِحٌ"

"I say: Its chain is Saalih"

[Al-Muhadhdhab fi Ikhtisaar as-Sunan al-Kubra lil Bayhaqi (4/1683 H. 7316)]

17- Haafidh Ibn Muflih al-Hanbali (D. 763) declared a Munfarid narration of Katheer bin Zayd to be **"Hasan"**

[See, Al-Aadaab ash-Sharee'ah (1/394)]

Note: Authenticating a Munfarid narration of a narrator is the same as declaring him reliable, as *Imaam Taqi ud-Deen Ibn Daqeeq ul-Eed rahimahullah* (D. 702) said in his book "Al-Imaam":

"و أي فرق بين أن يقول: هو ثقة أو يصحح له حديث انفرد به؟"

"Is there even a difference between saying 'He is Thiqah' and authenticating his Munfarid hadeeth?"

[Nasb ur-Raayah by az-Zayla'ee (1/149)]

18- Haafidh Ibn Katheer ad-Dimashqi (D. 774) authenticated his hadeeth saying:

"رواه أبو داود بإسناد حسن"

"Abu Dawood has narrated it with a Hasan chain"

[Irshaad al-Faqeeh by Ibn Katheer (2/54)]

And the chain of Abu Dawood (# 3594) contains Katheer bin Zayd.

19- Haafidh Ibn al-Mulaqqin authenticated his hadeeth saying:

"إِسْنَاده حسن مُتَّصِل"

"Its chain is Hasan Connected"

[Al-Badar al-Muneer by Ibn al-Mulaqqin (5/325) & Tuhfat al-Muhtaaj (2/29)]

And then he goes on to defend the narrators of the chain including Katheer.

20- Haafidh Abu al-Fadl al-Iraaqi (D. 806) authenticated his hadeeth saying:

"أخرجه أَبُو دَاوُد من حَدِيث أبي هُرَيْرَة بِإِسْنَاد حسن"

"Abu Dawood has narrated it from the hadeeth of Abu Hurayrah with a Hasan chain"

[Takhreej Ahaadeeth al-Ihyaa by al-Iraaqi (1/639)][194]

21- Haafidh Noor ud-Deen al-Haythami authenticated his hadeeth saying:

[194] This seems to be with reference to the following Hadith in Sunan Abi Dawud that comes via the route of Kathir ibn Zayd:

4918 - حَدَّثَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ الْمُؤَذِّنُ، حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ سُلَيْمَانَ يَعْنِي ابْنَ بِلَالٍ، عَنْ كَثِيرِ بْنِ زَيْدٍ، عَنِ الْوَلِيدِ بْنِ رَبَاحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «الْمُؤْمِنُ مِرْآةُ الْمُؤْمِنِ، وَالْمُؤْمِنُ أَخُو الْمُؤْمِنِ، يَكُفُّ عَلَيْهِ ضَيْعَتَهُ، وَيَحُوطُهُ مِنْ وَرَائِهِ»

"رَوَاهُ أَحْمَدُ، وَالْبَزَّارُ، وَرِجَالُ أَحْمَدَ ثِقَاتٌ"

"It is narrated by Ahmed and Bazzaar, and the narrators of Ahmed are all Thiqah"

[Majma az-Zawaaid (4/13)]

And the narrators of Ahmed (22/425 H. 14563) include Katheer bin Zayd.

22- Haafidh Ibn Hajar al-Asqalaani (D. 852) said:

"صدوق يخطىء"

"Sadooq makes mistakes"

[Taqreeb at-Tahdheeb by Ibn Hajar]

This does not mean that he is Da'eef according to Ibn Hajar, rather the narrator who has been declared "Sadooq makes mistakes" by Ibn Hajar; it means that his mistakes are not in abundance and he is at least a Hasan ul-Hadeeth. This is also proven through another saying of Haafidh Ibn Hajar.

In Talkhees al-Habeer, Haafidh Ibn Hajar mentioned a narration of Katheer bin Zayd and said:

"وَإِسْنَادُهُ حَسَنٌ لَيْسَ فِيهِ إِلَّا كَثِيرُ بْنُ زَيْدٍ رَاوِيهِ عَنْ الْمُطَّلِبِ وَهُوَ صَدُوقٌ"

"And its chain is Hasan, there is nothing in it except Katheer bin Zayd narrating from al-Muttalib, and he is Sadooq"

[Al-Talkhees al-Habeer by Ibn Hajar (2/307)]

Similarly at another place, Haafidh Ibn Hajar authenticated his hadeeth, saying:

"هَذَا إِسْنَادٌ صَحِيحٌ"

"This chain is Saheeh"

[Al-Mataalib al-Aaliyah by Ibn Hajar (16/142)]

At another place, he said about Katheer bin Zayd:

"فَحَدِيثه حسن فِي الْجُمْلَة"

"Thus his hadeeth is Hasan in entirety"

[Taghleeq at-Ta'deel (3/282)]

At another place, he authenticated his hadeeth saying:

"أَخْرَجَهُ أَبُو دَاوُدَ بِإِسْنَادٍ حَسَنٍ"

"It is narrated by Abu Dawood with a Hasan chain"

[Buloogh al-Maraam (1/460 H. 1549)]

And the chain of Abu Dawood (4/280 H. 4918) contains Katheer bin Zayd.

23- Haafidh Shihaab ud-Deen al-Busayri (D. 840) authenticated his hadeeth saying:

"هَذَا إِسْنَاد رِجَاله ثِقَات"

"The narrators of this chain are Thiqaat"

[Misbaah uz-Zajaajah (1/123)]

Those who criticized him:

8486– Imaam Ali bin Abdullah al-Madeeni (D. 234) said:

"هُوَ صَالِح وَلَيْسَ بِالْقَوِيّ"

"He is Saalih and he is not strong"

[Su'aalaat Ibn Abi Shaybah Li-Ibn al-Madeeni (1/95)]

Note: This type of Jarh is very light and **Ghayr mufassar**. Haafidh Ibn Hajar has said about this kind of Jarh that: **"This Jarh is very light"** [Hadi us-Saari: 2/397]. Moreover, this Jarh is against the Jumhoor.

2- Imaam Abu Zur'ah ar-Raazi (D. 264) said:

"هو صدوق فيه لين"

"He is Sadooq, there is leniency in him"

[Al-Jarh wat Ta'deel by Ibn Abi Haatim (7/151)]

Note: This, as well, **is not a Jarh Mufassar, and in fact, it's the lightest form of Jarh which is closer to Ta'deel.**

3- Imaam Abu Haatim ar-Raazi (D. 275) said:

"صالح ليس بالقوى يكتب حديثه"

"He is righteous, not a strong narrator, write his narration"

[Al-Jarh wat Ta'deel by Ibn Abi Haatim (7/151)]

Note: Firstly, this Jarh is against the Jumhoor. These words of Abu Haatim are not acceptable against the proven Tawtheeq **because he is Mutashaddid. He used to say these words frequently even for the Thiqah narrators.**

Imaam Dhahabi said:

" إِذَا وَثَّقَ أَبُو حَاتِمٍ رَجُلاً فَتَمَسَّكْ بِقَولِهِ، فَإِنَّهُ لاَ يُوَثِّقُ إِلاَّ رَجُلاً صَحِيْحَ الحَدِيْثِ، وَإِذَا لَيَّنَ رَجُلاً، أَوْ قَالَ فِيْهِ: لاَ يُحْتَجُّ بِهِ، فَتَوَقَّفْ حَتَّى تَرَى مَا قَالَ غَيْرُهُ فِيْهِ، فَإِنْ وَثَّقَهُ أَحَدٌ، فَلاَ تَبْنِ عَلَى تَجْرِيْحِ أَبِي حَاتِمٍ، فَإِنَّهُ مُتَعَنِّتٌ فِي الرِّجَالِ ، قَدْ قَالَ فِي طَائِفَةٍ مِنْ رِجَالِ (الصِّحَاحِ): لَيْسَ بِحُجَّةٍ، لَيْسَ بِقَوِيٍّ، أَوْ نَحْو ذَلِكَ."

"When Abu Haatim authenticates a person then hold firm to his saying, for verily he does not authenticate a person except one who is Saheeh ul-Hadeeth; and when he weakens a person or says: 'Evidence is not taken from him' then abstain from him until you investigate what others said about him; so if anyone has declared that person Thiqah then do not adopt the criticism of Abu Haatim for verily he is strict about narrators; he has said about a group of reliable narrators that: 'He is not Hujjah', 'He is not strong', or similar to these"

[Siyar A'laam al-Nabula by Dhahabi (13/260)]

Imaam Zayla'ee al-Hanafi said:

قَوْلُ أَبِي حَاتِمٍ: لَا يُحْتَجُّ بِهِ، غَيْرُ قَادِحٍ أَيْضًا، فَإِنَّهُ لَمْ يَذْكُرْ السَّبَب، وَقَدْ تَكَرَّرَتْ هَذِهِ اللَّفْظَةُ مِنْهُ فِي رِجَالٍ كَثِيرِينَ مِنْ أصحاب الثِّقَاتِ الْأَثْبَاتِ مِنْ غَيْرِ بَيَانِ السَّبَبِ، كَخَالِدٍ الْحَذَّاءِ، وَغَيْرِهِ، وَاَللَّهُ أَعْلَمُ.

"The saying of Abu Haatim: 'Evidence is not taken from him' is not harmful as well, for verily he does not mention the reason; he has repeatedly used this phrase for numerous reliable and established narrators without mentioning the reason such as Khaalid al-Khada and others, wallahu a'lam"

[Nasb ur-Raayah by Zayla'ee (2/439)]

4- Imaam Al-Nasaa'ee (D. 303) said:

"كثير بن زيد ضَعِيف"

"Katheer bin Zayd is Da'eef"

[Ad-Du'afa wal Matrokeen by al-Nasaa'ee (1/89)]

Note: Imaam Nasaa'ee is also among the Mutashaddideen (Strict ones), and his Jarh is against the Jumhoor as well, therefore, unacceptable.

5- Haafidh Ibn al-Jawzee (D. 597) mentioned him in Ad-Du'afa

[Ad-Du'afa wal Matrokeen by Ibn al-Jawzee (3/22)]

Note: It should be noted that Imaam Ibn al-Jawzee is known for his extreme strictness. Imaam Dhahabi said about his book "Ad-Du'afa":

" وقد أورده أيضا العلامة أبو الفرج ابن الجوزي في "الضعفاء"، ولم يذكر فيه أقوال من وثقه، وهذا من عيوب كتابه، يسرد الجرح ويسكت عن التوثيق"

"And al-Allaamah Abu al-Faraj Ibn al-Jawzee has also mentioned him in Ad-Du'afa but he did not mention any sayings of Tawtheeq in it, and this is one of the defects of his book, he brings only the Jarh and remains silent from the Tawtheeq"

[Meezaan al-I'tidaal (1/16)]

Contradictory Opinions:

The following saying is contradictory and is thus neutral.

Imaam Ibn Abi Khaythamah narrated that Imaam Yahya ibn Ma'een said:

"ليس بذاك القوي... ليس بشيء"

"He is not strong... he is nothing"

[Taareekh Ibn Abi Khaythamah (2/336), Al-Jarh wat Ta'deel by Ibn Abi Haatim (7/151)]

While Abdullah bin Ahmed bin Ibraaheem ad-Dauraqi narrated from Imaam Yahya bin Ma'een that he said:

"ليس به بأس"

"There is nothing wrong in him"

[Al-Kaamil by Ibn Adee (7/204)]

And Ibn Abi Maryam that Imaam Yahya ibn Ma'een said:

"كثير بن زيد ثقة"

"Katheer bin Zayd is Thiqah"

[Al-Kaamil by Ibn Adee (7/204)]

Opinion of the Famous Contemporaries[195]:

After the mentioning the speech of Muhadditheen concerning Katheer, Muhaddith ul-Asr Allaamah Naasir ud-Deen al-Albaani said:

"فمثله حسن الحديث إن شاء الله تعالى"

"Thus the likes of him are Hasan ul-Hadeeth, in-shaa-Allaah Ta'ala"

[Irwaa al-Ghaleel (5/143)]

At another place, he said:

"قلت: فهو حسن الحديث إن شاء الله ما لم يخالف"

"I say: Thus he is Hasan ul-Hadeeth in-shaa-Allaah in which he does not oppose (others)"

[195] All of the examples he gave are types of Salafis. Except for no. 5.

[Silsilah al-Ahaadeeth as-Saheehah (3/121)]

2- Ash-Shaykh al-Muhaddith al-Kabeer, Al-Allaamah Abu Ishaaq al-Huwaynee said about one of his hadeeth:

"إسناده حسن، والحديث صحيح"

"Its chain is Hasan and the Hadeeth is Saheeh"

At another place, he said:

"كثير بن زيد مختلف فيه، ولا بأس به كما قال أحمد وغيره"

"Katheer bin Zayd is differed upon, and there is nothing wrong in him as said by Ahmed and others."

[Bazl al-Ihsaan (1/170)]

3- Shaykh Ahmed bin Muhammad bin Shaakir authenticated his hadeeth saying:

"إسناده صحيح"

"Its chain is Saheeh"

[Tahqeeq al-Musnad (3/65)]

4- Shaykh Abdul Muhsin al-Abbaad said:

" أثنى عليه عدد من الأئمة، وتضعيفه لم يأت مفسراً؛ لأن الذين ضعفوه جاء التضعيف عنهم

مجملاً، وقد قال الحافظ في التقريب: صدوق يخطئ، فمثله يحسن حديثه."

"A number of A'immah have praised him, and his tad'eef is not Mufassar for verily those who weakened him narrated Mujmal tad'eef; and Haafidh Ibn Hajar has said about in al-Taqreeb: 'Sadooq makes mistakes' thus the hadeeth of his likes is Hasan"

[Sharh Sunan Abi Dawood by al-Abbaad (7/587)]

5- The authors of Tahreer Taqreeb at-Tahdheeb said:

"صدوق حسن الحديث"

"He is Sadooq, Hasan ul-Hadeeth"

6- Shaykh Irshaad ul-Haqq al-Athari authenticated his hadeeth saying:

"إِسْنَاده حسن"

"Its chain is Hasan"

[Tahqeeq Musnad al-Siraaj (128, 129, 490, 514)]

7- Shaykh Zubayr Ali Za'ee authenticated his hadeeth saying:

"إِسْنَاده حسن"

“Its chain is Hasan”

[Tahqeeq Sunan Ibn Maajah (428 etc)]

At another place, he said:

”كثير بن زيد حسن الحديث“

“Katheer bin Zayd is Hasan ul-Hadeeth”

[Tahqeeq Sunan Abi Dawood (4/850-851 H. 5173)]

Conclusion:

Katheer bin Zayd is Sadooq Hasan ul-Hadeeth.

Posted by Ahl ul- Isnaad at 7:12 PM

ZUBAIR ALI ZA'I REJECTING THE WEAKENING OF KATHIR IBN ZAYD

Imran Masoom, Kamran Malik and Raza Hassan are all admirers and disseminators of the works of the late Zubair Ali Za'i (d. 2013). The following is an example from Zubair Ali rejecting the weakening of Kathir ibn Zayd by an individual.

Zubair Ali said in his in his *Ilmi Maqalat* (3/420):

۷: ایک حدیث کے بارے میں از ہر میرٹھی نے کہا: ''اس حدیث کی اسناد میں دو راوی ضعیف و غیر ثقہ ہیں ایک کثیر بن زید مدنی جو بنی اسلم کے آزاد کردہ غلاموں میں سے تھا دوسرا اس کا شیخ ولید بن رباح مدنی جو عبدالرحمٰن بن ابی ذباب دوسی کا آزاد کردہ تھا۔ یہ حقیقت ہے کہ موالی (غلمٹے) جھوٹ بولنے میں عموماً زیادہ بے باک تھے۔'' (احادیث دجال...ص ۴۹)

ولید بن رباح کو حافظ ابن حبان نے کتاب الثقات میں ذکر کیا۔ ابو حاتم نے صالح اور بخاری نے حسن الحدیث کہا۔ حافظ ابن حجر اور حافظ ذہبی دونوں نے انھیں صدوق (سچا) کہا۔ دیکھئے میری کتاب علمی مقالات (ج ۱ ص ۱۰۹)

کسی نے بھی اُن پر جرح نہیں کی لہٰذا میرٹھی کا انھیں بغیر کسی دلیل کے ضعیف کہنا مردود ہے۔

تنبیہ اول: کثیر بن زید المدنی پر بھی میرٹھی کی جرح مردود ہے۔

تنبیہ دوم: میرٹھی نے قرآن، حدیث اور دلائل شرعیہ سے کوئی دلیل پیش نہیں کی کہ موالی

Translation:

"7: Azhar Meeruthi said about one Hadith: 'In this Hadith there are two narrators who are weak and not reliable. One is Kathir Ibn Zayd al-Madani who is from the freed slaves of Banu Aslam. The other is his Shaykh, Walid Ibn Rabah al-Madani who was freed by Abdur Rahman Ibn Abi Dhubab al-Dusi. The reality is this; freed slaves would generally be more open in lying'. (Ahaadith Rijaal, p.49).

Walid Ibn Rabah has been mentioned by Ibn Hibban in his Kitab al-Thiqat. Abu Hatim called him Salih and al-Bukhari called him Hasan al-Hadith. Ibn Hajar and al-Dhahabi both classified his as Saduq. See my book 'Ilmi Maqalat' (Vol 1 p.109)

No one has done Jarh on him, hence Meeruthi weakening him without any evidence is rejected.

First Note- Meeruthi's Jarh on Kathir Ibn Zayd al-Madani is also rejected.

Second Note- Meeruthi did not produce any evidence from the Quran, hadith or other Shari' Evidence that Mawaali…."

In the last section, it was also shown from Raza Hassan that Zubair Ali had also declared Kathir ibn Zayd to be Hasan al-hadith (good in hadith). Quote:

At another place, he said:

"كثير بن زيد حسن الحديث"

"Katheer bin Zayd is Hasan ul-Hadeeth"

[Tahqeeq Sunan Abi Dawood (4/850-851 H. 5173)]

Here is another example whereby Zubair Ali also declared a chain of transmission containing Kathir ibn Zayd in it to be Hasan. It is with regard to the following narration from Sunan Abi Dawud that was shown earlier to have had a Hasan (good) sanad from the grading of al-Hafiz Zaynud-Din al-Iraqi (d. 806 AH):

4918 – حَدَّثَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ الْمُؤَذِّنُ، حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ سُلَيْمَانَ يَعْنِي ابْنَ بِلَالٍ، عَنْ كَثِيرِ بْنِ زَيْدٍ، عَنِ الْوَلِيدِ بْنِ رَبَاحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «الْمُؤْمِنُ مِرْآةُ الْمُؤْمِنِ، وَالْمُؤْمِنُ أَخُو الْمُؤْمِنِ، يَكُفُّ عَلَيْهِ ضَيْعَتَهُ، وَيَحُوطُهُ مِنْ وَرَائِهِ»

The following is from a digital edition of Sunan Abi Dawud (no. 4918) edited by the late Zubair Ali Zai:

Chapter 49. Regarding Sincere Councel And Protection

4918. It was narrated from Abū Hurairah from the Messenger of Allāh ﷺ: "The believer is the mirror of his fellow-believer, and the believer is the brother of his fellow-believer. He protects him against ruin and looks after him." (***Hasan***)

(المعجم ٤٩) **بَابٌ: فِي النَّصِيحَةِ وَالْحِيَاطَةِ** (التحفة ٥٧)

٤٩١٨ - **حَدَّثَنَا** الرَّبِيعُ بْنُ سُلَيْمانَ الْمُؤَذِّنُ: حَدَّثَنَا ابنُ وَهْبٍ عن سُلَيْمانَ يَعْني ابنَ بِلَالٍ، عن كَثِيرِ بنِ زَيْدٍ، عن الْوَلِيدِ بنِ رَبَاحٍ، عن أَبِي هُرَيْرَةَ عن رَسُولِ الله ﷺ: «الْمُؤْمِنُ مِرْآةُ الْمُؤْمِنِ، وَالْمُؤْمِنُ أَخُو الْمُؤْمِنِ يَكُفُّ عَلَيْهِ ضَيْعَتَهُ وَيَحُوطُهُ مِنْ وَرَائِهِ».

تخريج: [إسناده حسن] أخرجه البخاري في الأدب المفرد، ح: ٢٣٩ من حديث كثير بن زيد به.

It is clear to see as underlined (in blue) that Zubair Ali declared this chain of transmission via the route of Kathir ibn Zayd to be Hasan (good).

Other Salafi scholars who also authenticated the above narration from Sunan Abi Dawud via the route of Kathir ibn Zayd:

i) The late Abdul Qadir Arna'ut declared the sanad to be Hasan in his editing of *Jami al-Usul fi Ahadith al-Rasul* (6/563, fn. 2) of Imam ibn al-Athir al-Jazari (d. 606 AH)

ii) The late al-Albani said its chain was Hasan in his *Silsila al-Ahadith al-Sahiha* (no. 926), where he also mentioned the same grading from Imam Zaynud-Din al-Iraqi's *Takhrij al-Ihya* (2/160), with approval from al-Munawi[196]

iii) Isam Hadi graded it to be a Hasan hadith in his editing of *Sunan Abi Dawud* (p. 998, no. 4918)

Other authors include:

iv) Ibn Hajar al-Asqalani graded the chain to be Hasan in *his Bulugh al-Maram* (no. 1549)

v) Abdur Rauf al-Munawi (d. 1031 AH) declared the chain to be Hasan in his *al-Taysir bi-Sharh al-Jami al-Saghir* (2/451)

vi) Amir al-San'ani (d. 1182 AH) in his *al-Tanwir Sharh al-Jami al-Saghir* (2/451) who declared its chain to be Hasan

[196] This can be seen in al-Munawi's Fayd al-Qadir (6/252, no. 9142)

vii) Shu'ayb al-Arna'ut said its chain was Hasan in his editing of *Sunan Abi Dawud* (7/279, under no. 4918), as well as stating that Kathir ibn Zayd is Saduq Hasan al-Hadith (truthful and good in hadith)

These examples go to show that Imran Masoom and Kamran Malik are not in line with their late authority Zubair Ali Za'i, (or others from their sect like al-Albani, Abdal Qadir Arna'ut, Isam Hadi) who was far more learned, and known amongst his sect members as a researcher and expert in Hadith than them. Please see a few sections earlier for more examples from Zubair Ali.

The two detractors being responded to then moved onto the next sub narrator – **Dawud ibn Abi Salih**. Instead of being systematic, they continued to bring in the name of Kathir ibn Zayd further in their attempt to weaken the overall narration of Abu Ayyub (ra). Let us move onto what they stated about Dawud ibn Abi Salih after the following section.

AL-ALBANI ON KATHIR IBN ZAYD AND AUTHENTICITY OF NARRATIONS FROM HIM

A few pages back some verdicts on Kathir ibn Zayd's reliability and the authenticity of his narrations were mentioned from al-Albani by Raza Hassan.[197] The latter mentioned the following:

After the mentioning the speech of Muhadditheen concerning Katheer, Muhaddith ul-Asr Allaamah Naasir ud-Deen al-Albaani said:

"فمثله حسن الحديث إن شاء الله تعالى"

"Thus the likes of him are Hasan ul-Hadeeth, in-shaa-Allaah Ta'ala"

[Irwaa al-Ghaleel (5/143)]

At another place, he said:

"قلت: فهو حسن الحديث إن شاء الله ما لم يخالف"

"I say: Thus he is Hasan ul-Hadeeth in-shaa-Allaah in which he does not oppose (others)"

[Silsilah al-Ahaadeeth as-Saheehah (3/121)]

In addition to the above there is also the following verdict from al-Albani on Kathir ibn Zayd that the two detractors did not mention and it is a direct refutation at their feeble and miserly attempt at weakening Kathir ibn Zayd:

Al-Albani edited the later Hadith collection known as *Mishkatul Masabih* of Imam Waliud-Din al-Tabrizi. Title page:

[197] From here - http://asmaur-rijaal.blogspot.com/2013/06/katheer-bin-zayd-al-aslami.html

مشكاة المصابيح

تأليف

محمد بن عبد الله الخطيب التبريزي

بتحقيق

محمد ناصر الدين الألباني

الجزء الأول

المكتب الإسلامي

In the 1st volume, p. 536, al-Albani has made a comment on Kathir ibn Zayd in footnote no.3. Scanned image:



٥ — كتاب الجنائز ٩ ـ باب دفن الميت الحديث (١٧١١)

١٧١١ — (١٩) وعن المُطَّلب بن أبي وَداعة (١)، قال: لما ماتَ عثمانُ ابنُ مظعون، أُخرجَ بجنازته فدُفن، أمرَ النبيُّ صلى الله عليه وسلم رجلاً أن يأتيه بحجر، فلم يستطع حملَها، فقامَ إليها رسولُ الله صلى الله عليه وسلم وحسَرَ عن ذراعيه. قال المطلبُ: قال الذي يُخبرُني عن رسول الله صلى الله عليه وسلم: كأني أنظرُ إلى بياض ذراعي رسول الله صلى الله عليه وسلم حين حسرَ عنهما، ثم حملَها فوضعَها عند رأسه، وقال: «أعلمُ (٢) بها قبرَ أخي، وأدفنُ إليه من ماتَ من أهلي». رواه أبو داود (٣).

١٧١٢ — (٢٠) وعن القاسم بن محمد، قال: دخلتُ على عائشةَ، فقلتُ: يا أُمَّاه! اكشفي لي عن قبر النبيِّ صلى الله عليه وسلم وصاحبَيه، فكشفت لي عن ثلاثة قبور لا مشرفة ولا لاطئة، مبطوحة (٤) ببطحاء العرصة الحمراء. رواه أبو داود (٥).

١٧١٣ — (٢١) وعن البراء بن عازب، قال: خرجنا مع رسول الله صلى الله عليه

(١) كذا في الاصول كلها: المطلب بن أبي وداعة وهو صحابي معروف. لكن لم يقع في «سنن أبي» داود إلا المطلب فقط دون أن ينسب، فزاد المصنف من عنده ابن ابي وداعة ظناً منه أنه هو. وليس كذلك، فان الحديث من رواية كثير بن زيد عن المطلب، وكثير هذا لا يروي عن ابن أبي وداعة، بل عن المطلب بن عبد الله بن المطلب المخزومي التابعي، وهو ثقة، وقد روى الحديث من صحابي شهد القصة كما صرح بذلك المطلب؛ فالحديث متصل وليس بمرسل كما ادعى ميرك.

(٢) في السنن: «أتعلم»

(٣) رقم (٣٢٠٦) ورجاله ثقات، وفي كثير بن زيد كلام لا يضر، فالحديث حسن، وقد رواه ابن ماجه (١٥٦١) من طريقه باسناده عن انس مختصراً أن رسول الله ﷺ أعلم قبر عثمان بن مظعون بصخرة. وسنده حسن أيضاً.

(٤) أي ملقاة فيها البطحاء، وهو الحصى الصغار، ولا يلزم من ذلك أن يكون القبر مسطحاً لامكان تكويم الحصى على القبر حتى يكون مسنماً؛ فلا منافاة حينئذ بين هذا الحديث ان صح وبين الحديث الصحيح المتقدم برقم (١٦٩٥).

(٥) رقم (٣٢٢٠) باسناد ضعيف، فيه عمرو بن عثمان بن هاني، وهو مجهول الحال، وهذا معنى قول الحافظ فيه: مستور.

— ٥٣٦ —

The above red box with footnote no. 3 stated from al-Albani:

رقم (٣٢٠٦) ورجاله ثقات، وفي كثير بن زيد كلام لا يضر، فالحديث حسن، وقد رواه ابن ماجه (١٥٦١) من طريقه بإسناده عن انس مختصراً أن رسول الله ﷺ أعلم قبر عثمان بن مظعون بصخرة . وسنده حسن أيضاً

Meaning:

“Number (3206) and its narrators are trustworthy. ***There is some discussion about Kathir bin Zayd but it does not harm. So, the hadith is good***. Ibn Majah narrated it (1561) from his route with his chain from Anas in an abridged form that the Messenger of Allah ﷺ marked the grave of ‘Uthman bin Maz’un with a rock. Its chain is also good.”

The version in Sunan ibn Majah also contains Kathir ibn Zayd as al-Albani indicated:

Chapter 42. What Was Narrated Concerning Markers On Graves

1561. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ marked the grave of ‘Uthmân bin Maz’un with a rock. (*Hasan*)

(المعجم ٤٢) - بَابُ مَا جَاءَ فِي الْعَلَامَةِ فِي الْقَبْرِ (التحفة ٤٢)

١٥٦١ - حَدَّثَنَا الْعَبَّاسُ بْنُ جَعْفَرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ أَيُّوبَ أَبُو هُرَيْرَةَ الْوَاسِطِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، عَنْ كَثِيرِ بْنِ زَيْدٍ، عَنْ زَيْنَبَ بِنْتِ نُبَيْطٍ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللهِ ﷺ أَعْلَمَ قَبْرَ عُثْمَانَ بْنِ مَظْعُونٍ بِصَخْرَةٍ.

تخريج: [حسن] وقال البوصيري: هذا إسناد حسن، وله شاهد من حديث المطلب بن أبي وداعة، رواه أبو داود، ح:٣٢٠٦ والله أعلم .

A LOOK AT THE STATUS OF DAWUD IBN ABI SALIH

On p. 298 the two detractors said:

> GF Haddad makes a mistake here in that he says the narrator is Dawood ibn Saaleh, whether he did this intentionally or it was a typo, will never be known. If this was done deliberately then it would have been a very clever attempt in trying to deceive the people because Dawood ibn Saaleh is truthful and has no criticism.
>
> Thereby confusing the people in showing he is the actual narrator who was truthful. Yet we know the actual narrator is Dawood ibn Abee Saaleh and it cannot be verified if he is trustworthy and this is where the contention lies.

They both knew that GF Haddad made a typo error and as underlined they said it will never be known if it was intentional or just a typo, but then they pursued onto make up other possibilities. Indeed, it will never be known as they said so the only reason why they decided to theorise was to attempt to disgrace GF Haddad. Indeed, they also knew that I had highlighted this about GF Haddad by saying in my original 2005 piece:

> A point that should have been detected by AK/AH is the fact that the narrator mentioned by GF Haddad is not: Dawud ibn Salih, but it seems to be a typo error, as it should be: Dawud ibn ABI Salih, as can be seen in the Mustadrak of al-Hakim (see above scan) and elsewhere.

Hence, this shows that there was no apology from my part for GF Haddad, but as said these two detractors should have picked that up in their 2002 piece!

Indeed, the two detractors themselves also made a typographical error in their initial piece[198] by saying:

> Imaam Nasaa'ee himself said, "Katheer ibn Zaid is weak and this chain contains **Dawood ibn Saaleh**, and he is unknown (Majhool)." (Kitaab adh-Dhu'afaa Wal-Matrookeen (p.303) and (p.302) of two Indian editions.)

Instead of Dawud ibn Salih they should have typed it as Dawud ibn Abi Salih! Earlier on[199], it was stated:

In the following link:

http://www.sunnah.org/fiqh/domes_on_graves.htm

He cited it as follows:

> Dawud ibn Salih said: "[The governor of Madina] Marwan [ibn al-Hakam] one day saw a man placing his face on top of the grave of the Prophet. He said: "Do

[198] See here- https://ahlulhadeeth.wordpress.com/2012/06/30/the-weakness-of-the-hadeeth-of-abu-ayoob-of-placing-his-face-on-the-grave-of-the-messenger-of-allaah/

[199] Under the section entitled: ANSWERING THEIR SECTION HEADED:
"A DETAILED LOOK AT THE TEXTS & CHAINS OF THIS NARRATION, CITATIONS, REFERENCING & GRAVE MISTAKES OF ABUL HASAN HUSSAIN AHMED."

you know what you are doing?" When he came near him, he realized it was Abu Ayyub al-Ansari. The latter said: "Yes; I came to the Prophet, not to a stone." Narrated by Ahmad (5:422) and al-Hakim in his *Mustadrak* (4:515 "*sahih*") cf. al-Subki in *Shifa' al-siqam* (p. 126) and Ibn Taymiyya in *al-Muntaqa* (2:261f.).

Note also in both of the above quotes he also mistyped Dawud ibn Abi Salih as Dawud ibn Salih. This type of misattribution was also done by Imam ibn Hajar al-Haytami as shown earlier when he attributed the narration to an-Nasa'i. This is how the detractors presented it on p. 106 of their pdf file:

As it can be seen very clearly Ibn Hajr al-Haithamee said, "*This hadeeth has been transmitted by Ahmad, Tabaraanee and an-Nasaa'ee with a chain containing Katheer ibn Zaid and a group said he is thiqah (trustworthy) and an-Nasaa'ee weakened him...*" (*Haashiyyah al-Allaamah Ibn Hajr al-Haithamee A'la Sharh al-Aydah Fee Manaasik al-Hajj Lil Imaam Nawawee* (pg.501) Edn ? initially by Daar ul-Hadeeth Lil-Taba'ah Wan-Nashr Wat-Tawzee'a, Beirut, Lebanon and then reproduced by al-Maktabatus-Salafiyyah, Madeenah, KSA)

One wonders why they did not mention this about Ibn Hajar al-Haytami?!
[End of quote]

As for the detractors saying as quoted above from p. 298 of their pdf file:

Yet we know the actual narrator is Dawood ibn Abee Saaleh and it cannot be verified if he is trustworthy and this is where the contention lies.

It is clear that they have made the contention that it is unverifiable that Dawud ibn Abi Salih is trustworthy. Now, after this they mentioned what they knew

about the different narrators known as Dawud ibn Abi Salih in some well-known books on the early narrators of various types of narrations.

On p. 299 they stated:

> The claim above is further highlighted by the fact that there seems to be some confusion with regards to who the actual narrator is because in the books of narrators there are at least 3/4 different narrators with the name of Dawood Ibn Abee Saaleh and this confusion is further enhanced by the fact that these narrators have different titles and attributions (ie kunyahs and attributions like al-Madanee, or al-Laithee), sometimes one attribution is used in a book of history and sometimes a different attribution.
> In order to make a distinction between these narrators and to specify which narrator we actually seek in order to look at their trustworthiness which in turn will lead to the grading of the narration, we need to investigate this further.
>
> This is done in a number of ways ie looking at birth and death dates but one of the most common ways is to look at the people these narrators narrated from and which narrators narrated from them and the one that is synonymous
> with the chain in question will be the one under scrutiny.

On p. 300 they said:

It is highly interesting to note here that it is only Imaam Ibn Abee Haatim who highlights that Katheer ibn Zaid narrates from Dawood ibn Abee Saaleh, none of the other books of Rijaal or Taareekh mention this at all. They do however mention Katheer narrated from Muttalib bin Abdullaah.

Straight after this, they showed how many narrators by the name of Dawud ibn Abi Salih were mentioned by Imam al-Bukhari in his al-Tarikh al-Kabir as by means of digital images which they repeated as typed up text from this book on p. 303 as follows:

791 – دَاوُد بْن أَبِي صالح ، روى عنهُ أَبُو عَبْد اللَّه الشقري .

792 – دَاوُد بْنُ ابى صالح المزني عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ: نَهَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُمْشَى بَيْنَ الْمَرْأَتَيْنِ – حَدَّثَنِيهِ ابْنُ يَحْيَى قَالَ حدثنا أَبُو قُتَيْبَةَ عَنْ دَاوُد، ولا يتابع عليه.

793 – دَاوُد بْن أَبِي صالح مولى الأنصار التمار الْمَدَنِيّ، سَمِعَ سالم بْن عَبْد اللَّه وأباه وأمه، سَمِعَ منه هشام بْن عروة وعبد العزيز ابن مُحَمَّد والوليد بْن كثير، قَالَ مُحَمَّد بْن عَبْد اللَّه بْن عُبَيْد سَمِعَ جده عُبَيْدا حدثنا مصعب بْن ثابت حدثنا دَاوُد بْن أَبِي صالح التمار مولى أَبِي قتادة سَمِعَ ابا امامة، نسبه ابن جريج.

Taareekh al-Kabeer (3/234 nos.791, 792 and 793) of Imaam al-Bukhaaree, Copy of the Hydrabaad Daccan Edn., Edn. 1st, Daar ul-Fikr, 1407H / 1986ce, Beirut, Lebanon. Ed. Dr Muhammad Abdul Mo'eed Khan)

Following this, they mentioned the following on p. 304:

It seems like the Dawood we require is **no.793** and the reason for this is the narrator Waleed ibn Katheer and we have mentioned previously as Haafidh Ibn Hajr has clarified and corrected Imaam Dhahabees mistake of saying it was Waleed ibn Katheer instead of Katheer ibn Zaid. (refer to (*Tahdheeb ut-Tahdheeb* (3/170 no.1872) it also seems quite possible and feasible that Imaam Dhahabee got this from Imaam Bukhaari's '*Taareekh al-Kabeer.*' Allaah knows best.

Dear readers you can see from the above it is impossible to make this distinction however,

If they thought the actual Dawud ibn Abi Salih was possibly no. 793 then he is a truthful (saduq) narrator as mentioned by al-Hafiz ibn Hajar in his *Taqrib al-Tahdhib* as follows:

1790- داود ابن صالح ابن دينار التمار المدني مولى الأنصار صدوق من الخامسة د ق

Note, that this Dawud ibn Abi Salih as given in al-Tarikh al-Kabir (no. 793) is also known as Dawud ibn Salih. This can also be verified from Tahdhib al-Kamal (8/402, Bashhar Awwad edn) of al-Mizzi, and this is how his name has been mentioned in the above Taqrib of Ibn Hajar.

As for their point:

Ibn Hajr has clarified and corrected Imaam Dhahabees mistake of saying it was Waleed ibn Katheer instead of Katheer ibn Zaid. (refer to (*Tahdheeb ut-Tahdheeb* (3/170 no.1872) it also seems quite possible and feasible that Imaam Dhahabee got this from Imaam Bukhaari's *'Taareekh al-Kabeer.'*

This alleged mistake was not down to al-Dhahabi, but this is how he copied it from his teacher, Jamalud-Din al-Mizzi (d. 742 AH), who mentioned it as al-Walid ibn Kathir in his Tahdhib al-Kamal (see later).

Nevertheless, they moved onto mention more on the different Dawud ibn Abi Salih's mentioned in *Kitab al-Jarh wat Ta'dil* (3/416) of Ibn Abi Hatim al-Razi. This is how they presented it from the named book on p. 306:

١٩٠١ - داود بن ابي صالح روى عن [ابي - ١] ايوب روى عنه
كثير بن [زيد - ٢] سمعت ابي يقول ذلك .

١٩٠٢ - داود بن ابي صالح الليثي روى عن نافع روى عنه ابو عبد الله
الشقرى (٣) سمعت ابي يقول ذلك و سألته عنه فقال: هو مجهول حدث
بحديث منكر . حدثنا عبد الرحمن قال سئل ابو زرعة عن داود بن ابي
صالح فقال: لا اعرفه الا في حديث واحد يرويه عن نافع [عن - ٤]
ابن عمر عن النبي صلى الله عليه و سلم، و هو حديث منكر .

They concluded that the actual Dawud who reported the actual incident from Abu Ayyub al-Ansari (ra) is no. 1901 as shown in the above image by saying on p. 307:

> It is evident the narrator in question is narrator **(no.1901)** and it is not al-Laithee as some have thought. This was also the opinion of Abu Haatim because this is what his son, Ibn Abee Haatim said, ***"I heard my father say that (ie this)."*** (*al-Jarh Wat-Ta'deel* (3/416 no.1901). If some claim the narrator is al-Laithee, then he has also been heavily criticised as you can see from the Jarh

They then stated from pp. 307 to 308:

> Imaam Ibn Abee Haatim does not bring any statements of Tadeel (praise) or Jarh (criticism) so according to him there were not any either way, this is a point to be noted as this is a specific terminology of Imaam Ibn Abee Haatim.
>
> Some have claimed Imaam Ibn Abee Haatim remaining silent on a narrator is his indication that he is trustworthy according to him, however this principle is incorrect and not established. Imaam Ibn Abee Haatim said himself in the Introduction of ***al-Jarh Wat-Ta'deel*** that any narrator that he brings without any criticism or praise, then he just includes these narrators just for completions sake and then if he find a statement he will include it. (al-Jarh Wat-Ta'deel 1/37-38).

As for what they ascribed to Imam ibn Abi Hatim al-Razi then it seems to be the following lines from the named work:

على أنا قد ذكرنا أسامي كثيرة مهملة من الجرح والتعديل كتبناها ليشتمل الكتاب على كل من روى عنه العلم رجاء وجود الجرح والتعديل فيهم فنحن ملحقوها بهم من بعد ان شاء الله تعالى

Meaning:

"It is to be noted that we mentioned many names that were not included in our discussion of 'invalidation and validation of hadith narrators' (al-jarḥ wa al-ta'dīl). We have stated these names so that the book may contain all those from whom knowledge was transmitted in order to identify their status in terms of al-jarḥ wa al-ta'dīl. We will tackle this issue in our later discussion if Allah so wills."

There is difference of opinion on this issue of when Ibn Abi Hatim al-Razi remained silent on a narrator and if it meant that the narrator is trustworthy or not. One work which gave examples of this point was entitled *Sukut ibn Abi Hatim an'il ruwa fi kitabihi al-Jarh wat'-Ta'dil* by Dr. Umar al-Sufyani.

Hence, it is likely that the actual Dawud in the sanad back to Abu Ayyub (ra) was Dawud ibn Abi Salih Hijazi as they mentioned on p. 308 of their pdf file. They moved onto show the distinction between Dawud ibn Abi Salih Hijazi and Dawud ibn Abi Salih al-Laythi al-Madani. In doing so, they brought in an example from al-Hafiz ibn Hajar's *Ithaf al-Mahara* by saying on p. 309:

Haafidh Ibn Hajr also makes a distinction that allows us to single out Hijaazi refer to his *Ithaaf ul-Mahrah* (4/358 no.4368) and (9/86 no.10525) as he does in *Tahdheeb ut-Tahdheeb* (3/169-170 no.1872),

Haafidh Ibn Hajr in the second reference from his *Ithaaf*, brings al-Laithee as this is evident from the person he narrates from.

What they meant is as follows:

Ithaf al-Mahara (4/358, no. 4368):

دَاوُدُ بْنُ أَبِي صَالِحٍ، عَنْ أَبِي أَيُّوبَ

4368 – حَدِيثٌ (حم كم) : " لا تَبْكُوا عَلَى الدِّينِ إِذَا وَلِيَهُ أَهْلُهُ. . . " الْحَدِيثَ، وَفِيهِ قِصَّةٌ لَهُ مَعَ مَرْوَانَ.

أَحْمَدُ: ثنا أَبُو عَامِرٍ الْعَقَدِيُّ عَبْدُ الْمَلِكِ بْنُ عَمْرٍو. كم فِي الْفِتَنِ: ثنا أَبُو الْعَبَّاسِ مُحَمَّدُ بْنُ يَعْقُوبَ، ثنا الْعَبَّاسُ بْنُ مُحَمَّدٍ، ثنا أَبُو عَامِرٍ الْعَقَدِيُّ، ثنا كَثِيرُ بْنُ زَيْدٍ، عَنْ دَاوُدَ بْنِ أَبِي صَالِحٍ، قَالَ: أَقْبَلَ مَرْوَانُ يَوْمًا فَوَجَدَ رَجُلا وَاضِعًا وَجْهَهُ عَلَى الْقَبْرِ، فَقَالَ: أَتَدْرِي مَا تَصْنَعُ؟ فَأَقْبَلَ عَلَيْهِ، فَإِذَا هُوَ أَبُو أَيُّوبَ، فَقَالَ: نَعَمْ جِئْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَا جِئْتُ الْحَجَرَ. . . ثُمَّ ذَكَرَ الْحَدِيثَ.

And *Ithaf* (9/86, no. 10525):

دَاوُدُ بْنُ أَبِي صَالِحٍ , عَنْ نَافِعٍ , عَنِ ابْنِ عُمَرَ.

10525 – حَدِيثٌ (كم) : نَهَى رَسُولُ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَنْ يَمْشِيَ الرَّجُلُ بَيْنَ الْمَرْأَتَيْنِ. كم فِي الأَدَبِ:

ثنا يَحْيَى بْنُ مَنْصُورٍ الْقَاضِي , ثنا أَبُو عَمْرٍو الْمُسْتَمْلِي , ثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ , أَنَا سَلْمُ بْنُ قُتَيْبَةَ , عَنْهُ , بِهَذَا.

وَقَالَ: صَحِيحُ الإِسْنَادِ.

قُلْتُ: دَاوُدُ ضَعَّفَهُ ابْنُ حِبَّانَ.

In the next section, it will be shown what methodology al-Hafiz ibn Hajar used when mentioning the narrations that were recorded by him from al-Hakim's Mustadrak alone. The above example shows that in the first place when he related the narration from Dawud ibn Abi Salih Hijazi from Abu Ayyub as taken from Musnad Ahmed and the Mustadrak al-Hakim he remained silent and did not weaken any of the sub narrators. He knew very well that al-Hakim had declared the sanad to be Sahih and he did not oppose him at all. In the second example from no. 10525, he mentioned that al-Hakim had declared the chain of transmission to be Sahih, but Ibn Hajar disputed this by saying that the other Dawud ibn Abi Salih was weakened by Ibn Hibban.

This silence on his part should be taken as agreeing with al-Hakim unless proven otherwise, and it becomes more so if al-Hafiz ibn Hajar quoted the narration at hand in a separate work from other than Dawud ibn Abi Salih in the sanad as it serves as a supporting narration.

Here it is for the rejogging of the reader's memory from Mustadrak al-Hakim:

Mustadrak al-Hakim (4/515, Hyderabad edn):

حدثنا أبو العباس محمد بن يعقوب، حدثنا العباس بن محمد بن حاتم الدوري، حدثنا أبو عامر عبد الملك بن عمر العقدي، حدثنا كثير بن زيد، عن داود بن أبي صالح قال:

أقبل مروان يوما، فوجد رجلا واضعا وجهه على القبر، فأخذ برقبته.

وقال: أتدري ما تصنع؟

قال: نعم.

فأقبل عليه، فإذا هو: أبو أيوب الأنصاري –رضي الله تعالى عنه–.

فقال: جئت رسول الله –صلَّى الله عليه وسلم–، ولم آت الحجر.

سمعت رسول الله –صلَّى الله عليه وسلَّم– يقول: (لا تبكوا على الدين إذا وليه أهله، ولكن ابكوا عليه إذا وليه غير أهله).

هذا حديث صحيح الإسناد، ولم يخرجاه.

Meaning:

"Abu al-Abbas Muhammad ibn Ya'qub narrated to us, al-Abbas ibn Muhammad ibn Hatim al-Duri narrated to us, Abu 'Amir 'Abd al-Malik ibn 'Umar al-'Aqadi narrated to us, Kathir ibn Zayd narrated to us, from Dawud ibn Abi Salih who said:

“One day, Marwan came upon a man who was placing his face on the (Prophet’s) grave. He grabbed him by the neck and said, 'Do you know what you are doing?' He replied, 'Yes.' Marwan looked at him and it was Abu Ayyub al-Ansari - may Allah be pleased with him.

(Abu Ayyub al-Ansari) said, 'I came to visit the Messenger of Allah - peace and blessings be upon him - and not to a stone. I heard the Messenger of Allah - peace and blessings be upon him - say, 'Do not weep over the religion when it is in the hands of its people, but weep over it when it is in the hands of those who are not from its people.'

This is a hadith with an authentic (Sahih) chain of narration, but it has not been recorded by them."

As for the second example then it was also reported by al-Hakim in his Mustadrak; it contained another Dawud ibn Abi Salih, and Ibn Hibban weakened this one as Ibn Hajar noted (see red wording with yellow highlighting above), despite al-Hakim claiming the sanad is Sahih. Al-Dhahabi also mentioned ibn Hibban's weakening of this specific Dawud in his *Talkhis al-Mustadrak* (4/280, Hyderabad edn).

AL-HAFIZ IBN HAJAR AND HOW HE TREATED NARRATIONS FROM THE MUSTADRAK OF AL-HAKIM IN HIS ITHAF AL-MAHARA

Here follows 10 examples from *al-Ithaf* of al-Hafiz ibn Hajar reporting from the Mustadrak of al-Hakim alone with no form of weakening of the sanad by ibn Hajar, when al-Hakim had authenticated the sanad in each instance. The symbol used by Ibn Hajar for al-Mustadrak was – (كم)

1) From *Ithaf* (1/180):

7 – حَدِيثٌ (كم) : فِي قَوْلِهِ: وَبَشِّرِ الَّذِينَ آمَنُوا أَنَّ لَهُمْ قَدَمَ صِدْقٍ [سورة: يونس، آية 2] قَالَ: سَلَفُ صِدْقٍ. مَوْقُوفٌ.

كم فِي " التَّفْسِيرِ ": أَنَا أَبُو نَصْرٍ أَحْمَدُ بْنُ سَهْلٍ الْبُخَارِيُّ , ثنا أَبُو عِصْمَةَ سَهْلُ بْنُ الْمُتَوَكِّلِ , ثنا عَمْرُو بْنُ مَرْزُوقٍ , ثنا شُعْبَةُ , عَنْ قَتَادَةَ , عَنْ أَنَسٍ , عَنْهُ بِهَذَا.

Going back to the printed edition of the *Mustadrak al-Hakim* (2/338, Hyderabad edn), al-Hakim recorded it as follows:

3297– أَخْبَرَنِي أَبُو نَصْرٍ أَحْمَدُ بْنُ سَهْلٍ الْفَقِيهُ بِبُخَارَى ، حَدَّثَنَا أَبُو عِصْمَةَ سَهْلُ بْنُ الْمُتَوَكِّلِ ، حَدَّثَنَا عَمْرُو بْنُ مَرْزُوقٍ ، حَدَّثَنَا شُعْبَةُ ، عَنْ قَتَادَةَ ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ ، عَنْ أُبَيِّ بْنِ كَعْبٍ رَضِيَ اللَّهُ عَنْهُ ، فِي قَوْلِهِ تَعَالَى {وَبَشِّرِ الَّذِينَ آمَنُوا أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِنْدَ رَبِّهِمْ} قَالَ : سَلَفُ صِدْقٍ عِنْدَ رَبِّهِمْ.

هَذَا حَدِيثٌ صَحِيحُ الإِسْنَادِ وَلَمْ يُخْرِجَاهُ.

Al-Hakim declared the sanad to be Sahih. As can be seen, Ibn Hajar did not weaken any of the sub narrators in his *Ithaf*, and he knew that al-Hakim did authenticate the sanad.

2) *Ithaf* (1/187):

19 – **حَدِيثٌ (كم) : فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ: اللَّهُ نُورُ السَّمَوَاتِ وَالأَرْضِ [سورة: النور، آية 35] . . . الْحَدِيثَ.**

كم فِي التَّفْسِيرِ: أَنَا أَبُو عَبْدِ اللَّهِ الزَّاهِدُ , ثنا أَحْمَدُ بْنُ مِهْرَانَ , ثنا عُبَيْدُ اللَّهِ بْنُ مُوسَى , أنا أَبُو جَعْفَرٍ الرَّازِيُّ , ثنا الرَّبِيعُ بْنُ أَنَسٍ , عَنْ أَبِي الْعَالِيَةِ , عَنْهُ، بِهِ.

In *Mustadrak al-Hakim* (2/399-400):

3510– أَخْبَرَنَا أَبُو عَبْدِ اللهِ مُحَمَّدُ بْنُ عَبْدِ اللهِ الزَّاهِدُ ، حَدَّثَنَا أَحْمَدُ بْنُ مِهْرَانَ ، أَنْبَأَ عُبَيْدُ اللهِ بْنُ مُوسَى ، أَنْبَأَ أَبُو جَعْفَرٍ الرَّازِيُّ ، عَنِ الرَّبِيعِ بْنِ أَنَسٍ ، عَنْ أَبِي الْعَالِيَةِ ، عَنْ أُبَيِّ بْنِ كَعْبٍ رَضِيَ اللَّهُ عَنْهُ ، فِي قَوْلِ اللهِ عَزَّ وَجَلَّ : {اللَّهُ نُورُ السَّمَوَاتِ وَالأَرْضِ} فَقَرَأَ الآيَةَ ، ثُمَّ قَالَ : {وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَسَرَابٍ بِقِيعَةٍ يَحْسَبُهُ الظَّمْآنُ مَاءً حَتَّى إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا ، وَوَجَدَ اللَّهَ عِنْدَهُ فَوَفَّاهُ حِسَابَهُ وَاللَّهُ سَرِيعُ الْحِسَابِ} قَالَ : وَكَذَلِكَ الْكَافِرُ يَجِيءُ يَوْمَ الْقِيَامَةِ وَهُوَ يَحْسِبُ أَنَّ لَهُ عِنْدَ اللهِ خَيْرًا يَجِدُهُ وَيُدْخِلُهُ اللَّهُ النَّارَ قَالَ : وَضَرَبَ مَثَلاً آخَرَ لِلْكَافِرِ ، فَقَالَ : {أَوْ كَظُلُمَاتٍ فِي بَحْرٍ لُجِّيٍّ يَغْشَاهُ مَوْجٌ مِنْ فَوْقِهِ مَوْجٌ مِنْ فَوْقِهِ سَحَابٌ ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ ، إِذَا أَخْرَجَ يَدَهُ لَمْ يَكَدْ يَرَاهَا وَمَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِنْ نُورٍ} ، فَهُوَ يَنْقُلُهُ فِي خَمْسٍ مِنَ الظُّلَمِ فَكَلامُهُ ظُلْمَةٌ ، وَعَمَلُهُ ظُلْمَةٌ ، وَمَدْخَلُهُ ظُلْمَةٌ ، وَمَخْرَجُهُ ظُلْمَةٌ ، وَمَصِيرُهُ إِلَى الظُّلُمَاتِ إِلَى النَّارِ يَوْمَ الْقِيَامَةِ.

هَذَا حَدِيثٌ صَحِيحُ الإِسْنَادِ وَلَمْ يُخْرِجَاهُ.

Al-Hakim declared the sanad to be Sahih. As can be seen, Ibn Hajar did not weaken any of the sub narrators in his *Ithaf*.

3) *Ithaf* (1/190):

24 – حَدِيثٌ (كم) : لَمَّا قَدِمَ النَّبِيُّ , صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، رَمَتْهُمُ الْعَرَبُ عَنْ قَوْسٍ وَاحِدَةٍ. . . الْحَدِيثَ.

[ص:**191**] كم فِي التَّفْسِيرِ: ثنا مُحَمَّدُ بْنُ صَالِحِ بْنِ هَانِئٍ , ثنا مُحَمَّدُ بْنُ شَاذَانَ , ثنا أَحْمَدُ بْنُ سَعِيدٍ الدَّارِمِيُّ , ثنا عَلِيُّ بْنُ الْحُسَيْنِ بْنِ وَاقِدٍ , ثنا أَبِي , عَنِ الرَّبِيعِ بْنِ أَنَسٍ , عَنْ أَبِي الْعَالِيَةِ , عَنْهُ، بِهِ , وَقَالَ: صَحِيحُ الإِسْنَادِ.

It was presented in the *Mustadrak* (2/401) as follows:

3512– حَدَّثَنِي مُحَمَّدُ بْنُ صَالِحِ بْنِ هَانِئٍ ، حَدَّثَنَا أَبُو سَعِيدٍ مُحَمَّدُ بْنُ شَاذَانَ ، حَدَّثَنِي أَحْمَدُ بْنُ سَعِيدٍ الدَّارِمِيُّ ، حَدَّثَنَا عَلِيُّ بْنُ الْحُسَيْنِ بْنِ وَاقِدٍ ، حَدَّثَنِي أَبِي ، عَنِ الرَّبِيعِ بْنِ أَنَسٍ ، عَنْ أَبِي الْعَالِيَةِ ، عَنْ أُبَيِّ بْنِ كَعْبٍ رَضِيَ اللَّهُ عَنْهُ ، قَالَ : لَمَّا قَدِمَ رَسُولُ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَصْحَابُهُ الْمَدِينَةَ وَآوَتْهُمُ الأَنْصَارُ رَمَتْهُمُ الْعَرَبُ عَنْ قَوْسٍ وَاحِدَةٍ كَانُوا لاَ يَبِيتُونَ إِلاَّ بِالسِّلاَحِ وَلاَ يُصْبِحُونَ إِلاَّ فِيهِ ، فَقَالُوا : تَرَوْنَ أَنَّا نَعِيشُ حَتَّى نَبِيتَ آمِنَيْنِ مُطْمَئِنَّيْنِ لاَ نَخَافُ إِلاَّ اللَّهَ ؟ فَنَزَلَتْ : {وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا} إِلَى {وَمَنْ كَفَرَ بَعْدَ ذَلِكَ} يَعْنِي بِالنِّعْمَةِ {فَأُولَئِكَ هُمُ الْفَاسِقُونَ} هَذَا حَدِيثٌ صَحِيحُ الإِسْنَادِ وَلَمْ يُخَرِّجَاهُ.

Al-Hakim declared the sanad to be Sahih. As can be seen, Ibn Hajar did not weaken any of the sub narrators in his *Ithaf* after quoting al-Hakim saying the isnad is Sahih.

4) *Ithaf* (3/132):

2666 – حَدِيثُ (كم) : نَزَلَتْ هَذِهِ الآيَةُ: وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا [سورة: الطلاق، آية 2] فِي رَجُلٍ مِنْ أَشْجَعَ. . . الْحَدِيث.

(كم) فِي التَّفْسِيرِ: أَنا الْحَسَنُ بْنُ مُحَمَّدٍ السَّكُونِيُّ، ثنا عُبَيْدُ بْنُ كَثِيرٍ الْعَامِرِيُّ، ثنا عَبَّادُ بْنُ يَعْقُوب، ثنا يَحْيَى بْنُ آدَمَ، ثنا إِسْرَائِيلُ، ثنا عَمَّارُ بْنُ مُعَاوِيَةَ، عَنْهُ، بِهِ وَقَالَ: صَحِيحُ الإِسْنَادِ.

It was presented in the Mustadrak (2/492) as follows:

3820- أَخْبَرَنِي أَبُو الْقَاسِمِ الْحَسَنُ بْنُ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ عُقْبَةَ بْنِ خَالِدٍ السَّكُونِيُّ بِالْكُوفَةِ ، حَدَّثَنَا عُبَيْدُ بْنُ كَثِيرٍ الْعَامِرِيُّ ، حَدَّثَنَا عَبَّادُ بْنُ يَعْقُوبَ ، حَدَّثَنَا يَحْيَى بْنُ آدَمَ ، حَدَّثَنَا إِسْرَائِيلُ ، حَدَّثَنَا عَمَّارُ بْنُ أَبِي مُعَاوِيَةَ ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللَّهُ عَنْهُمَا ، قَالَ : نَزَلَتْ هَذِهِ الآيَةُ {وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا وَيَرْزُقْهُ مِنْ حَيْثُ لاَ يَحْتَسِبُ} فِي رَجُلٍ مِنْ أَشْجَعَ كَانَ فَقِيرًا خَفِيفَ ذَاتِ الْيَدِ كَثِيرَ الْعِيَالِ ، فَأَتَى رَسُولَ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَأَلَهُ فَقَالَ لَهُ : اتَّقِ اللَّهَ وَاصْبِرْ فَرَجَعَ إِلَى أَصْحَابِهِ فَقَالُوا : مَا أَعْطَاكَ رَسُولُ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ؟ فَقَالَ : مَا أَعْطَانِي شَيْئًا وَقَالَ لِي : اتَّقِ اللَّهَ وَاصْبِرْ فَلَمْ يَلْبَثْ إِلاَّ يَسِيرًا حَتَّى جَاءَ ابْنٌ لَهُ بِغَنَمٍ لَهُ كَانَ الْعَدُوُّ أَصَابُوهُ ، فَأَتَى رَسُولَ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَأَلَهُ عَنْهَا وَأَخْبَرَهُ خَبَرَهَا فَقَالَ رَسُولُ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : كُلْهَا فَنَزَلَتْ {وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا وَيَرْزُقْهُ مِنْ حَيْثُ لاَ يَحْتَسِبُ}.

هَذَا حَدِيثٌ صَحِيحُ الإِسْنَادِ وَلَمْ يُخَرِّجَاهُ.

Al-Hakim declared the sanad to be Sahih. As can be seen, Ibn Hajar did not weaken any of the sub narrators in his *Ithaf* after quoting al-Hakim saying the isnad is Sahih.

5) *Ithaf* (3/153):

2719 – حَدِيثُ (كم) : كُنَّا مَعَ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي غَزْوَةِ خَيْبَرَ، خَرَجَتْ سَرِيَّةٌ، فَأَخَذُوا إِنْسَانًا مَعَهُ غَنَمٌ يَرْعَاهَا. . . الْحَدِيثَ. وَفِيهِ: فَكَيْفَ بِالْغَنَمِ يَا رَسُولَ اللَّهِ، فَإِنَّهَا أَمَانَةٌ؟ قَالَ: " احْصِبْ وُجُوهَهَا. . . " الْحَدِيثَ، وَفِيهِ قِصَّةُ قَتْلِهِ.

(كم) فِي قَسْمِ الْفَيْءِ: أنا أَحْمَدُ بْنُ مُحَمَّدٍ الْعَنَزِيُّ، ثنا عُثْمَانُ بْنُ سَعِيدٍ الدَّارِمِيُّ، ثنا أَحْمَدُ بْنُ صَالِحٍ، ثنا ابْنُ وَهْبٍ، أَخْبَرَنِي حَيْوَةُ بْنُ شُرَيْحٍ، عَنِ ابْنِ الْهَادِ، عَنْهُ، بِهِ وَقَالَ: صَحِيحُ الإِسْنَادِ.

It was presented in the Mustadrak (2/136) as follows:

2609– أَخْبَرَنِي أَحْمَدُ بْنُ مُحَمَّدٍ الْعَنَزِيُّ ، حَدَّثَنَا عُثْمَانُ بْنُ سَعِيدٍ الدَّارِمِيُّ ، حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ ، حَدَّثَنَا ابْنُ وَهْبٍ ، أَخْبَرَنِي حَيْوَةُ بْنُ شُرَيْحٍ ، عَنِ ابْنِ الْهَادِ ، عَنْ شُرَحْبِيلَ بْنِ سَعْدٍ ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللَّهُ عَنْهُ ، قَالَ : كُنَّا مَعَ رَسُولِ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي غَزْوَةِ خَيْبَرَ فَخَرَجَتْ سَرِيَّةٌ ، فَأَخَذُوا إِنْسَانًا مَعَهُ غَنَمٌ يَرْعَاهَا ، فَجَاؤُوا بِهِ إِلَى رَسُولِ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَكَلَّمَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا شَاءَ اللَّهُ أَنْ يُكَلِّمَ ، فَقَالَ لَهُ الرَّجُلُ : إِنِّي قَدْ آمَنْتُ بِكَ وَبِمَا جِئْتَ بِهِ فَكَيْفَ بِالْغَنَمِ يَا رَسُولَ اللهِ ؟ فَإِنَّهَا أَمَانَةٌ وَهِيَ لِلنَّاسِ الشَّاةُ وَالشَّاتَانِ وَأَكْثَرُ مِنْ ذَلِكَ ؟ قَالَ : احْصِبْ وُجُوهَهَا تَرْجِعْ إِلَى أَهْلِهَا فَأَخَذَ قَبْضَةً مِنْ حَصْبَاءَ أَوْ تُرَابٍ ، فَرَمَى بِهَا وُجُوهَهَا ، فَخَرَجَتْ تَشْتَدُّ حَتَّى دَخَلَتْ كُلُّ شَاةٍ إِلَى أَهْلِهَا ، ثُمَّ تَقَدَّمَ إِلَى الصَّفِّ ، فَأَصَابَهُ بِهِ سَهْمٌ ، فَقَتَلَهُ ، وَلَمْ يُصَلِّ لِلَّهِ سَجْدَةً قَطُّ ، فَقَالَ رَسُولُ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : أَدْخِلُوهُ الْخِبَاءَ فَأُدْخِلَ خِبَاءَ رَسُولِ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى إِذَا فَرَغَ رَسُولُ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ عَلَيْهِ ، ثُمَّ خَرَجَ ، فَقَالَ : لَقَدْ حَسُنَ إِسْلامُ صَاحِبِكُمْ ، لَقَدْ دَخَلْتُ عَلَيْهِ ، وَإِنَّ عِنْدَهُ لَزَوْجَتَيْنِ لَهُ مِنَ الْحُورِ الْعِينِ .

هَذَا حَدِيثٌ صَحِيحُ الإِسْنَادِ وَلَمْ يُخَرِّجَاهُ.

Al-Hakim declared the sanad to be Sahih. As can be seen, Ibn Hajar did not weaken any of the sub narrators in his Ithaf after quoting al-Hakim saying the isnad is Sahih.

6) *Ithaf* (3/193):

2817 – حَدِيثُ (كم) : رَأَيْتُ الدُّخَانَ مِنْ مَسْجِدِ الضِّرَارِ حِينَ انْهَارَ.

(كم) فِي الأَهْوَالِ: ثنا أَبُو الْعَبَّاسِ مُحَمَّدُ بْنُ يَعْقُوبَ، ثنا مُحَمَّدُ بْنُ إِسْحَاقَ الصَّغَانِيُّ، ثنا يَحْيَى بْنُ حَمَّادٍ، ثنا عَبْدُ الْعَزِيزِ بْنُ الْمُخْتَارِ، حَدَّثَنِي عَبْدُ اللَّهِ بْنُ فَيْرُوزَ

[ص:194] الدَّانَاجُ، حَدَّثَنِي طَلْقُ بْنُ حَبِيبٍ، سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ، بِهَذَا. وَقَالَ: هَذَا حَدِيثٌ صَحِيحُ الإِسْنَادِ، وَقَدْ حَدَّثَنِي جَمَاعَةٌ مِنْ أَصْحَابِنَا الْغُرَبَاءِ أَنَّهُمْ عَرَفُوا هَذَا الْمَسْجِدَ وَشَاهَدُوا هَذَا الدُّخَانَ.

It was presented in the *Mustadrak* (4/596) as follows:

8763– كَمَا حَدَّثَنَاهُ أَبُو الْعَبَّاسِ مُحَمَّدُ بْنُ يَعْقُوبَ حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ الصَّغَانِيُّ ، حَدَّثَنَا يَحْيَى بْنُ حَمَّادٍ ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُخْتَارِ ، حَدَّثَنِي عَبْدُ اللهِ بْنُ فَيْرُوزِ الدَّانَاجُ ، حَدَّثَنِي طَلْقُ بْنُ حَبِيبٍ ، قَالَ : سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللهِ الأَنْصَارِيَّ رَضِيَ اللَّهُ عَنْهُمَا ، يَقُولُ : رَأَيْتُ الدُّخَانَ مِنْ مَسْجِدِ الضِّرَارِ حِينَ انْهَارَ.

هَذَا إِسْنَادٌ صَحِيحٌ وَقَدْ حَدَّثَنِي جَمَاعَةٌ مِنْ أَصْحَابِنَا الْغُرَبَاءِ أَنَّهُمْ عَرَفُوا هَذَا الْمَسْجِدَ وَشَاهَدُوا هَذَا الدُّخَانَ ، وَقَدْ قَدَّمْتُ الرِّوَايَةَ الصَّحِيحَةَ أَنَّ جَهَنَّمَ تَحْتَ الأَرْضِ السَّابِعَةِ.

Al-Hakim declared the sanad to be Sahih. As can be seen, Ibn Hajar did not weaken any of the sub narrators in his Ithaf after quoting al-Hakim saying the isnad is Sahih.

7) *Ithaf* (3/216):

2864 – حَدِيثُ (كم) : مَشَيْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى امْرَأَةٍ، فَذَبَحَتْ لَنَا شَاةً، فَقَالَ: " لَيَدْخُلَنَّ رَجُلٌ مِنْ أَهْلِ الْجَنَّةِ. . . " الْحَدِيثَ.

(كم) فِي مَنَاقِبِ عَلِيٍّ: ثنا أَبُو بَكْرِ بْنُ بَالَوَيْهِ، ثنا مُحَمَّدُ بْنُ أَحْمَدَ بْنِ النَّضْرِ، ثنا جَدِّي مُعَاوِيَةُ بْنُ عَمْرٍو، ثنا زَائِدَةُ، عَنْهُ، بِهِ.

It was presented in the *Mustadrak* (4/596) as follows:

4661– حَدَّثَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ بَالَوَيْهِ ، حَدَّثَنَا مُحَمَّدُ بْنُ أَحْمَدَ بْنِ النَّضْرِ الأَزْدِيُّ ، قَالَ : حَدَّثَنِي جَدِّي مُعَاوِيَةُ بْنُ عَمْرٍو ، حَدَّثَنَا زَائِدَةُ ، حَدَّثَنَا عَبْدُ اللهِ بْنُ مُحَمَّدِ بْنِ عَقِيلٍ ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : مَشَيْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى امْرَأَةٍ فَذَبَحَتْ لَنَا شَاةً ، فَقَالَ رَسُولُ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : لَيَدْخُلَنَّ رَجُلٌ مِنْ أَهْلِ الْجَنَّةِ فَدَخَلَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ ثُمَّ قَالَ : لَيَدْخُلَنَّ رَجُلٌ مِنْ أَهْلِ الْجَنَّةِ فَدَخَلَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ

، ثُمَّ قَالَ : لَيَدْخُلَنَّ رَجُلٌ مِنْ أَهْلِ الْجَنَّةِ ، اللَّهُمَّ إِنْ شِئْتَ فَاجْعَلْهُ عَلِيًّا ، قَالَ : فَدَخَلَ عَلِيُّ بْنُ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ.

هَذَا حَدِيثٌ صَحِيحُ الإِسْنَادِ وَلَمْ يُخَرِّجَاهُ.

Al-Hakim declared the sanad to be Sahih. As can be seen, Ibn Hajar did not weaken any of the sub narrators in his Ithaf after quoting al-Hakim saying the isnad is Sahih.

8) *Ithaf* (3/264):

2973 – حَدِيثُ (كم) : " سَيِّدُ الشُّهَدَاءِ حَمْزَةُ بْنُ عَبْدِ الْمُطَّلِبِ وَرَجُلٌ قَامَ إِلَى إِمَامٍ جَائِرٍ فَأَمَرَهُ وَنَهَاهُ فَقَتَلَهُ ".

(كم) فِي الْمَنَاقِبِ: ثنا أَبُو عَلِيٍّ الْحَافِظُ، ثنا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ عُمَرَ بْنِ بِسْطَامٍ، ثنا أَحْمَدُ بْنُ سَيَّارٍ، وَمُحَمَّدُ بْنُ اللَّيْثِ، قَالا: ثنا رَافِعُ بْنُ أَشْرَسَ، ثنا حُمَيْدٌ الصَّفَّارُ، عَنْ إِبْرَاهِيمَ الصَّائِغِ عَنْهُ، بِهَذَا.

It was presented in the *Mustadrak* (3/195) as follows:

4884– حَدَّثَنِي أَبُو عَلِيٍّ الْحَافِظُ ، أَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ عُمَرَ بْنِ بِسْطَامٍ الْمَرْوَزِيُّ ، حَدَّثَنَا أَحْمَدُ بْنُ سَيَّارٍ ، وَمُحَمَّدُ بْنُ اللَّيْثِ ، قَالاَ : حَدَّثَنَا رَافِعُ بْنُ أَشْرَسَ الْمَرْوَزِيُّ ، حَدَّثَنَا حُفَيْدٌ الصَّفَّارُ ، عَنْ إِبْرَاهِيمَ الصَّايِغُ ، عَنْ عَطَاءٍ ، عَنْ

جَابِرٍ رَضِيَ اللَّهُ عَنْهُ ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : سَيِّدُ الشُّهَدَاءِ حَمْزَةُ بْنُ عَبْدِ الْمُطَّلِبِ ، وَرَجُلٌ قَالَ إِلَى إِمَامٍ جَائِرٍ فَأَمَرَهُ وَنَهَاهُ فَقَتَلَهُ.

صَحِيحُ الإِسْنَادِ ، وَلَمْ يُخَرِّجَاهُ.

Al-Hakim declared the sanad to be Sahih. As can be seen, Ibn Hajar did not weaken any of the sub narrators in his Ithaf after quoting al-Hakim saying the isnad is Sahih.

9) *Ithaf* (3/289):

3026 – حَدِيثُ (كم) : لَمَّا أُسِرَ الْعَبَّاسُ لَمْ يُوجَدْ لَهُ قَمِيصٌ يُقَدَّرُ عَلَيْهِ إِلا قَمِيصُ عَبْدِ اللَّهِ بْنِ أُبَيٍّ.

(كم) فِي الْمَنَاقِبِ: ثنا عَلِيُّ بْنُ عِيسَى، ثنا إِبْرَاهِيمُ بْنُ أَبِي طَالِبٍ، ثنا ابْنُ أَبِي عُمَرَ، ثنا سُفْيَانُ، عَنْهُ، بِهَذَا.

It was presented in the *Mustadrak* (3/331) as follows:

5426– فَحَدَّثَنِي عَلِيُّ بْنُ عِيسَى ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ أَبِي طَالِبٍ ، حَدَّثَنَا ابْنُ أَبِي عُمَرَ ، حَدَّثَنَا سُفْيَانُ ، عَنْ عَمْرِو بْنِ دِينَارٍ ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ : لَمَّا أُسِرَّ الْعَبَّاسُ لَمْ يُوجَدْ لَهُ قَمِيصٌ يَقْدِرُ عَلَيْهِ إِلاَّ قَمِيصَ ابْنِ أُبَيٍّ.

هَذَا حَدِيثٌ صَحِيحٌ عَلَى شَرْطِ الشَّيْخَيْنِ ، وَلَمْ يُخَرِّجَاهُ.

Al-Hakim declared the sanad to be Sahih on the condition of Bukhari and Muslim. As can be seen, ibn Hajar did not weaken any of the sub narrators in his *Ithaf* after quoting al-Hakim saying the isnad is Sahih.

10) *Ithaf* (3/334):

3143 – حَدِيثُ (كم) : لَمَّا تُوُفِّيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَزَّتْهُمُ الْمَلائِكَةُ. . . الْحَدِيثَ.

(كم) فِي الْمَغَازِي: أنا أَبُو جَعْفَرٍ الْبَغْدَادِيُّ، ثنا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الصَّنْعَانِيُّ، ثنا أَبُو الْوَلِيدِ الْمَخْزُومِيُّ، ثنا أَنَسُ بْنُ عِيَاضٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، بِهِ.

It was presented in the Mustadrak (3/57) as follows:

4391– أَخْبَرَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ عَبْدِ اللهِ الْبَغْدَادِيُّ ، حَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ الْمُرْتَعِدِ الصَّنْعَانِيُّ ، حَدَّثَنَا أَبُو الْوَلِيدِ الْمَخْزُومِيُّ ، حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ، عَنْ أَبِيهِ ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : لَمَّا تُوُفِّيَ رَسُولُ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَزَّتْهُمُ الْمَلاَئِكَةُ يَسْمَعُونَ الْحِسَّ وَلاَ يَرَوْنَ الشَّخْصَ ، فَقَالَتِ : السَّلاَمُ عَلَيْكُمْ أَهْلَ الْبَيْتِ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ ، إِنَّ فِي اللهِ عَزَاءً مِنْ كُلِّ مُصِيبَةٍ ، وَخَلَفًا مِنْ كُلِّ فَائِتٍ ، فَبِاللَّهِ فَثِقُوا ، وَإِيَّاهُ فَارْجُوا ، فَإِنَّمَا الْمَحْرُومُ مَنْ حُرِمَ الثَّوَابُ ، وَالسَّلاَمُ عَلَيْكُمْ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ.

هَذَا حَدِيثٌ صَحِيحُ الإِسْنَادِ ، وَلَمْ يُخَرِّجَاهُ.

Al-Hakim declared the sanad to be Sahih. As can be seen, Ibn Hajar did not weaken any of the sub narrators in his *Ithaf* after quoting al-Hakim saying the isnad is Sahih.

Here follows 10 examples from the *Ithaf* of al-Hafiz ibn Hajar reporting from the Mustadrak of al-Hakim alone with some form of weakening of the sanad by Ibn Hajar, when al-Hakim had authenticated the sanad in each instance. The symbol used by Ibn Hajar for al-Mustadrak was – (كم)

1) *Ithaf* (1/318):

194 – حَدِيثٌ (كم) : خَرَجَ رَسُولُ اللَّهِ , صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يُرِيدُ بِنْتَ حَمْزَةَ. . . الْحَدِيثَ , وَفِيهِ ذِكْرُ الْكَوْثَرِ.

كم فِي الْمَنَاقِبِ: أَنَا أَبُو عُمَرَ بْنُ السَّمَّاكِ , ثَنَا عَبْدُ الْمَلِكِ بْنُ مُحَمَّدٍ الرَّقَاشِيُّ , ثنا أَحْمَدُ بْنُ عَبْدِ اللَّهِ اللَّيْثِيُّ , ثنا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، عَنْ حَرَامِ بْنِ عُثْمَانَ , عَنِ الأَعْرَجِ , عَنْ أَبِي سَلَمَةَ , عَنْهُ، بِهِ. قُلْتُ: حَرَامُ بْنُ عُثْمَانَ ضَعِيفٌ جِدًّا.

It was presented in the Mustadrak (3/195) as follows:

4886– أَخْبَرَنَا أَبُو عَمْرٍو عُثْمَانُ بْنُ أَحْمَدَ بْنِ السَّمَّاكِ ، حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ مُحَمَّدٍ الرَّقَاشِيُّ ، حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الرَّحْمَنِ اللَّهَبِيُّ ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ ، عَنْ حَرَامِ بْنِ عُثْمَانَ ، عَنْ عَبْدِ الرَّحْمَنِ الأَعْرَجِ ، عَنْ أَبِي سَلَمَةَ ، عَنْ أُسَامَةَ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُمَا ، قَالَ : خَرَجَ رَسُولُ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُرِيدُ بِنْتَ حَمْزَةَ قَبِيصَةَ حَتَّى وَقَفَ عَلَى الْبَابِ ، فَقَالَ : السَّلاَمُ عَلَيْكُمْ أَثَمَّ أَبُو عُمَارَةَ ؟ قَالَ : فَقَالَتْ : لاَ وَاللَّهِ بِأَبِي أَنْتَ وَأُمِّي ، خَرَجَ عَامِدًا نَحْوَكَ ، فَأَظُنُّهُ أَخْطَأَكَ فِي بَعْضِ أَزِقَّةِ بَنِي النَّجَّارِ ، أَفَلاَ تَدْخُلُ بِأَبِي أَنْتَ وَأُمِّي يَا رَسُولَ اللهِ ؟ قَالَ : فَهَلْ عِنْدَكِ

شَيْءٌ ؟ قَالَتْ : نَعَمْ ، فَدَخَلَ فَقَرَّبَتْ إِلَيْهِ حَيْسًا ، فَقَالَتْ : كُلْ بِأَبِي أَنْتَ وَأُمِّي يَا رَسُولَ اللهِ ، هَنِيئًا لَكَ وَمَرِيئًا ، فَقَدْ جِئْتَ وَأَنَا أُرِيدُ أَنْ آتِيَكَ وَأُهْنِيئَكَ وَأُمْرِئَكَ ، أَخْبَرَنِي أَبُو عُمَارَةَ أَنَّكَ أُعْطِيتَ نَهَرًا فِي الْجَنَّةِ يُدْعَى الْكَوْثَرُ ، فَقَالَ رَسُولُ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : وَآنِيَتُهُ أَكْثَرُ مِنْ عَدَدِ نُجُومِ السَّمَاءِ ، وَأَحَبُّ وَارِدِهِ عَلَيَّ قَوْمُكِ.

صَحِيحُ الإِسْنَادِ ، وَلَمْ يُخَرِّجَاهُ.

Al-Hakim claimed that the above sanad was Sahih, but al-Hafiz ibn Hajar weakened it by mentioning that the subnarrator known as Haram ibn Uthman is severely weak (da'eef jiddan).

2) *Ithaf* (1/344):

234 – حَدِيثٌ (كم) : " أَوْحَى اللَّهُ إِلَيَّ فِي عَلِيٍّ ثَلاثًا: إِنَّهُ سَيِّدُ الْمُؤْمِنِينَ , وَإِمَامُ الْمُتَّقِينَ , وَقَائِدُ الْغُرِّ الْمُحَجَّلِينَ ."

كم فِي الْمَنَاقِبِ: ثنا أَبُو بَكْرِ بْنُ إِسْحَاقَ , ثنا مُحَمَّدُ بْنُ أَيُّوبَ , ثنا عَمْرُو بْنُ الْحُصَيْنِ , أنا يَحْيَى بْنُ الْعَلاءِ الرَّازِيُّ , ثنا هِلالُ بْنُ أَبِي حُمَيْدٍ , عَنْ عَبْدِ اللَّهِ بْنِ أَسْعَدَ بْنِ زُرَارَةَ , عَنْ أَبِيهِ , بِهَذَا , وَقَالَ: صَحِيحُ الإِسْنَادِ.

قُلْتُ: بَلْ هُوَ ضَعِيفٌ جِدًّا , وَمُنْقَطِعٌ أَيْضًا.

It was presented in the *Mustadrak* (3/137) as follows:

4668– حَدَّثَنَا أَبُو بَكْرِ بْنُ إِسْحَاقَ ، أَنْبَأَ مُحَمَّدُ بْنُ أَيُّوبَ ، أَنَا عَمْرُو بْنُ الْحُصَيْنِ الْعُقَيْلِيُّ ، أَنْبَأَ يَحْيَى بْنُ الْعَلاَءِ الرَّازِيُّ ، حَدَّثَنَا هِلاَلُ بْنُ أَبِي حُمَيْدٍ ، عَنْ عَبْدِ اللهِ بْنِ أَسْعَدَ بْنِ زُرَارَةَ ، عَنْ أَبِيهِ قَالَ : قَالَ رَسُولُ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : أُوحِيَ إِلَيَّ فِي عَلِيٍّ ثَلاَثٍ : أَنَّهُ سَيِّدُ الْمُسْلِمِينَ ، وَإِمَامُ الْمُتَّقِينَ ، وَقَائِدُ الْغُرِّ الْمُحَجَّلِينَ.

هَذَا حَدِيثٌ صَحِيحُ الإِسْنَادِ ، وَلَمْ يُخَرِّجَاهُ.

Al-Hakim claimed the above sanad was Sahih, but he was opposed by Ibn Hajar who mentioned that the narration is very weak (da'eef jiddan) and there is also a break in the sanad. This last point was discussed further by the Hanafi editor of the Ithaf (Dr. Zuhayr al-Nasir) in the footnotes. This goes to show that al-Hafiz ibn Hajar did look at the chains of transmission he mentioned from al-Hakim and comparing this example to the one from al-Hakim and Musnad Ahmed with mention of the Abu Ayyub (ra) narration he did not weaken any of the sub narrators or oppose al-Hakim's grading of the sanad to be Sahih in *Ithaf al-Mahara*.

Further examples:

3) *Ithaf* (4/385):

4411 – حَدِيثٌ (كم) : " مَنْ لَقِيَ الْعَدُوَّ فَصَبَرَ حَتَّى يُقْتَلَ أَوْ يَغْلِبَ لَمْ يُفْتَنْ فِي قَبْرِهِ ". كم فِي الْجِهَادِ: أنا أَحْمَدُ بْنُ مُحَمَّدٍ الْعَنَزِيُّ، ثنا عُثْمَانُ بْنُ سَعِيدٍ الدَّارِمِيُّ، ثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الزُّبَيْدِيُّ، أَنَّ عُثْمَانَ بْنَ سَعِيدِ بْنِ كَثِيرِ بْنِ

دِينَارٍ، قَالَ: ثنا أَبُو مُطِيعٍ مُعَاوِيَةُ بْنُ يَحْيَى، عَنْ نَصْرِ بْنِ عَلْقَمَةَ، عَنْ أَخِيهِ مَحْفُوظٍ بِهَذَا. وَقَالَ: صَحِيحُ الإِسْنَادِ.

قُلْتُ: بَلْ مُعَاوِيَةُ بْنُ يَحْيَى ضَعِيفٌ.

It was presented in the Mustadrak (2/119) as follows:

2556– أَخْبَرَنِي أَحْمَدُ بْنُ مُحَمَّدٍ الْعَنَزِيُّ ، حَدَّثَنَا عُثْمَانُ بْنُ سَعِيدٍ الدَّارِمِيُّ ، حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الزُّبَيْدِيُّ ، أَنَّ عُثْمَانَ بْنَ سَعِيدِ بْنِ كَثِيرِ بْنِ دِينَارٍ ، حَدَّثَهُمْ قَالَ : حَدَّثَنَا أَبُو مُطِيعٍ مُعَاوِيَةُ بْنُ يَحْيَى ، عَنْ نَصْرِ بْنِ عَلْقَمَةَ ، عَنْ أَخِيهِ مَحْفُوظِ بْنِ عَلْقَمَةَ عَنْ أَبِي أَيُّوبَ الأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ ، قَالَ : قَالَ رَسُولُ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : مَنْ لَقِيَ فَصَبَرَ حَتَّى يُقْتَلَ ، أَوْ يَغْلِبَ لَمْ يُفْتَنْ فِي قَبْرِهِ .

هَذَا حَدِيثٌ صَحِيحُ الإِسْنَادِ وَلَمْ يُخَرِّجَاهُ.

Al-Hakim claimed the above sanad was Sahih, but he was opposed by Ibn Hajar who mentioned that the narration had a weak narrator known as Muawiyya ibn Yahya in the sanad.

4) *Ithaf* (4/628):

4789 – حَدِيثٌ (كم) : ضَمْرَةُ بْنُ حَبِيبٍ، عَنْ زَيْدِ بْنِ ثَابِتٍ. " أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَّمَهُ وَأَمَرَهُ أَنْ يَتَعَاهَدَ أَهْلَهُ فِي كُلِّ صَبَاحٍ. . . " الْحَدِيثَ.

كم فِي الدُّعَاءِ: أنا الْقَاسِمُ بْنُ الْقَاسِمِ السَّيَّارِيُّ، ثنا أَبُو الْمُوَجِّهِ، ثنا عَلِيُّ بْنُ خَشْرَمٍ، أنا عِيسَى بْنُ يُونُسَ، عَنْ أَبِي بَكْرِ بْنِ أَبِي مَرْيَمَ، عَنْهُ، بِهِ. وَقَالَ: صَحِيحُ الإِسْنَادِ.

قُلْتُ: بَلْ أَبُو بَكْرٍ ضَعِيفٌ، وَأَظُنُّهُ مُنْقَطِعًا.

It was presented in the *Mustadrak* (1/516) as follows:

1900– أَخْبَرَنَا أَبُو الْعَبَّاسِ الْقَاسِمُ بْنُ الْقَاسِمِ السَّيَّارِيُّ ، بِمَرْوَ ، حَدَّثَنَا أَبُو الْمُوَجِّهِ ، حَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ ، أَنْبَأَ عِيسَى بْنُ يُونُسَ ، عَنْ أَبِي بَكْرِ بْنِ أَبِي مَرْيَمَ الْغَسَّانِيِّ ، عَنْ ضَمْرَةَ بْنِ حَبِيبٍ ، عَنْ زَيْدِ بْنِ ثَابِتٍ رَضِيَ اللَّهُ عَنْهُ ، أَنَّ رَسُولَ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَّمَهُ وَأَمَرَهُ أَنْ يَتَعَاهَدَ أَهْلَهُ فِي كُلِّ صَبَاحٍ : لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ ، وَسَعْدَيْكَ ، وَالْخَيْرُ فِي يَدَيْكَ وَمِنْكَ وَإِلَيْكَ ، اللَّهُمَّ مَا قُلْتُ مِنْ قَوْلٍ ، أَوْ حَلَفْتُ مِنْ حَلِفٍ ، أَوْ نَذَرْتُ مِنْ نَذْرٍ فَمَشِيئَتُكَ بَيْنَ يَدَيْ ذَلِكَ كُلِّهِ ، مَا شِئْتَ كَانَ ، وَمَا لَمْ تَشَأْ لاَ يَكُونُ ، وَلاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِكَ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ، اللَّهُمَّ مَا صَلَّيْتُ مِنْ صَلاَةٍ فَعَلَى مَنْ صَلَّيْتَ ، وَمَا لَعَنْتُ مِنْ لَعْنٍ فَعَلَى مَنْ لَعَنْتَ ، أَنْتَ وَلِيِّي فِي الدُّنْيَا وَالْآخِرَةِ تَوَفَّنِي مُسْلِمًا ، وَأَلْحِقْنِي بِالصَّالِحِينَ ، اللَّهُمَّ إِنِّي أَسْأَلُكَ الرِّضَا بَعْدَ الْقَضَاءِ ، وَبَرْدَ الْعَيْشِ بَعْدَ الْمَوْتِ ، وَلَذَّةَ النَّظَرِ إِلَى وَجْهِكَ ، وَشَوْقًا إِلَى لِقَائِكَ فِي غَيْرِ ضَرَّاءَ مُضِرَّةٍ وَلاَ فِتْنَةٍ مُضِلَّةٍ ، وَأَعُوذُ بِكَ أَنْ أَظْلِمَ أَوْ أُظْلَمَ ، أَوْ أَعْتَدِيَ ، أَوْ يُعْتَدَى عَلَيَّ أَوْ أَكْسِبَ خَطِيئَةً ، أَوْ ذَنْبًا لاَ تَغْفِرُ ، اللَّهُمَّ فَاطِرَ السَّمَاوَاتِ وَالأَرْضِ ، عَالِمَ الْغَيْبِ وَالشَّهَادَةِ ذَا الْجَلاَلِ وَالإِكْرَامِ ، فَإِنِّي أَعْهَدُ إِلَيْكَ فِي هَذِهِ الدُّنْيَا ، وَأُشْهِدُكَ ، وَكَفَى بِكَ شَهِيدًا أَنِّي أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ أَنْتَ ، وَحْدَكَ لاَ شَرِيكَ لَكَ ، لَكَ الْمُلْكُ ، وَلَكَ الْحَمْدُ ، وَأَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ

، وَأَشْهَدُ أَنَّ وَعْدَكَ حَقٌّ وَلِقَاءَكَ حَقٌّ وَالسَّاعَةُ آتِيَةٌ لاَ رَيْبَ فِيهَا ، وَأَنَّكَ تَبْعَثُ مَنْ فِي الْقُبُورِ ، وَأَنَّكَ إِنْ تَكِلْنِي إِلَى نَفْسِي ، تَكِلْنِي إِلَى ضَعْفٍ وَعَوْرَةٍ وَذَنْبٍ وَخَطِيئَةٍ ، وَإِنِّي لاَ أَثِقُ إِلاَّ بِرَحْمَتِكَ ، فَاغْفِرْ لِي ذُنُوبِي كُلَّهَا ، إِنَّهُ لاَ يَغْفِرُ الذُّنُوبَ إِلاَّ أَنْتَ ، وَتُبْ عَلَيَّ إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ .

هَذَا حَدِيثٌ صَحِيحُ الإِسْنَادِ ، وَلَمْ يُخَرِّجَاهُ.

Al-Hakim claimed the above sanad was Sahih, but he was opposed by Ibn Hajar who mentioned that the narration had a weak narrator known as Abu Bakr ibn Abi Maryam al-Ghassani in the sanad, as well as the suspicion of a break in the chain.

5) *Ithaf* (6/222):

6380 – حَدِيثٌ (كم) : " إِنَّ اللَّهَ لَيُجَرِّبُ أَحَدَكُمْ بِالْبَلاءِ وَهُوَ أَعْلَمُ بِهِ. . . " الْحَدِيثَ.

كم فِي الرِّقَاقِ: أنا أَبُو عَمْرِو بْنُ السَّمَّاكِ، ثنا إِبْرَاهِيمُ بْنُ الْهَيْثَمِ الْبَلَدِيُّ، ثنا الْحَكَمُ بْنُ نَافِعٍ، ثنا عُفَيْرُ بْنُ مَعْدَانَ، عَنْهُ، بِهِ، وَقَالَ: صَحِيحُ الإِسْنَادِ.

قُلْتُ: عُفَيْرٌ ضَعِيفٌ جِدًّا. .

It was presented in the *Mustadrak* (4/314) as follows:

7878– أَخْبَرَنَا أَبُو عَمْرٍو عُثْمَانُ بْنُ أَحْمَدَ الدَّقَّاقِ بْنِ السَّمَّاكِ ، بِبَغْدَادَ ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْهَيْثَمِ الْبَلَدِيُّ ، حَدَّثَنَا الْحَكِيمُ بْنُ نَافِعٍ ، حَدَّثَنَا عُفَيْرُ بْنُ مَعْدَانَ ، عَنْ سُلَيْمِ بْنِ عَامِرٍ ، عَنْ أَبِي أُمَامَةَ ، رَضِيَ اللَّهُ عَنْهُ ، قَالَ :

قَالَ رَسُولُ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : إِنَّ اللَّهَ لَيُجَرِّبُ أَحَدَكُمْ بِالْبَلَاءِ وَهُوَ أَعْلَمُ بِهِ كَمَا يُجَرِّبُ أَحَدُكُمْ ذَهَبَهُ بِالنَّارِ ، فَمِنْهُمْ مَنْ يَخْرُجُ كَالذَّهَبِ الإِبْرِيزِ فَذَلِكَ الَّذِي نَجَّاهُ اللَّهُ تَعَالَى مِنَ السَّيِّئَاتِ ، وَمِنْهُمْ مَنْ يَخْرُجُ كَالذَّهَبِ دُونَ ذَلِكَ فَذَلِكَ الَّذِي يَشُكُّ بَعْضَ الشَّكِّ ، وَمِنْهُمْ مَنْ يَخْرُجُ كَالذَّهَبِ الأَسْوَدِ فَذَلِكَ الَّذِي قَدِ افْتُتِنَ.

هَذَا حَدِيثٌ صَحِيحُ الإِسْنَادِ وَلَمْ يُخَرِّجَاهُ.

Al-Hakim claimed the above sanad was Sahih, but he was opposed by Ibn Hajar who mentioned that the narration had a very weak narrator known as Ufayr ibn Ma'dan in the sanad.

6) *Ithaf* (6/518):

6911 – حَدِيثٌ (كم) : " سَأَلْتُ رَبِّي، عَزَّ وَجَلَّ، أَنْ لا أُزَوِّجَ أَحَدًا مِنْ أُمَّتِي وَلا أَتَزَوَّجَ إِلا كَانَ مَعِي فِي الْجَنَّةِ، فَأَعْطَانِي ".

كم فِي الْمَنَاقِبِ: ثنا أَبُو مُحَمَّدٍ الْمُزَنِيُّ، ثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْحَضْرَمِيُّ، ثنا عُقْبَةُ بْنُ قَبِيصَةَ بْنِ عُقْبَةَ، حَدَّثَنِي أَبِي، ثنا عَمَّارُ بْنُ سَيْفٍ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي

[ص:519] خَالِدٍ، عَنْهُ، بِهَذَا.

قُلْتُ: عَمَّارٌ ضَعِيفٌ جِدًّا. .

It was presented in the *Mustadrak* (3/137) as follows:

4667- حَدَّثَنَا أَبُو مُحَمَّدٍ أَحْمَدُ بْنُ عَبْدِ اللهِ الْمُزَنِيُّ بِنَيْسَابُورَ ، حَدَّثَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَبْدِ اللهِ الْحَضْرَمِيُّ ، حَدَّثَنَا عُقْبَةُ بْنُ قَبِيصَةَ ، حَدَّثَنِي أَبِي ، حَدَّثَنَا عَمَّارُ بْنُ سَيْفٍ ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ ، عَنِ ابْنِ أَبِي أَوْفَى رَضِيَ اللَّهُ عَنْهُ ، قَالَ : قَالَ رَسُولُ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : سَأَلْتُ رَبِّي عَزَّ وَجَلَّ أَنْ لاَ أُزَوِّجَ أَحَدًا مِنْ أُمَّتِي ، وَلاَ أَتَزَوَّجُ إِلاَّ كَانَ مَعِي فِي الْجَنَّةِ فَأَعْطَانِي.

هَذَا حَدِيثٌ صَحِيحُ الإِسْنَادِ ، وَلَمْ يُخَرِّجَاهُ.

Al-Hakim claimed the above sanad was Sahih, but he was opposed by Ibn Hajar who mentioned that the narration had a very weak narrator known as Ammar ibn Sayf in the sanad.

7) *Ithaf* (7/182):

7587 – حَدِيثٌ (كم) : فِي قَوْلِ اللَّهِ تَعَالَى: كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ [سورة: الرحمن، آية **29**] قَالَ: إِنَّ مِمَّا خَلَقَ اللَّهُ لَوْحًا مَحْفُوظًا مِنْ دُرَّةٍ بَيْضَاءَ. . . . الْحَدِيثَ، مَوْقُوفٌ. كم فِي التَّفْسِيرِ: أنا أَبُو بَكْرٍ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْحَفِيدُ، ثنا جَدِّي، ثنا أَحْمَدُ بْنُ حَرْبٍ، ثنا سُفْيَانُ، عَنْ أَبِي حَمْزَةَ الثُّمَالِيِّ، عَنْهُ، بِهِ. وَفِي تَفْسِيرِ الْبُرُوجِ: عَنْ عَلِيِّ بْنِ عِيسَى، ثنا إِبْرَاهِيمُ بْنُ أَبِي طَالِبٍ، ثنا مُحَمَّدُ بْنُ أَبِي عُمَرَ، ثنا سُفْيَانُ، بِهِ. وَقَالَ: صَحِيحُ الإِسْنَادِ.

قُلْتُ: بَلِ الثُّمَالِيُّ ضَعِيفٌ.

It was presented in the *Mustadrak* (2/474) as follows:

3771– أَخْبَرَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ عَبْدِ اللهِ الْحَفِيدُ ، حَدَّثَنَا جَدِّي ، حَدَّثَنَا أَحْمَدُ بْنُ حَرْبٍ ، حَدَّثَنَا سُفْيَانُ ، عَنْ أَبِي حَمْزَةَ الثُّمَالِيِّ ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا ، فِي قَوْلِهِ عَزَّ وَجَلَّ : {كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ} قَالَ : إِنَّ مِمَّا خَلَقَ اللَّهُ لَوْحًا مَحْفُوظًا مِنْ دُرَّةٍ بَيْضَاءَ دَفَّتَاهُ مِنْ يَاقُوتَةٍ حَمْرَاءَ قَلَمُهُ نُورٌ ، وَكِتَابُهُ نُورٌ يَنْظُرُ فِيهِ كُلَّ يَوْمٍ ثَلاَثَ مِائَةٍ وَسِتِّينَ نَظْرَةً ، أَوْ مَرَّةً فَفِي كُلِّ نَظْرَةٍ مِنْهَا يَخْلُقُ وَيَرْزُقُ وَيُحْيِي وَيُمِيتُ وَيُعِزُّ وَيُذِلُّ وَيَفْعَلُ مَا يَشَاءُ ، فَذَلِكَ قَوْلُهُ تَعَالَى {كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ}.

صَحِيحُ الإِسْنَادِ وَلَمْ يُخَرِّجَاهُ.

Al-Hakim claimed the above sanad was Sahih, but he was opposed by Ibn Hajar who mentioned that the narration had a weak narrator known as Abu Hamza al-Thumali in the sanad.

8) *Ithaf* (7/569):

8478 – حَدِيثٌ (كم) : كَانَ بَيْنَ نُوحٍ وَهَلاكِ قَوْمِهِ ثَلاثُ مِائَةِ سَنَةً، وَفَارَ التَّنُّورُ بِالْهِنْدِ، وَطَافَتْ سَفِينَةُ نُوحٍ بِالْكَعْبَةِ أُسْبُوعًا. كم فِي التَّفْسِيرِ: ثنا أَبُو الْعَبَّاسِ مُحَمَّدُ بْنُ يَعْقُوبَ، ثنا الْحَسَنُ بْنُ عَلِيِّ بْنِ عَفَّانَ. وَفِي مَوْضِعٍ آخَرَ: عَنْ أَبِي الْعَبَّاسِ، عَنِ الْعَبَّاسِ الدُّورِيِّ، قَالا: ثنا أَبُو يَحْيَى الْحِمَّانِيُّ، ثنا النَّضْرُ أَبُو عُمَرَ، عَنْهُ بِهَذَا. مَوْقُوفٌ. وَقَالَ: صَحِيحُ الإِسْنَادِ. قُلْتُ: كَلا بَلِ النَّضْرُ ضَعِيفٌ جِدًّا.

It was presented in the *Mustadrak* (2/342) as follows:

3311– حَدَّثَنَا أَبُو الْعَبَّاسِ مُحَمَّدُ بْنُ يَعْقُوبَ ، حَدَّثَنَا الْحَسَنُ بْنُ عَلِيِّ بْنِ عَفَّانَ الْعَامِرِيُّ ، حَدَّثَنَا أَبُو يَحْيَى الْحِمَّانِيُّ ، حَدَّثَنَا النَّضْرُ أَبُو عُمَرَ الْخَزَّازُ ، عَنْ عِكْرِمَةَ ، عَنِ ابْنِ عَبَّاسٍ ، قَالَ : كَانَ بَيْنَ نُوحٍ وَهَلاَكِ قَوْمِهِ ثَلاَثُ مِائَةِ سَنَةٍ ، وَكَانَ قَدْ فَارَ التَّنُّورُ فِي الْهِنْدِ وَطَافَتْ سَفِينَةُ نُوحٍ بِالْكَعْبَةِ أُسْبُوعًا.

هَذَا حَدِيثٌ صَحِيحُ الإِسْنَادِ وَلَمْ يُخْرِجَاهُ

Al-Hakim claimed the above sanad was Sahih, but he was opposed by Ibn Hajar who mentioned that the narration had a very weak narrator known as al-Nadr (Abu Umar al-Khazzaz) in the sanad.

9) *Ithaf* (8/57):

8902 – حَدِيثُ كم: " قُتِلَ حَمْزَةُ بْنُ عَبْدِ الْمُطَّلِبِ جُنُبًا، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " غَسَّلَتْهُ الْمَلائِكَةُ ". الْحَدِيثَ.

كم فِي الْمَنَاقِبِ: أنا أَحْمَدُ بْنُ عُثْمَانَ بْنِ يَحْيَى الْمُقْرِئُ، ثنا إِبْرَاهِيمُ بْنُ عَبْدِ الرَّحِيمِ، دَنُوقَا، ثنا مُعَلَّى بْنُ عَبْدِ الرَّحْمَنِ الْوَاسِطِيُّ، ثنا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ، عَنْهُ، بِهَذَا. وَقَالَ: صَحِيحُ الإِسْنَادِ.

قُلْتُ: بَلْ مُعَلًّى ضَعِيفٌ جِدًّا.

It was presented in the *Mustadrak* (3/195) as follows:

4885– أَخْبَرَنَا أَحْمَدُ بْنُ عُثْمَانَ بْنِ يَحْيَى الْمُقْرِيُّ بِبَغْدَادَ ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ عَبْدِ الرَّحِيمِ بْنِ دُنُوقَا ، حَدَّثَنَا مُعَلَّى بْنُ عَبْدِ الرَّحْمَنِ الْوَاسِطِيُّ ، حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنِ جَعْفَرٍ ، حَدَّثَنَا مُحَمَّدُ بْنُ كَعْبٍ الْقُرَظِيُّ ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا ، قَالَ : قُتِلَ حَمْزَةُ بْنُ عَبْدِ الْمُطَّلِبِ عَمُّ رَسُولِ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جُنُبًا ، فَقَالَ رَسُولُ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : غَسَّلَتْهُ الْمَلَائِكَةُ.

صَحِيحُ الإِسْنَادِ ، وَلَمْ يُخَرِّجَاهُ.

Al-Hakim claimed the above sanad was Sahih, but he was opposed by Ibn Hajar who mentioned that the narration had a very weak narrator known as Mu'alla (ibn Abdur Rahman al-Wasiti) in the sanad.

10) *Ithaf* (9/387):

11511 – حَدِيثٌ (كم الْقِرَاءَاتُ) : أَنَّ النَّبِيَّ , صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ , قَرَأَ: فَشَارِبُونَ شَرْبَ الْهِيمِ. كم فِي الْقِرَاءَاتِ: ثنا أَبُو النَّضْرِ مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ يُوسُفَ، ثنا عُثْمَانُ بْنُ سَعِيدٍ الدَّارِمِيُّ، ثنا سَلامُ بْنُ سُلَيْمَانَ، عَنْهُ، بِهِ. وَقَالَ: صَحِيحُ الإِسْنَادِ، قُلْتُ: سَلامٌ ضَعِيفٌ.

It was presented in the *Mustadrak* (2/250) as follows:

2987– حَدَّثَنَا أَبُو النَّضْرِ مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ يُوسُفَ الْفَقِيهُ ، حَدَّثَنَا عُثْمَانُ بْنُ سَعِيدٍ الدَّارِمِيُّ ، حَدَّثَنَا سَلاَّمُ بْنُ سُلَيْمَانَ الْمَدَايِنِيُّ ، حَدَّثَنَا أَبُو عَمْرِو بْنُ الْعَلاَءِ ، عَنْ نَافِعٍ ، عَنِ ابْنِ عُمَرٍ رَضِيَ اللَّهُ عَنْهُمَا ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَرَأَ : {فَشَارِبُونَ شُرْبَ الْهِيمِ}.

هَذَا حَدِيثٌ صَحِيحُ الإِسْنَادِ ، وَلَمْ يُخَرِّجَاهُ.

Al-Hakim claimed the above sanad was Sahih, but he was opposed by Ibn Hajar who mentioned that the narration had a weak narrator known as Sallam (ibn Sulayman al Mada'ini) in the sanad.

These examples serve to demonstrate that if al-Hafiz ibn Hajar did not weaken any of the sub narrators while mentioning the narrations from the Mustadrak of al-Hakim specifically in his *Ithaf al-Mahara*, then his silence is a type of approval with al-Hakim's claim that the sanad is Sahih, otherwise he would have mentioned any weak narrator in the sanad of the Abu Ayyub al-Ansari (ra) narration as in *Mustadrak al-Hakim*.

This becomes even more pertinent when other Huffaz of Hadith after al-Hakim have agreed with him in the authentication of the specific narration from Abu Ayyub al-Ansari (ra). See later for the names of these scholars of which some were recognised as Huffaz of Hadith.

IMAM AL-DHAHABI AND THE STATUS OF DAWUD IBN ABI SALIH

The two detractors said on p. 312 of their pdf file after presenting the Arabic quotation from al-Dhahabi's *Mizan al-I'tidal* the following points:

> *"He is not known, he narrates from Abu Ayoob Ansaari and only al-Waleed ibn Katheer narrates from him."* (*Meezaan ul-Ei'tidaal* (3/14 no.2620)
>
> We know from the basic aspects of the sciences of hadeeth that if a narrator is unknown, then in order to alleviate his unknowness and to achieve recognition, the criteria is that 2 or more narrators must narrate from him in order to surpass the barrier of being unknown ie majhool.
>
> Imaam Dhahabees clarification that Dawood ibn Abee Saaleh is (majhool) unknown is solidified as we cannot find anyone narrating from him except just one narrator and that is as you know by now, only Katheer ibn Zaid. Therefore Dhahabee's grading seems to be that he is majhool.

Reply:

Al-Dhahabi stated that Dawud ibn Abi Salih is 'not known' (la yu'raf) to him personally and this is due to his not finding an explicit quotation to accredit Dawud with some form of valid praise (ta'dil) directly from an earlier Hadith master. He did not clearly state that Dawud is majhul (unknown), and this distinction between la yu'raf and majhul was not clarified by the two detractors. If they had bothered to read al-Dhahabi's *Mizan al-I'tidal* carefully from the beginning, they would have seen the following from al-Dhahabi's *Mizan al-I'tidal* (1/6) under the entry on Aban ibn Hatim:

4 – أبان بن حاتم الأملوكي من مشيخة أبي التقى اليزي.

روى عن عمر ابن المغيرة مجهول.

ثم اعلم أن كل من أقول فيه مجهول ولا أسنده إلى قائل فإن ذلك هو قول أبي حاتم فيه، وسيأتي من ذلك شئ كثير جدا فاعلمه، فإن عزوته إلى قائله كابن المديني وابن معين فذلك بين ظاهر، وإن قلت فيه جهالة أو نكرة، أو يجهل، أو لا يعرف، وأمثال ذلك، ولم أعزه إلى قائل فهو من قبلي، وكما إذا قلت: ثقة، وصدوق، وصالح، ولين، ونحو ذلك، ولم أضفه

The highlighted portion in English:

"Then know that whoever I say is unknown (majhul) or not attributed back to a speaker then that is the statement of Abu Hatim (al-Razi) about him, and there will come a great deal of that, so be aware of it. And if I attribute it to a speaker like Ibn al-Madini or Ibn Ma'een then that is clear. And if I say about him unknown or unrecognized or he is unknown or he is not known (la yu'raf) and the likes of that, and I do not attribute it to a speaker, then it is from me. And it is just as if I said trustworthy, truthful, righteous, lenient and the likes of that, without attribution."

This quote from al-Dhahabi clarified that whenever al-Dhahabi says ‘majhul’ in his *Mizan al-I’tidal*, he obtained this ruling originally from Ibn Abi Hatim’s book *al-Jarh wat-Ta`dil* who mentioned the verdicts of his father Abu Hatim al-Razi. As for when he says ‘la yu’raf’ or some similar expressions in the *Mizan*, it is his own verdict not from an earlier authority.

We also know that Ibn Abi Hatim did not state from his father (Abu Hatim al-Razi) that Dawud ibn Abi Salih was majhul, and he remained silent on this specific Dawud ibn Abi Salih. There is no evidence that anyone weakened this specific Dawud. On the contrary, we do know that al-Hakim must have considered Dawud to be reliable in some way and al-Dhahabi agreed with the authentication of the narration at hand from Abu Ayyub al-Ansari in his *Talkhis al-Mustadrak* as shown earlier.

Al-Dhahabi's rule on accepting narrations from some unknown reporters (al-Majhulun)

The question is – Did al-Dhahabi have his own foundation to agree with al-Hakim that this specific Dawud ibn Abi Salih is acceptable and reliable in some way or not? The answer is yes as shall be shown below.

Imam al-Dhahabi said in his *Diwan al-Du'afa* (p. 478, edited by Hammad al-Ansari):

وأما المجهولون من الرواة , فإن كان الرجل من كبار التابعين أو أوساطهم احتمل حديثه وتلقي بحسن الظن , إذا سلم من مخالفة الأصول وركاكة الألفاظ , وإن كان الرجل منهم من صغار التابعين فيتأنى في رواية خبره , ويختلف ذلك باختلاف جلالة الراوي عنه وتحريه وعدم ذلك

Meaning:

*"With regards to unknown narrators, **if one is from among the major or intermediate successors, his hadith will be taken with good assumption**, provided it is safe from opposing the principles and from poor wording. If, however, he is from among the younger (sighar) successors, caution will be observed in narrating his hadith. This would differ depending on the calibre of the one narrating from him and whether or not he is competent in investigation."*

The next question that arises is – Did al-Dhahabi consider Dawud ibn Abi Salih to be one of the major or intermediate narrators to allow his hadith to be taken with good assumption? The answer is a resounding yes, and this is because he

agreed with the narration of Abu Ayyub al-Ansari (ra) to be Sahih by assenting with al-Hakim. Before one presents a possible reason, why al-Dhahabi came to such a ruling one would do well to present more examples of where al-Dhahabi agreed with al-Hakim's authentication (tashih) of some more narrations when he specifically declared the narrator in the chain of transmission to be not known (la yu'raf) to himself.

Examples of al-Dhahabi agreeing with al-Hakim's tashih (authentication) despite his saying about a narrator: 'Not known (la yu'raf).' or implying the narrator is an unknown (majhul)

1) Waki ibn Udus

This narrator is found in the following narration of the *Mustadrak of al-Hakim* (4/390, Hyderabad edition):

8175– شُعْبَةُ ، عَنْ يَعْلَى بْنِ عَطَاءٍ ، عَنْ وَكِيعِ بْنِ عُدُسٍ ، عَنْ عَمِّهِ أَبِي رَزِينٍ ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : رُؤْيَا الْمُؤْمِنِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النُّبُوَّةِ ، وَهِيَ عَلَى رَجُلٍ طَائِرٍ مَا لَمْ يُحَدِّثْ بِهَا ، فَإِذَا حَدَّثَ بِهَا وَقَعَتْ.

هَذَا حَدِيثٌ صَحِيحُ الإِسْنَادِ وَلَمْ يُخَرِّجَاهُ بِالزِّيَادَةِ.

Al-Hakim said the chain of transmission is Sahih, and al-Dhahabi said it was Sahih in his *Talkhis al-Mustadrak* (4/390). Al-Dhahabi mentioned Waki ibn Udus in his *Mizan al-I'tidal* (4/335) as follows:

9355 – وكيع بن عدس [عو] .

عن عمه.

لا يعرف.

تفرد عنه يعلى ابن عطاء.

Al-Dhahabi said that Waki was 'not known' (la yu'raf) to himself, but nevertheless, he still agreed with al-Hakim's authentication (tashih). Waki ibn Udus also appeared in a later place of the *Mustadrak* (4/560), where once again al-Hakim said the sanad was Sahih and al-Dhahabi agreed with his tashih (authentication) in the *Talkhis* (4/560)

2) Muhammad ibn Muslim ibn A'idh

This narrator is found in the following narration of the *Mustadrak of al-Hakim* (2/74, Hyderabad edition):

2402– حَدَّثَنِي مُحَمَّدُ بْنُ صَالِحِ بْنِ هَانِئٍ ، حَدَّثَنَا أَبُو سَعِيدٍ مُحَمَّدُ بْنُ شَاذَانَ ، حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ ، عَنْ مُحَمَّدِ بْنِ مُسْلِمِ بْنِ عَائِذٍ ، عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ

رَضِيَ اللَّهُ عَنْهُ ، عَنْ أَبِيهِ ، أَنَّ رَجُلاً جَاءَ إِلَى الصَّلاَةِ وَالنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي بِنَا ، فَقَالَ حِينَ انْتَهَى إِلَى الصَّفِّ : اللَّهُمَّ آتِنِي أَفْضَلَ مَا تُؤْتِي عِبَادَكَ الصَّالِحِينَ . فَلَمَّا قَضَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الصَّلاَةَ قَالَ : مَنِ الْمُتَكَلِّمُ آنِفًا ؟ فَقَالَ الرَّجُلُ : أَنَا يَا رَسُولَ اللهِ . فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : إِذًا يُعْقَرُ جَوَادُكَ ، وَتُسْتَشْهَدُ فِي سَبِيلِ اللهِ .

هَذَا حَدِيثٌ صَحِيحُ الإِسْنَادِ وَلَمْ يُخَرِّجَاهُ.

Al-Hakim said the chain of transmission is Sahih, and al-Dhahabi said it was Sahih in his *Talkhis al-Mustadrak* (2/74). Al-Dhahabi mentioned Muhammad ibn Muslim ibn A'idh in his *Mizan al-I'tidal* (4/41) as follows:

8177 – ومحمد بن مسلم بن عائذ، شيخ لسهيل بن أبي صالح.

لا يعرف.

Al-Dhahabi said that Muhammad ibn Muslim ibn A'idh was 'not known' (la yu'raf) to himself, but nevertheless, he still agreed with al-Hakim's authentication (tashih).

3) Muthanna Ibn Abdur Rahman al-Khuza'ie

This narrator is found in the following narration of the *Mustadrak of al-Hakim* (4/108, Hyderabad edition):

7089– أَخْبَرَنَا أَبُو عَبْدِ اللهِ مُحَمَّدُ بْنُ يَعْقُوبَ ، حَدَّثَنَا يَحْيَى بْنُ مُحَمَّدِ بْنِ يَحْيَى ، حَدَّثَنَا مُسَدَّدٌ ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ ، عَنْ جَابِرِ بْنِ صُبْحٍ ، حَدَّثَنِي الْمُثَنَّى بْنُ عَبْدِ الرَّحْمَنِ الْخُزَاعِيُّ ، وَصَحِبْتُهُ إِلَى وَاسِطٍ فَكَانَ يُسَمِّي فِي أَوَّلِ طَعَامِهِ وَآخِرِهِ فَسَأَلْتُهُ : رَأَيْتُ قَوْلَكَ فِي آخِرِ لُقْمَةٍ بِسْمِ اللهِ فِي أَوَّلِهِ وَآخِرِهِ قَالَ : أُخْبِرُكَ عَنْ ذَاكَ أَنَّ جَدِّي أُمَيَّةَ بْنَ مَخْشِيٍّ ، وَكَانَ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَمِعْتُهُ يَقُولُ : إِنَّ رَجُلاً كَانَ يَأْكُلُ وَالنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْظُرُ فَلَمْ يُسَمِّ اللَّهَ حَتَّى كَانَ فِي آخِرِ طَعَامِهِ فَقَالَ : بِسْمِ اللهِ أَوَّلِهِ وَآخِرِهِ ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : مَا زَالَ الشَّيْطَانُ يَأْكُلُ مَعَهُ حَتَّى سَمَّى فَمَا بَقِيَ فِي بَطْنِهِ شَيْءٌ إِلاَّ قَاءَهُ.

هَذَا حَدِيثٌ صَحِيحُ الإِسْنَادِ وَلَمْ يُخَرِّجَاهُ.

Al-Hakim said the chain of transmission is Sahih, and al-Dhahabi said it was Sahih in his *Talkhis al-Mustadrak* (4/108-109). Al-Dhahabi mentioned Muthanna Ibn Abdur Rahman al-Khuza'ie in his *Mizan al-I'tidal* (3/435) as follows:

7062 – المثنى بن عبد الرحمن [د، س] الخزاعي.

عن عمه أمية بن مخشى.

لا يعرف.

تفرد عنه جابر بن صبح.

قال ابن المديني: مجهول.

Al-Dhahabi said that Muthanna Ibn Abdur Rahman al-Khuza'ie was 'not known' (la yu'raf) to himself, but nevertheless, he still agreed with al-Hakim's authentication (tashih).

4) Haml Ibn Bashir Ibn Abi Hadrad

This narrator is found in the following narration of the *Mustadrak of al-Hakim* (4/276, Hyderabad edition):

7730– أَخْبَرَنَا أَبُو بَكْرِ بْنُ قُرَيْشٍ ، حَدَّثَنَا الْحَسَنُ بْنُ سُفْيَانَ ، حَدَّثَنَا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ ، حَدَّثَنَا أَبُو قُتَيْبَةَ سَلْمُ بْنُ قُتَيْبَةَ ، حَدَّثَنَا حَمَلُ بْنُ بَشِيرِ بْنِ أَبِي حَدْرَدٍ ، حَدَّثَنِي عَمِّي ، عَنْ أَبِي حَدْرَدٍ ، رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : مَنْ يسُوقُ إِبِلَنَا هَذِهِ ؟ فَقَامَ رَجُلٌ فَقَالَ : أَنَا . فَقَالَ : مَا اسْمُكَ ؟ قَالَ : فُلاَنٌ ، قَالَ : اجْلِسْ ثُمَّ قَامَ آخَرُ فَقَالَ : أَنَا . فَقَالَ : مَا اسْمُكَ ؟ قَالَ : فُلاَنٌ ، قَالَ : اجْلِسْ ثُمَّ قَامَ آخَرُ فَقَالَ : أَنَا . فَقَالَ : مَا اسْمُكَ ؟ قَالَ : نَاجِيَةُ قَالَ : أَنْتَ لَهَا فَسُقْهَا.

هَذَا حَدِيثٌ صَحِيحُ الإِسْنَادِ وَلَمْ يُخَرِّجَاهُ.

Al-Hakim said the chain of transmission is Sahih, and al-Dhahabi said it was Sahih in his *Talkhis al-Mustadrak* (4/276). Al-Dhahabi mentioned Haml Ibn Bashir ibn Abi Hadrad in his *Mizan al-I'tidal* (1/609) as follows:

2316 – حمل بن بشير بن أبي حدرد الاسلمي [ع] .

عن عمه.

وعنه سلم ابن قتيبة.

لا يعرف.

Al-Dhahabi said that Haml Ibn Bashir ibn Abi Hadrad al-Aslami was 'not known' (la yu'raf) to himself, but nevertheless, he still agreed with al-Hakim's authentication (tashih).

5) Khalid ibn Urfuta

This narrator is found in the following narration of the *Mustadrak of al-Hakim* (4/364, Hyderabad edition):

8090– أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ الْحَسَنِ الْقَاضِي ، بِهَمْدَانَ ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْحُسَيْنِ ، حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ ، حَدَّثَنَا شُعْبَةُ ، عَنْ أَبِي بِشْرٍ ، عَنْ خَالِدِ بْنِ عُرْفُطَةَ ، عَنْ حَبِيبِ بْنِ سَالِمٍ ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُمَا ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الرَّجُلِ أَتَى جَارِيَةَ امْرَأَتِهِ قَالَ : إِنْ كَانَتْ حَلَّلَتْهَا لَهُ جُلِدَ مِائَةً ، وَإِنْ لَمْ تَكُنْ أَحَلَّتْهَا لَهُ رَجَمْتُهُ.

هَذَا حَدِيثٌ صَحِيحُ الإِسْنَادِ وَلَمْ يُخَرِّجَاهُ.

Al-Hakim said the chain of transmission is Sahih, and al-Dhahabi said it was Sahih in his *Talkhis al-Mustadrak* (4/364). Al-Dhahabi mentioned Khalid ibn Urfuta in his *Mizan al-I'tidal* (1/635) as follows:

2445 – خالد بن عرفطة [د] .

أو ابن عرفجة.

تابعي كبير.

لا يعرف.

انفرد عنه قتادة.

وقال أبو حاتم: مجهول.

[نعم روى عنه غير قتادة، وهم: أبو بشر جعفر، وواصل مولى أبي عيينة، وعبد الله بن زياد.

وذكره ابن حبان البستي في الثقات.

روى له النسائي أيضا والبخاري في الادب]

Al-Dhahabi said that Khalid ibn Urfuta was 'not known' (la yu'raf) to himself, but nevertheless, he still agreed with al-Hakim's authentication (tashih). He also mentioned that Abu Hatim stated that Khalid was majhul (unknown) and Ibn Hibban listed him in his *Kitab al-Thiqat.*

The following examples concern narrators that al-Dhahabi mentioned as being majhul (unknown) in his *Mizan al-I'tidal*, but he still agreed with al-Hakim's authentication (tashih).

6) **Muhammad ibn Abbad ibn Sa'd ibn Abi Waqqas**

This narrator is found in the following narration of the *Mustadrak of al-Hakim* (2/96, Hyderabad edition):

2473– أَخْبَرَنِي إِسْمَاعِيلُ بْنُ مُحَمَّدِ بْنِ الْفَضْلِ ، حَدَّثَنَا جَدِّي ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ الْحِزَامِيُّ ، حَدَّثَنَا مَعْنُ بْنُ عِيسَى ، حَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ ، عَنْ عَائِشَةَ بِنْتِ سَعْدٍ ، عَنْ أَبِيهَا سَعْدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ :

أَلاَ هَلْ جَاءَ رَسُولُ اللهِ إِنِّي ..... حَمَيْتُ صَحَابَتِي بِصُدُورِ نَبْلِي.

هَذَا حَدِيثٌ صَحِيحُ الإِسْنَادِ وَلَمْ يُخَرِّجَاهُ.

Al-Hakim said the chain of transmission is Sahih, and al-Dhahabi said it was Sahih in his *Talkhis al-Mustadrak* (2/96). Al-Dhahabi mentioned Muhammad ibn Abbad in his *Mizan al-I'tidal* (3/589) as follows:

7725 – محمد بن عباد بن (2) سعد.

روى عنه معن بن عيسى.

مجهول.

وقال ابن معين: لا أعرفه.

Al-Dhahabi said that Muhammad ibn Sa'd was majhul (unknown), but nevertheless, he still agreed with al-Hakim's authentication (tashih). He also mentioned that Ibn Ma'een said that he did not know this narrator. This grading of majhul was mentioned initially by Ibn Abi Hatim in his *Kitab al-Jarh wa al-Ta'dil* (8/15, no. 65), as well as the statement from Ibn Ma'een.

7) Hadir ibn Muhajir al-Bahili

This narrator is found in the following narration of the Mustadrak of al-Hakim (4/113-114, Hyderabad edition):

7107– أَخْبَرَنِي أَبُو بَكْرِ بْنُ إِسْحَاقَ ، أَنْبَأَ مُحَمَّدُ بْنُ غَالِبٍ ، حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ ، أَنْبَأَ شُعْبَةُ(ح وَقَالَ : أَنْبَأَ عَبْدُ اللهِ بْنُ أَحْمَدَ بْنِ حَنْبَلٍ ، حَدَّثَنِي أَبِي ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ ، حَدَّثَنَا شُعْبَةُ ، قَالَ : سَمِعْتُ حَاضِرَ بْنَ مُهَاجِرٍ الْبَاهِلِيَّ ، يَقُولُ : سَمِعْتُ سُلَيْمَانَ بْنَ يَسَارٍ يُحَدِّثُ عَنْ زَيْدِ بْنِ ثَابِتٍ أَنَّ ذِئْبًا نَيَّبَ فِي شَاةٍ فَذَبَحُوهَا بِمَرْوَةٍ فَرَخَّصَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي أَكْلِهَا.

هَذَا حَدِيثٌ صَحِيحُ الإِسْنَادِ وَلَمْ يُخَرِّجَاهُ.

Al-Hakim said the chain of transmission is Sahih, and al-Dhahabi said it was Sahih in his *Talkhis al-Mustadrak* (4/114). Al-Dhahabi mentioned Hadir in his *Mizan al-I'tidal* (1/447) as follows:

1670 – حاضر بن المهاجر [س، ق] الباهلي.

عن سليمان بن يسار.

وعنه شعبة فقط.

مجهول.

Al-Dhahabi said that Hadir was majhul (unknown), but nevertheless, he still agreed with al-Hakim's authentication (tashih).

8) **Umayya Ibn Hind al-Muzani** was declared to be maqbul by Ibn Hajar in his *Taqrib al-Tahdhib* as follows:

560– أمية ابن هند المزني حجازي ويقال إنه ابن هند ابن سعد ابن سهل ابن حنيف

مقبول من الخامسة س ق

This narrator has transmitted the following narration that was recorded by al-Hakim in his *Mustadrak*, (4/215-216, Hyderabad edition):

7499– حَدَّثَنَا أَبُو الْعَبَّاسِ مُحَمَّدُ بْنُ يَعْقُوبَ ، حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ الصَّغَانِيُّ ، حَدَّثَنَا أَبُو الْجَوَّابِ ، حَدَّثَنَا عَمَّارُ بْنُ رُزَيْقٍ ، عَنْ عَبْدِ اللهِ بْنِ عِيسَى ، عَنْ أُمَيَّةَ بْنِ هِنْدٍ ، عَنْ عَبْدِ اللهِ بْنِ عَامِرِ بْنِ رَبِيعَةَ ، عَنْ أَبِيهِ ، رَضِيَ اللَّهُ

عَنْهُ ، قَالَ : قَالَ رَسُولُ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : إِذَا رَأَى أَحَدُكُمْ مِنْ نَفْسِهِ وَأَخِيهِ مَا يُعْجِبُهُ فَلْيَدْعُ بِالْبَرَكَةِ فَإِنَّ الْعَيْنَ حَقٌّ.

هَذَا حَدِيثٌ صَحِيحُ الإِسْنَادِ وَلَمْ يُخَرِّجَاهُ بِذِكْرِ الْبَرَكَةِ.

Al-Hakim said the chain of transmission is Sahih, and al-Dhahabi said it was Sahih in his *Talkhis al-Mustadrak* (4/215-216). Al-Dhahabi mentioned Umayya in his *Mizan al-I'tidal* (1/276) as follows:

1034 – أمية بن هند [ق، س] .

عن أبي أمامة بن سهل.

قال ابن معين: لا أعرفه.

قلت: روى عنه سعيد بن أبي هلال وغيره.

Al-Dhahabi mentioned above that Imam Ibn Ma'een had said that he did not know who Umayya was. There was no tawthiq (accreditation) on Umayya mentioned by al-Dhahabi but al-Hakim's authentication of the sanad via this Umayya was agreed upon by al-Dhahabi as shown above.

These examples demonstrate that Imam al-Dhahabi had a methodology which allowed himself to authenticate narrations that had in principle some type of majhul (unknown narrator) as he did not quote an earlier authority making tawthiq (praiseworthy accreditation). The question that naturally arises is how did al-Dhahabi allow himself to authenticate some narrations that contained in effect some majhul narrators?

The possible answers are as follows:

i) He may have relied on the tawthiq of al-Hakim alone on some narrators, so in this case this is possibly the case with Dawud Ibn Abi Salih. On the other hand, he may have utilized more plausibly the following principle.

Al-Hafiz ibn Adi (d. 365 AH), his rule on how certain narrators were reliable to him, and its application to Dawud ibn Abi Salih

ii) **Al-Hafiz Abu Ahmed Ibn Adi** (d. 365 AH) has mentioned in the introduction of his *al-Kamil fi du'afa al-Rijal (1/84, Maktaba al-Rushd edn):*

وذاكر في كتابي هذا كل من ذُكِر بضربٍ من الضعف، ومَن أُخْتُلِف فيهم، فجرحه البعض وعدله البعض الآخرون، ومرجح قول أحدهما مبلغ علمي من غير محاباة، فلعل من قبح أمره أو حسنه تحامل عليه، أو مال إليه، وذاكر لكل رجل منهم مما رواه ما يُضَعَّفُ من أجله، أو يُلْحِقه بروايته له اسم الضعف لحاجة الناس إليها لأقربه على الناظر فيه.

وصنفته على حروف المعجم ليكون أسهل على من طلب راويا منهم، ولا يبقى من الرواة الذين لم أذكرهم إلا من هو ثقة أو صدوق، وإن كان يُنْسَب إلى هوى وهو فيه متأول

Translation:

"This book of mine shall make mention of all hadith narrators against whom the slightest amount of criticism was levelled as well as other narrators concerning whom hadith critics are in disagreement with some validating them and some others invalidating them. I shall give more weight to a particular statement of any of these critics to the best of my knowledge and without any prejudice. This is because criticizing or commending a certain narrator may be motivated by prejudice against or bias in favour of that particular narrator. ***For each reporter I shall cite some of those narrations they narrated on account of which they have been graded weak, or because of narrating which the characteristic of weakness stuck to them.*** *I shall also cite other hadiths, the narration of which renders its narrators as weak. This I do in consideration of people's need and in order to facilitate the matter for those critics who verify the status of such narrators.*

I have put the names of the narrators in alphabetical order for easy reference. ***I have also excluded from my book only those narrators who have been graded as trustworthy (thiqa) or truthful (ṣadūq)*** *even if they are accused of a certain innovation."*

The underlined portion clearly indicates that any narrator not listed by Ibn Adi in his *al-Kamil* is either thiqa (trustworthy) or ṣadūq (truthful). Since Dawud Ibn Abi Salih has not been listed under an entry in *al-Kamil* then according to Ibn Adi he is a reliable type of narrator. It is also known that al-Dhahabi utilized *al-Kamil* of Ibn Adi when compiling his *Mizan al-I'tidal*. Al-Dhahabi said in the introduction to his Mizan al-I'tidal (1/1):

أما بعد, هدانا الله وسددنا, ووفقنا لطاعته, فهذا كتاب جليل مبسوط, في إيضاح نقلة العلم النبوي, وحملة الآثار, ألفته بعد كتابي المنعوت بالمغني, وطولت فيه العبارة, وفيه أسماء عدة من الرواة زائدا على من في المغني, زدت معظمهم من الكتاب الحافل المذيل على الكامل لابن عَدِي

Meaning:

"As for what follows, may Allah guide us, grant us rectitude, and bless us with obedience to Him. This is an extensive and noble book, aiming to explain the transmission of Prophetic knowledge and the bearers of the narrations. I have written it following my book entitled: 'al-Mughni', in which I have extended the expressions. It contains several names of narrators in addition to those in 'al-Mughni'. ***I have added most of them from the abundant book that complements 'al-Kamil' by Ibn Adi."***

Hence, this may be the more plausible basis and reason why al-Dhahabi and others considered Dawud Ibn Abi Salih to be acceptable as he was reliable in some way to Ibn Adi (d. 365 AH), and then al-Hakim (d. 405 AH), who was a younger contemporary of Ibn Adi's.

This should not be taken that all majhul narrators are by default reliable if not listed by Ibn Adi in his al-Kamil, but since Dawud Ibn Abi Salih's narration was authenticated by al-Hakim then he would most likely have a precedence when considering Dawud to be reliable. Plus, considering al-Dhahabi's above principle from his *Diwan al-Du'afa* (p. 478, edited by Hammad al-Ansari):

وأما المجهولون من الرواة , فإن كان الرجل من كبار التابعين أو أوساطهم احتمل حديثه وتلقي بحسن الظن , إذا سلم من مخالفة الأصول وركاكة الألفاظ , وإن كان الرجل منهم من صغار التابعين فيتأنى في رواية خبره , ويختلف ذلك باختلاف جلالة الراوي عنه وتحريه وعدم ذلك

Meaning:

*“With regards to unknown narrators, **if one is from among the major or intermediate successors, his hadith will be taken with good assumption**, provided it is safe from opposing the principles and from poor wording. If, however, he is from among the younger (sighar) successors, caution will be observed in narrating his hadith. This would differ depending on the calibre of the one narrating from him and whether or not he is competent in investigation.”*

This would mean that Dawud ibn Abi Salih was from the major or intermediate successors (al-Tabi’in) as per al-Dhahabi’s implications, as he did authenticate the Abu Ayyub (ra) narration in line with al-Hakim’s authentication in his Mustadrak al-Hakim.

Besides, Dawud’s narration was supported by Al-Muttalib ibn Abdullah ibn Hantab[200] as mentioned earlier from the *Tarikh of ibn Abi Khaythama.*

This is how it was mentioned in Tarikh ibn Abi Khaythama (2/76):

1801- حَدَّثَنا إِبْرَاهِيمُ بْنُ الْمُنْذِر، قال: حدثنا سُفْيَانُ بْنُ حَمْزَةَ، عَنْ كَثِيرٍ – يَعْنِي: ابْنَ زَيْدٍ، عَنِ الْمُطَّلِبِ، قال: جاء أبو أيوب الأَنْصَارِيّ [ق/121/أ] يُرِيدُ أَنْ يُسَلِّمَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَجَاءَ مَرْوَان وَهُوَ كَذَلِكَ فَأَخَذَ بِرَقَبَتِهِ، فَقَالَ: هَلْ تَدْرِي مَا تَصْنَعُ؟ فَقَالَ: قَدْ دَرَيْتُ أَنِّي لَمْ آتِ الْخُدْرِ وَلا الْحِجْرِ- وَلَكِنِّي جِئْتُ رَسُولَ اللَّهِ، سَمِعْتُ رَسُولَ اللَّهِ عَلَيْهِ السَّلامُ يَقُولُ: "لا تَبْكُوا عَلَى الِّدِينِ مَا وَلِيَهُ أَهْلُهُ، وَلَكِنِ ابْكُوا عَلَى الدين

إِذَا وَلِيَهُ غَيْرُ أَهْلِهِ.

[200] This is because Kathir ibn Zayd took the narration from both Dawud Ibn Abi Salih and al-Muttalib ibn Abdullah.

(Ibn Abi Khaythama narrated): Ibrahim ibn al-Mundhir transmitted to us, saying: Sufyan ibn Hamza transmitted to us from Kathir, meaning: Ibn Zayd, from al-Muttalib, who said: Abu Ayyub al Ansari (ra) came wanting to greet the Messenger of (sallallahu alaihi wa sallam), so Marwan came while He (Abu Ayyub) was like that and grabbed him by the neck and said: Do you know what you are doing? He (Abu Ayyub) said: "I know that I did not come with numbness or for a stone – but I came to the Messenger of Allah (sallallahu alaihi wa sallam). I heard the Messenger of Allah (sallallahu alaihi wa sallam) saying: 'Do not cry upon religion (Islam) as long as the righteous people (of Islam) are the leaders (handling its affairs), but cry upon religion (Islam) if the wrong people became the leaders (handling its affairs)"'

In concluding this section, even though al-Dhahabi did not know of any specific ta'dil (praiseworthy accreditation) from an earlier authority on Dawud ibn Abi Salih, he still agreed with al-Hakim's authentication (tashih) of the narration at hand going back to Abu Ayyub al-Ansari (ra). Plus, he utilized *al-Kamil* of Ibn Adi in his *Mizan al-I'tidal* and must have read the introduction by Ibn Adi who mentioned his rules as quoted above.

Here is an example from al-Dhahabi's *Siyar a'lam an-Nubala* (2/94) where he mentioned a narrator to be unknown to him, but he still declared the chain of transmission to be Hasan (good):

سُفْيَانُ بنُ حَبِيْبٍ: أَخْبَرَنَا شُعْبَةُ، عَنْ عَمْرِو بنِ مُرَّةَ، عَنْ أَبِي صَالِحٍ ذَكْوَانَ، عَنْ صُهَيْبٍ مَوْلَى العَبَّاسِ، قَالَ:

رَأَيْتُ عَلِيّاً يُقَبِّلُ يَدَ العَبَّاسِ وَرِجْلَهُ، وَيَقُوْلُ: يَا عَمّ، ارْضَ عَنِّي

إِسْنَادُهُ حَسَنٌ، وَصُهَيْبٌ لاَ أَعْرِفُهُ.

The above narration has the sub narrator known as Suhayb whose tawthiq (accreditation as a trustworthy narrator) was unknown to al-Dhahabi. The narration is found in *al-Rukhsa fi Taqbil al-Yad* (no. 15) by Imam Abu Bakr ibn al-Muqri (d. 381 AH) and in a slightly abridged version by Imam al-Bukhari in his *Adab al-Mufrad* (no. 976):

Suhayb said, ***"I saw 'Ali kiss the hands and feet of al-'Abbas."***

Al-Dhahabi said after providing the chain of transmission (sanad) and wording:

"Its chain of transmission is Hasan (good) and Suhayb: I do not know him."

Despite al-Dhahabi not knowing the status of Suhayb he has been listed as being thiqa (trustworthy) by Ibn Hibban in his *Kitab al-Thiqat* (no. 3457), although some have considered Ibn Hibban at times to be lenient in his methodology in declaring narrators that are of unknown status to be reliable. This is how Ibn Hibban mentioned Suhayb in his *Kitab al-Thiqat*:

3457 – صُهَيْب مولى الْعَبَّاس بن عبد الْمطلب يروي عَن عُثْمَان وعَلى روى عَنهُ أَبُو صَالح السمان

Ibn Abi Hatim al-Razi also listed him without knowing of any Jarh (disparagement) or Ta'dil (praise) in his *Kitab al-Jarh wa'l Ta'dil:*

1952 – صهيب مولى العباس بن عبد المطلب ويقال اسمه صهبان روى عن علي وعثمان والعباس بن عبد المطلب روى عنه أبو صالح ذكوان سمعت أبي يقول ذلك.

Al-Bukhari also listed him without mentioning any explicit Jarh or Ta'dil in his *al-Tarikh al-Kabir:*

2965 – صهيب مولى الْعَبَّاس بْن عَبْد المطلب الْهَاشمي، وَقَالَ الأعمش: صهبان، قَالَ خَالِد بْن الحارث عَنْ شُعْبَة عَنْ عَمْرو بْن مُرَّةَ سَمِعَ أبا صالح ذكوان سَمِعَ صهيبا مولى الْعَبَّاس: بعثني الْعَبَّاس إلى عثمان وعلي.

Suhayb has been declared to be Saduq (truthful) by al-Hafiz ibn Hajar in his *Taqrib al-Tahdhib* as follows:

2955– صهيب مولى العباس ويقال له صهبان بضم أوله صدوق من الثالثة بخ

Ibn Hajar also mentioned in his *Tahdhib al-Tahdhib* (4/439) that Ibn Hibban listed him in his *Kitab al-Thiqat*.

The two detractors being responded to failed to mention such points about al-Dhahabi, and had they had full working knowledge of the methodologies of previous Hadith masters they should have mentioned the above points.

An example of Abu Hatim al-Razi declaring some narrations of a majhul (unknown) reporter to be Hasan (good)

In the *Kitab al-Jarh wa'l Ta'dil* (6/262) by Abdur Rahman ibn Abi Hatim al-Razi there is an example of his reporting a verdict from his father, Abu Hatim al-Razi, on a technically unknow narrator. The quotation being:

عمرو بن محمد روى عن سعيد بن جبير وابي زرعة بن عمرو ابن جرير روى عنه إبراهيم بن طهمان، نا عبد الرحمن قال سألت أبي عنه فقال هو مجهول والحديث الذى رواه عن سعيد بن جبير فهو حسن والحديث الآخر الذى رواه عن أبي زرعة بن عمرو بن جرير فانه يرويه الناس.

Meaning:

'Amr ibn Muhammad narrated from Sa'eed bin Jubair and Abu Zur'ah ibn 'Amr ibn Jarir. Ibrahim bin Tahman narrated from him. Narrated 'Abdur Rahman: I asked my father (Abu Hatim al Razi) about him, and he said: ***'He is unknown. As for the hadith he narrated from Sa'eed bin Jubair then it is good.*** And the other hadith he narrated from Abi Zur'ah bin 'Amr bin Jareer, then other people also narrate it.'

CLARIFICATION ON AL-DHAHABI'S ALLEGED ERROR WITH REGARD TO WHO NARRATED FROM DAWUD IBN ABI SALIH

The two detractors have already been quoted earlier on as saying on p. 304 of their pdf file the following point:

> It seems like the Dawood we require is **no.793** and the reason for this is the narrator Waleed ibn Katheer and we have mentioned previously as Haafidh Ibn Hajr has clarified and corrected Imaam Dhahabees mistake of saying it was Waleed ibn Katheer instead of Katheer ibn Zaid. (refer to (*Tahdheeb ut-Tahdheeb* (3/170 no.1872) it also seems quite possible and feasible that Imaam Dhahabee got this from Imaam Bukhaari's *'Taareekh al-Kabeer.'* Allaah knows best.
>
> Dear readers you can see from the above it is impossible to make this distinction however,

They also added the following points between pp. 314-315 by quoting from the *Tahdhib al-Tahdhib* of al-Hafiz Ibn Hajar al-Asqalani:

> Haafidh Ibn Hajr goes onto correct the mistake of Imaam Dhahabee and says,
>
> "**no.1872** – *Distinction, Dawood bin Abee Saaleh Hijaazee, narrates from Abee Ayoob al-Ansaari and al-Waleed ibn Katheer narrates from him. I say I read what Dhahabee*

wrote, He is not known and he said in al-Meezaan "no one narrated from him except al-Waleed ibn Katheer." I say the hadeeth he is referring to is the one that has been transmitted by Ahmad and al-Haakim via the route of al-Aqadee from Katheer from Dawood from Abu Ayoob and but I'm afraid, (his saying) "narrates from him al-Waleed ibn Katheer" is a mistake (ie Dhahabees) as it is actually Katheer ibn Zaid and Allaah knows best." (refer to *Tahdheeb ut-Tahdheeb* (3/170 no.1872)

It is worth noting Haafidh Ibn Hajr also said al-Waleed ibn Katheer narrates from Dawood ibn Abee Saaleh and it is only later he corrects Imaam Dhahabee's alleged mistake and then says Wallahu A'lam. Furthermore, this show Haafidh Ibn Hajr and Imaam Dhahabee agreed on Dawood bin Abee Saaleh being unknown.

Reply:

Indeed, al-Hafiz Ibn Hajar corrected al-Hafiz al-Dhahabi as quoted by the two detractors from the formers *Tahdhib al-Tahdhib*. Nevertheless, al-Dhahabi was not responsible for this minor error initially. It is likely that he took this from his teacher, al-Hafiz Jamalud-Din al-Mizzi (d. 742 AH), who mentioned it as being al-Walid Ibn Kathir taking from Dawud Ibn Abi Salih when it should have been mentioned as Kathir Ibn Zayd taking from Dawud Ibn Abi Salih. This can be witnessed from al-Mizzi's *Tahdhib al-Kamal* (8/405):

1766 – تمييز دَاوُد بن أَبي صالح. حجازي (**1**) .

يروي عن: أبي أيوب الأَنْصارِيّ.

يروي عَنه: الْوَلِيد بْن كثير (**2**) .

ذكرناه للتمييز بينهما

What strengthens this point of where and why al-Dhahabi said it was al-Walid Ibn Kathir can be seen from his summary of al-Mizzi's *Tahdhib al-Kamal* entitled as *Tadh-hib al-Tahdhib* (3/162, no. 1790). Hence, this error originated from al-Mizzi and al-Dhahabi copied him without further investigation.

As for their claim as quoted above: "Furthermore, this show Haafidh Ibn Hajr and Imaam Dhahabee agreed on Dawood bin Abee Saaleh being unknown."

Then, this is not the case as Imam al-Dhahabi did not state that Dawud Ibn Abi Salih was precisely majhul (unknown) as shown a few pages above. As for al-Hafiz Ibn Hajar then he too did not state that Dawud is majhul but maqbul (acceptable) as the two detractors quoted on p. 315:

Haafidh Ibn Hajr said in his Taqreeb ut-Tahdheeb with the checking of Muhammad Awwamah Hanafee, the student of Abu Guddah Abdul Fattah[201] Hanafee, said

[201] He was actually known as Abdul Fattah Abu Ghudda and not what they claimed!

داود ابن أبي صالح حجازي مقبول من الثالثة تمييز

"Dawood ibn Abee Saaleh, Acceptable, (distinction)" (Taqreeb ut-Tahdheeb (pg.199 no.1792) Edn 1 st 1406H / 1986ce, Daar ur Rasheed, Syria, with Muhammad Awwaamah Hanafees checking)

This grading of maqbul by al-Hafiz Ibn Hajar is not the same as a narrator that is known as majhul and examples of how al-Hafiz Ibn Hajar graded chains of transmission with such maqbul narrators will be demonstrated in the next section. Before that, the readers may take note that the two detractors said further on p. 316 of their pdf file:

Dear readers note Haafidh Ibn Hajr has not authenticated Dawood Ibn Abee Saaleh, it is possible he agreed with Imaam Dhahabee's grading in his Tahdheeb as he does not say anything contradictory except the mistake of Imaam Dhahabee with regards to the narrators name.

Then in the 'Taqreeb' he says maqbool ie acceptable so with no ta'deel or Jarh, Dawood cannot be classed as a trustworthy narrator because nothing is really known about him. Haafidh Ibn Hajr further explains what he means when he says maqbool ie acceptable,

Imam al-Dhahabi compiled a work known as *al-Kashif fi Ma'rifa Man Lahu Riwaya fi al-Kutub al-Sitta,* which is in essence a summary of his Tadh-hib al-Tahdhib. It usually provides his own summarized grading of the narrators just like Ibn Hajar did in his *Taqrib al-Tahdhib.* Surprisingly, he did not mention the specific Dawud Ibn Abi Salih in question in his *al-Kashif.* Nevertheless, we have seen his thoughts on Dawud in his *Mizan al-I'tidal* and what it actually translates

into with real life examples with regard to the *Mustadrak al-Hakim* as exemplified in the previous section.

THE MEANING OF MAQBUL TO AL-HAFIZ IBN HAJAR AL-ASQALANI AND EXAMPLES OF HIS PERSONAL GRADINGS OF CHAINS (ASANID) WITH SUCH NARRATORS

In this section an exemplification of how al-Hafiz Ibn Hajar graded certain narrators to be maqbul (acceptable), and then personally graded chains of transmission containing such narrators to be specifically authentic in some way. Before demonstrating this, the reader can take note of how the detractors approached this issue of the maqbul narrator and what they failed to realise or mention with regard to Ibn Hajar's actual methodology on such narrators with real life examples!

Between pages 317 to 319 the detractors stated with a senseless swipe also at the Hanafi Madhhab for no apparent reason linked to this issue the following:

WHAT DOES HAAFIDH IBN HAJR MEAN
WHEN HE SAYS 'MAQBOOL'

In the Muqaddimah of 'Taqreeb' he explains what he means by maqbool,

السادسة : مَن ليس له من الحديث إلا القليلُ ، ولم يَثْبُت فيه ما يُترَكُ حديثُه من أجله ، وإليه الإشارة بلفظ : مقبول ، حيث يتابع ، وإلا فَليِّنُ الحديثِ .

"The Sixth Level ie someone who is from those who has a few hadeeth and it is not established that anyone rejected his Hadeeth. So in this is an indication by (what we mean by) the word 'Maqbool' (acceptable), (this is only) when supported by (other narrators via other chain), and if not then (the narrator will be) weak (Layyin ul-Hadeeth)." (Taqreeb ut-Tahdheeb (pg.17), Edn 1 st, Bayt al-Afkaar ad-Dauliyyah, Ammaan, Jordan and Riyaadh, KSA. 1426H / 2005ce)

So this shows as we have mentioned previously that no one other than Katheer ibn Zaid narrates this report from Dawood ibn Abee Saaleh and there is not a single report mentioning this incidence from Dawood Ibn Abee Saaleh that is narrated from a different narrator other than Katheer ibn Zaid.

This therefore proves and shows only one narrator narrates this incidence from Dawood Ibn Abee Saaleh and there are no supporting narrations (from Dawood). In light of this Dawood ibn Abee Saaleh according to Haafidh Ibn Hajr is also weak in hadeeth.

So looking at Ibn Hajrs grading from both 'Tahdheeb' and 'Taqreeb' then we have no grading from him in 'Tahdheeb' he just repeats what Dhahabee said followed by his correction and then he concludes in 'Taqreeb' which summarises 'Tahdheeb' that he is maqbool ie acceptable but we have showed from Haafidh Ibn Hajrs own words and clarification of what he means by maqbool that Dawood ibn Abee Saaleh is graded weak.

This is from the sign of the people of the truth in dealing with these issues meaning Haafidh Ibn Hajr graded him maqbool ie if another narrator was found who narrated from Dawood ibn Abee Saaleh this would change his condition and his narration would be taken as his grading would by default, be elevated from weak (layyin) to maqbool ie accepted.

Haafidh Ibn Hajr left this open for possibilities which is a sign of wanting to reach the truth and the way of Ahlul Hadeeth, as opposed to showing signs of blind bigoted hanafee staunch taqleed. In the bigger picture of things it shows the jahalah (being unknown) can always be potentially removed.

Reply:

What they quoted from *Taqrib al-Tahdhib* of Ibn Hajar al-Asqalani is his general rule in that specific work. It has been shown above that Kathir ibn Zayd is not a weak narrator. Even though he is the only one who narrated this narration of Abu Ayyub al-Ansari (ra) from Dawud Ibn Abi Salih, the fact of the matter is, and what has been clearly shown earlier on is that Dawud Ibn Abi Salih is not alone in narrating the actual incident, and he is supported by Kathir ibn Zayd's other teacher, al-Muttalib ibn Abdullah ibn Hantab, as found in the chains presented from the Tarikh of Ibn Abi Khaythama, and Akhbar al-Madina of Abul Hussain Yahya ibn al-Hasan (as mentioned by al-Subki in his *Shifa al-Siqam*).

They have claimed that al-Hafiz Ibn Hajar must have considered Dawud weak when they stated as quoted above:

In light of this Dawood ibn Abee Saaleh according to Haafidh Ibn Hajr is also weak in hadeeth.

There is no proof that Ibn Hajar weakened Dawud ibn Abi Salih, or any known weakening of Dawud by any scholar of Hadith before the time of al-Hakim (d. 405 AH), since the latter must have considered Dawud to be a reliable narrator as he authenticated the chain with him in it mentioning the incident of Abu Ayyub al-Ansari (ra). What is even more bewildering is that the two detractors failed to quote a single early Hadith scholar stating unequivocally that Dawud ibn Abi Salih is weak (da'eef) let alone majhul (unknown).

On p. 319 of their pdf, the two detractors stated:

> Furthermore we are able to support this claim with the understanding of the late Hanafee Scholar, Shaikh Zafar Ahmed Uthmaanee Thanwee. He says about a narrator (Abu A'ishah*), "In Taqreeb it says he is MAQBOOL but a majhool (an unknown narrator) cannot be graded as being MAQBOOL (ie accepted) therefore his unknownness will prevail and have precedence,"* (Refer to his E'laa as-Sunan 8/105).
>
> So even according to Shaikh Zafar Ahmed Uthmaanee Thanwee Deobandee Hanafee, Dawood ibn Abee Saaleh being graded as Maqbool by Haafidh Ibn Hajr still renders him to be unknown and hence the narration is weak.
>
> Dawood ibn Abee Saaleh is majhool according to Imaam Dhahabee, weak and unknown according to Haafidh Ibn Hajr due to the condition set forth in the Muqaddimah of 'Taqreeb'.

Reply:

It is strange that they gave a quote from Shaykh Zafar Ahmed Uthmani but did not mention which published edition of his I'la al-Sunan they utilized. The reference they gave was 8/105 and previously they mentioned on p. 108 their referring back to two different printed editions. That being the one published in Pakistan and the one published by Darul Kutub al-Ilmiyya in Beirut. Having

looked at both of these editions for what they said was in vol. 8/p. 105, the quote they attributed to Zafar Ahmed was absent. It may be that they made a typographical error in providing the reference. Nevertheless, one assumes that they quoted it correctly from his *I'la al-Sunan*.

They tried to conflate the example of a certain narrator known as Abu A'isha with the specific example of Dawud Ibn Abi Salih, and failed miserably, since they knew very well that Shaykh Zafar never weakened the narration via Dawud Ibn Abi Salih, nor did he say that Dawud is weak or unknown. This is what these detractors mentioned previously on p. 279 of their pdf about Shaykh Zafar:

> It must also be noted even Shaikh Zafar Ahmed Uthmaanee Thanwee accepted the chain was Hasan and not Saheeh and so he begins the passage by saying, "Ahmad narrated with a good (hasan) chain..." (E'laa as-Sunan 20/507). Well of course he will say Hasan because in his incorrect understanding and in a desperate attempt he tries prove the narration is Hasan by falsely presenting these narrations as supports for each other.

As for their claim:

> Dawood ibn Abee Saaleh is majhool according to Imaam Dhahabee, weak and unknown according to Haafidh Ibn Hajr due to the condition set forth in the Muqaddimah of 'Taqreeb'.

Then, this is a despondent misreading of the actual stances of both al-Dhahabi and Ibn Hajar. Al-Dhahabi did not say that Dawud Ibn Abi Salih was specifically majhul, and nor did Ibn Hajar say in his Taqrib that Dawud is weak and unknown! Indeed, this has already been addressed in the section headed earlier on as, **"IMAM AL-DHAHABI AND THE STATUS OF DAWUD IBN ABI SALIH"**

Between pages 320-21, the two detractors gave references to earlier works on Hadith terminology and the status of the majhul (unknown) narrator and this is not the subject of the discussion that applies here concerning Dawud Ibn Abi Salih, for not one known Muhaddith in earlier times declared him to be majhul, or weakened him directly. The fact that no one weakened Dawud ibn Abi Salih was mentioned by al-Hafiz Nurud-Din al-Haythami in his Majma al-Zawa'id:

[بَابُ وَضْعِ الْوَجْهِ عَلَى قَبْرِ سَيِّدِنَا رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ]

5845 – عَنْ أَبِي دَاوُدَ بْنِ أَبِي صَالِحٍ قَالَ: أَقْبَلَ مَرْوَانُ يَوْمًا فَوَجَدَ رَجُلًا وَاضِعًا وَجْهَهُ عَلَى الْقَبْرِ فَقَالَ: أَتَدْرِي مَا يَصْنَعُ؟ فَأَقْبَلَ عَلَيْهِ فَإِذَا هُوَ أَبُو أَيُّوبَ فَقَالَ: نَعَمْ جِئْتُ رَسُولَ اللَّهِ – صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ – وَلَمْ آتِ الْحَجَرَ. وَهُوَ بِتَمَامِهِ فِي كِتَابِ الْخِلَافَةِ. رَوَاهُ أَحْمَدُ وَدَاوُدُ بْنُ أَبِي صَالِحٍ، قَالَ الذَّهَبِيُّ: لَمْ يَرْوِ عَنْهُ غَيْرُ الْوَلِيدِ بْنِ كَثِيرٍ. وَرَوَى عَنْهُ كَثِيرُ بْنُ زَيْدٍ كَمَا فِي الْمُسْنَدِ وَلَمْ يُضَعِّفْهُ أَحَدٌ.

The last paragraph mentioned:

"It is recorded in its entirety in the Book of Caliphate. It was narrated by Ahmed and (as for) Dawud bin Abi Salih; adh-Dhahabi said: 'None narrates from him except Al-Walid bin Kathir.'[202] And Kathir bin Zayd narrated from him (Dawud ibn Abi Salih) as in al-Musnad (of Ibn Hanbal), ***and no one weakened him*****.**"

Hence, that too was another distraction ploy employed by these detractors in order to build up their case to weaken this narration from Abu Ayyub al-Ansari (ra). Nevertheless, it is pertinent to now look at the actual methodology of al-Hafiz Ibn Hajar al-Asqalani himself, as well as other Muhaddithin, which includes the likes of their late authority, Zubair Ali Zai, on some of the narrators labelled as being maqbul by al-Hafiz Ibn Hajar in his *Taqrib al-Tahdhib.*

[202] This point has already been addressed above.

Examples of narrators declared Maqbul (acceptable) by Ibn Hajar and the narration with such a narrator being authentic to him

Here follow examples of narrators that were graded maqbul (acceptable) by al-Hafiz Ibn Hajar in his *Taqrib al-Tahdhib,* but he authenticated the chain of transmission with such narrators in them in one of his works. It is in effect a rebuttal by al-Hafiz Ibn Hajar to those who take his words from the Taqrib on the maqbul narrators but left off witnessing how he applied this rule in real life examples.

1) **Muhammad Ibn Muslim Ibn A'idh al-Madani** was declared to be maqbul by Ibn Hajar in his *Taqrib al-Tahdhib* as follows:

6295– محمد ابن مسلم ابن عائذ المدني مقبول من الخامسة س

This narrator has transmitted the following narration that was recorded by al-Hakim in his Mustadrak, (2/74, Hyderabad edition):

2402– حَدَّثَنِي مُحَمَّدُ بْنُ صَالِحِ بْنِ هَانِئٍ ، حَدَّثَنَا أَبُو سَعِيدٍ مُحَمَّدُ بْنُ شَاذَانَ ، حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ ، عَنْ مُحَمَّدِ بْنِ مُسْلِمِ بْنِ عَائِذٍ ، عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ اللَّهُ عَنْهُ ، عَنْ أَبِيهِ ، أَنَّ رَجُلاً جَاءَ إِلَى الصَّلاَةِ وَالنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي بِنَا ، فَقَالَ حِينَ انْتَهَى إِلَى الصَّفِّ : اللَّهُمَّ آتِنِي أَفْضَلَ مَا تُؤْتِي عِبَادَكَ الصَّالِحِينَ . فَلَمَّا قَضَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ الصَّلاَةَ قَالَ : مَنِ الْمُتَكَلِّمُ آنِفًا ؟ فَقَالَ الرَّجُلُ : أَنَا يَا رَسُولَ اللهِ . فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : إِذًا يُعْقَرُ جَوَادُكَ ، وَتُسْتَشْهَدُ فِي سَبِيلِ اللهِ .

هَذَا حَدِيثٌ صَحِيحُ الإِسْنَادِ وَلَمْ يُخَرِّجَاهُ.

Al-Hakim said the chain of transmission is Sahih, and al-Dhahabi said it was Sahih in his *Talkhis al-Mustadrak* (2/74). Al-Dhahabi mentioned Muhammad ibn Muslim ibn A'idh in his Mizan al-I'tidal (4/41) as follows:

8177 – ومحمد بن مسلم بن عائذ، شيخ لسهيل بن أبي صالح.

لا يعرف.

Al-Dhahabi said that Muhammad ibn Muslim ibn A'idh was 'not known' (la yu'raf) to himself, but nevertheless, he still agreed with al-Hakim's authentication (tashih). The same narration was also recorded in *Sahih Ibn Hibban* (Tartib of Ibn Balban, 10/496, no. 4640, edited by Shuayb al-Arna'ut).

The narration only comes via the route of the named Muhammad Ibn Muslim as indicated by al-Bazzar in his Musnad (3/318, no. 1113). Nevertheless, this same narration was also analysed by al-Hafiz Ibn Hajar al-Asqalani in his *Nata'ij al-Afkar* (1/379) and he graded the Hadith to be Hasan (good). Hence, this is a starting example to show that al-Hafiz Ibn Hajar did also authenticate narrations that contained at least one maqbul narrator as per his own classification in *Taqrib al-Tahdhib.*

Note also that Ibn Hajar's teacher known as Hafiz al-Haythami also declared the named Muhammad ibn Muslim ibn A'idh to be reliable (thiqa) as follows in his *Majma al-Zawa'id* (5/294-295) when recording the same narration:

9525 – وَعَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ «أَنْ رَجُلًا جَاءَ إِلَى الصَّلَاةِ وَالنَّبِيُّ

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي فَقَالَ حِينَ انْتَهَى إِلَى الصَّفِّ: اللَّهُمَّ آتِنِي مَا تُؤْتِي عِبَادَكَ الصَّالِحِينَ، قَالَ: فَلَمَّا قَضَى رَسُولُ اللَّهِ – صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ – قَالَ: " مَنِ الْمُتَكَلِّمُ آنِفًا؟ ". قَالَ رَجُلٌ: أَنَا يَا رَسُولَ اللَّهِ قَالَ: " إِذًا يُعْقَرُ جَوَادُكَ وَتَسْتَشْهِدُ» ".

رَوَاهُ أَبُو يَعْلَى وَالْبَزَّارُ بِإِسْنَادَيْنِ وَأَحَدُ إِسْنَادَيِ الْبَزَّارِ رِجَالُهُ رِجَالُ الصَّحِيحِ، خَلَا مُحَمَّدَ بْنَ مُسْلِمِ بْنِ عَائِذٍ وَهُوَ ثِقَةٌ.

2) **Abu Amr ibn Himas** was declared to be maqbul by Ibn Hajar in his *Taqrib al-Tahdhib* as follows:

8270– أبو عمرو ابن حماس بكسر المهملة والتخفيف الليثي مقبول من السادسة مات سنة تسع وثلاثين د

Ibn Hajar narrated the following in his *Taghliq al-Ta'liq* (2/436) from the Musannaf Ibn Abi Shayba via a route containing Abu Amr ibn Hamas:

وَأما أثر أبي ذَر فَقَالَ ابْنُ أَبِي شَيْبَةَ أَخْبَرَنَا يَزِيدُ بْنُ هَارُونَ عَنْ مُحَمَّد بن عَمْرو عَن أبي عَمْرِو بْنِ حِمَاسٍ عَنْ مَالِكِ بْنِ أَوْسِ بْنِ الْحَدَثَانِ الْأَنْصَارِيّ عَنْ أَبِي ذَرٍّ ((أَنَّهُ دَخَلَ الْمَسْجِدَ فَأَتَى سَارِيَةً فَصَلَّى عِنْدَهَا رَكْعَتَيْنِ (حماس بِكَسْر الْمُهْملَة وَتَخْفِيف الْمِيم وَآخره مُهْملَة والإسناد حسن)

Ibn Hajar declared the above chain of transmission to be Hasan (good) despite containing a narrator that he graded as maqbul in his Taqrib. He also mentioned the same narration in his *Fath al-Bari* (3/49, Dar al-Ma'rifa edn) and remained silent on its grading.

3) **Habib ibn Sulaym al-Absi** was declared to be maqbul by Ibn Hajar in his *Taqrib al-Tahdhib* as follows:

1094– حبيب ابن سليم العبسي بالموحدة الكوفي مقبول من السابعة ت ق

Al-Hafiz Ibn Hajar mentioned the following narration (underlined) as part of a discussion in his *Fath al-Bari* (3/117):

وَقَدْ كَانَ بَعْضُ السَّلَفِ يُشَدِّدُ فِي ذَلِكَ حَتَّى كَانَ حُذَيْفَةُ إِذَا مَاتَ لَهُ الْمَيِّتُ يَقُولُ لَا تُؤْذِنُوا بِهِ أَحَدًا إِنِّي أَخَافُ أَنْ يَكُونَ نَعْيًا إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِأُذُنَيَّ هَاتَيْنِ يَنْهَى عَنِ النعي أخرجه التِّرْمِذِيّ وبن ماجة بِإِسْنَاد حسن

Ibn Hajar said it was recorded by al-Tirmidhi (in his Jami) and Ibn Majah (in his Sunan). The following is how al-Tirmidhi recorded it:

986 – حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ، قَالَ: حَدَّثَنَا عَبْدُ القُدُّوسِ بْنُ بَكْرِ بْنِ خُنَيْسٍ، قَالَ: حَدَّثَنَا حَبِيبُ بْنُ سُلَيْمٍ العَبْسِيُّ، عَنْ بِلاَلِ بْنِ يَحْيَى العَبْسِيِّ، عَنْ حُذَيْفَةَ بْنِ اليَمَانِ قَالَ: إِذَا مِتُّ فَلاَ تُؤْذِنُوا بِي، إِنِّي أَخَافُ أَنْ يَكُونَ نَعْيًا، فَإِنِّي سَمِعْتُ رَسُولَ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْهَى عَنِ النَّعْيِ.

هَذَا حَدِيثٌ حَسَنٌ.

Ibn Hajar declared the sanad to be Hasan in his *Fath al-Bari* and al-Tirmidhi said the hadith is Hasan.

4) **Abdur Rahman ibn Maysara al-Hadrami** was declared maqbul by Ibn Hajar in his *Taqrib al-Tahdhib* as follows:

4022– عبد الرحمن ابن ميسرة الحضرمي أبو سلمة الحمصي مقبول من الرابعة د ق

His narrations are found in *Sunan Abi Dawud* and the detractors may take note how their late authority **Zubair Ali Zai** declared the sanad to be Hasan (good)

with this maqbul narrator, and how he said that al-Hafiz ibn Hajar had also said the narration was Hasan in his *Talkhis al-Habir*. Here is the image from Zubair Ali's editing of Sunan Abi Dawud (1/90):

121. Al-Miqdām bin Ma'dīkarib Al-Kindī said: "The Messenger of Allāh ﷺ was brought some water to perform *Wuḍū'*. He washed his hands three times, then he performed *Maḍmaḍah* and *Istinshāq* three times and washed his face three times, then washed his forearms three times each, then wiped his head and ears; the outside of them and the inside of them." (***Hasan***)

١٢١ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بنِ حَنْبَلٍ قال: حدثنا أَبُو المُغِيرَةِ قال: حدثنا حَرِيزٌ قال: حَدَّثَني عَبْدُ الرَّحْمَن بنُ مَيْسَرَةَ الحَضْرَمِيُّ قال: سَمِعْتُ المِقْدَامَ بنَ مَعْدِيكَرِبَ الكِنْدِيَّ قال: أُتِيَ رسولُ الله ﷺ بِوَضُوءٍ فَتَوَضَّأَ فَغَسَلَ كَفَّيْهِ ثَلَاثًا ثم تَمَضْمَضَ وَاسْتَنْشَقَ ثَلَاثًا وَغَسَلَ وَجْهَهُ ثَلَاثًا ثم غَسَلَ ذِرَاعَيْهِ ثَلَاثًا ثَلَاثًا ثم مَسَحَ بِرَأْسِهِ وَأُذُنَيْهِ ظَاهِرِهِما وَبَاطِنِهِمَا.

تخريج: [إسناده حسن] وهو في المسند للإمام أحمد: ٤/١٣٢، ح: ١٧٣٢٠ وزاد: "وغسل رجليه ثلاثا ثلاثا" وحسنه الحافظ في التلخيص الحبير: ١/٨٩، ح: ٩٤.

5) **Abdul Hamid Ibn Abdul Wahid al-Ghanawi** was declared to be maqbul by Ibn Hajar in his *Taqrib al-Tahdhib* as follows:

3772– عبد الحميد ابن عبد الواحد الغنوي بفتح المعجمة والنون بصري مقبول من التاسعة د

Ibn Hajar also mentioned that this narrator was found in *Sunan Abi Dawud*. Here is a narration via this narrator in *Sunan Abi Dawud*:

3071 – حدَّثنا محمد بن بشّار، حدَّثني عبد الحميد بن عبد الواحدِ، حدَّثتني أم جَنوبٍ بنتُ نُمَيلةَ، عن أُمها سويدة بنتِ جابرٍ، عن أُمها عَقيلةَ بنتِ أسمرَ بن مُضَرِّس عن أبيها أسمَرَ بنِ مُضرِّسٍ، قال: أتيتُ النبيَّ – صلَّى الله عليه وسلم – فبايعتُه، فقال: "مَنْ سبق إلى ما لم يَسْبقْه إليه مسلمٌ فهو له" قال: فخرج الناسُ يَتَعادَوْنَ يَتخاطُّونَ

Asmar Ibn Mudarris related the narration, and Ibn Hajar mentioned his biography in his *al-Isaba fi Tamyiz al-Sahaba* (1/220) as follows:

145– أسمر بن مضرّس [(1)] الطائي:

قال البخاري وابن السكن: له صحبة. وحديث واحد.

وقال أبو عمر: هو أخو عروة بن مضرّس، وهو أعرابي.

وقال ابن مندة: هو أسمر بن أبيض بن مضرّس، زاد في نسبه أبيض. وقال: عداده في أهل البصرة.

قلت:

وأخرج حديثه أبو داود بإسناد حسن، قال: أتيت النبي صلّى اللَّه عليه وسلم، فبايعته، فقال:

من سبق إلى ما لم يسبق إليه مسلم فهو له.

Hence, Ibn Hajar declared the above narration from Sunan Abi Dawud to have a Hasan (good) chain of transmission in *al-Isaba*, and it was via a narrator that he graded as being maqbul in his Taqrib. Note also that Shaykh Shuayb al-Arnaut and Dr. Bashhar Awwad Ma'ruf stated about Abdul Hamid ibn Abdul Wahid al-Ghanawi in their *Tahrir Taqrib al-Tahdhib* (no. 3772) that only Muhammad Ibn Bashhar Bundar related from Abdul Hamid, and despite being listed in Ibn

Hibban's *Kitab al-Thiqat*, they opposed al-Hafiz Ibn Hajar and graded Abdul Hamid as being majhul (an unknown narrator).

On top of this, the detractors should note that in the above sanad in Sunan Abi Dawud, Abdul Hamid narrated from Umm Janub bint Numayla whose state was unknown to Ibn Hajar in his *Taqrib al-Tahdhib* (no. 8712), and she narrated from Suwayda bint Jabir whose status was also unknown by Ibn Hajar in his *Taqrib al-Tahdhib* (no. 8613), and then she narrated from Aqila bint Asmar whose status was also unknown by Ibn Hajar in his *Taqrib al-Tahdhib* (no. 8641). Despite these three female narrators lacking any explicit tawthiq, and only Ibn Hibban with his known leniency listing Abdul Hamid in his *Kitab al-Thiqat*, the great Hafiz, Ibn Hajar al-Asqalani still declared the above chain (sanad) as in Sunan Abi Dawud to be Hasan (good).

All of the above examples are positive proof to show that despite what al-Hafiz Ibn Hajar mentioned in his *Taqrib al-Tahdhib* about the maqbul transmitters of Hadith, in real life cases, Ibn Hajar has himself still authenticated narrations with this type of maqbul narrators without bringing forth any type of supporting narrations or transmitters. This was also seen from the pen of their own late authority, Zubair Ali Zai! See below under the notice on Muhammad ibn Abi Kabsha al-Anmari for another example from Ibn Hajar.

This can now be equated to the example of Dawud ibn Abi Salih who was graded to be maqbul by Ibn Hajar in his *Taqrib al-Tahdhib*, and since no one weakened him, his narration can still be considered to be at least Hasan or Sahih depending on which scholar's methodology one accepts in the overall grading of the narration of Abu Ayyub al-Ansari (ra). This will become apparent when the systematic listing of those who authenticated this narration after the time of al-Hakim is mentioned later on.

6) **Abdullah ibn Abi Bilal** was declared to be maqbul by Ibn Hajar in his *Taqrib al-Tahdhib* as follows:

3240– عبد الله ابن أبي بلال الخزاعي الشامي مقبول من الرابعة د ت س

Here is an example from *al-Sunan al-Sughra* of an-Nasa'i with this narrator in its sanad going back to al-Irbad ibn Sariyya (ra):

3188 – أَخبرَنِي عَمْرُو بْنُ عُثمَانَ، قال: حَدثنا بَقِيَّةُ، عَن بَحِيرٌ، عَن خَالِدٍ، عَنِ ابنِ أَبِي بِلاَلٍ، عَنِ العِرْبَاضِ بْنِ سَارِيَةَ، أَنَّ رَسُولَ اللهِ صَلى الله عَليه وسَلم قَالَ: يَخْتَصِمُ الشُّهَدَاءُ وَالمُتَوَفَّوْنَ عَلَى فُرُشِهِمْ إِلَى رَبِّنَا فِي الَّذِينَ يُتَوَفَّوْنَ مِنَ الطَّاعُونِ، فَيَقُولُ الشُّهَدَاءُ: إِخْوَانُنَا قُتِلُوا كَمَا قُتِلْنَا، وَيَقُولُ المُتَوَفَّوْنَ عَلَى فُرُشِهِمْ: إِخْوَانُنَا مَاتُوا عَلَى فُرُشِهِمْ كَمَا مُتْنَا، فَيَقُولُ رَبُّنَا عَزَّ وَجَلَّ: انْظُرُوا إِلَى جِرَاحِهِمْ، فَإِنْ أَشْبَهَ جِرَاحُهُمْ جِرَاحَ المَقْتُولِينَ، فَإِنَّهُمْ مِنْهُمْ وَمَعَهُمْ، فَإِذَا جِرَاحُهُمْ قَدْ أَشْبَهَتْ جِرَاحَهُمْ.

The above hadith was mentioned by al-Hafiz Ibn Hajar in his Fath al-Bari (10/194) as follows:

وَلَهُ شَاهِدٌ مِنْ حَدِيثِ الْعِرْبَاضِ بْنِ سَارِيَةَ أَخْرَجَهُ أَحْمَدُ أَيْضًا وَالنَّسَائِيُّ بِسَنَدٍ حَسَنٍ أَيْضًا بِلَفْظِ يَخْتَصِمُ الشُّهَدَاءُ وَالْمُتَوَفَّوْنَ عَلَى فُرُشِهِمُ إِلَى رَبِّنَا عَزَّ وَجَلَّ فِي الَّذِينَ مَاتُوا بِالطَّاعُونِ فَيَقُولُ الشُّهَدَاءُ إِخْوَانُنَا قُتِلُوا كَمَا قُتِلْنَا وَيَقُولُ الَّذِينَ مَاتُوا عَلَى فُرُشِهِمْ إِخْوَانُنَا مَاتُوا عَلَى فُرُشِهِمْ كَمَا مُتْنَا فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ انْظُرُوا إِلَى جِرَاحِهِمْ فَإِنْ أَشْبَهَتْ جِرَاحَ الْمَقْتُولِينَ فَإِنَّهُمْ مِنْهُمْ فَإِذَا جِرَاحُهُمْ أَشْبَهَتْ جِرَاحَهُمْ

Ibn Hajar said it was narrated also in Musnad Ahmed as well as by an-Nasa'i, and crucially he said the above sanad was Hasan (good). One of Ibn Hajar's teachers was Ibn al-Mulaqqin (d. 804 AH). The latter has graded the above narration in his *al-Tawdih li-Sharh al-Jami al-Sahih al-Bukhari* (17/458) to be jayyid (good).

7) **Sallam Ibn Shurahbil Abu Shurahbil** was declared to be maqbul by Ibn Hajar in his *Taqrib al-Tahdhib* as follows:

2707– سلام ابن شرحبيل أبو شرحبيل مقبول من الرابعة بخ ق

One of Sallam's narrations was recorded in *Sunan Ibn Majah* as follows:

4165 – حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ سَلَّامِ بْنِ شُرَحْبِيلَ أَبِي شُرَحْبِيلَ، عَنْ حَبَّةَ، وَسَوَاءٍ، ابْنَيْ خَالِدٍ، قَالَا: دَخَلْنَا عَلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، وَهُوَ يُعَالِجُ شَيْئًا، فَأَعَنَّاهُ عَلَيْهِ، فَقَالَ: «لَا تَيْأَسَا مِنَ الرِّزْقِ مَا تَهَزَّزَتْ رُءُوسُكُمَا، فَإِنَّ الْإِنْسَانَ تَلِدُهُ أُمُّهُ أَحْمَرَ، لَيْسَ عَلَيْهِ قِشْرٌ، ثُمَّ يَرْزُقُهُ اللَّهُ عَزَّ وَجَلَّ»

The above narration from *Sunan Ibn Majah* was mentioned by Ibn Hajar in his *al-Isaba fi Tamyiz al-Sahaba* (2/13, no. 1567) as follows:

1567– حبّة بن خالد الخزاعي

: وقيل العامري، أخو سواء بن خالد. صحابي نزل الكوفة.

روى حديثه ابن ماجة بإسناد حسن من طريق الأعمش، عن أبي شرحبيل، عن حبة، وسواء ابني خالد، قالا:

دخلنا على النبي صلّى اللَّه عليه وسلّم وهو يعالج شيئا ... الحديث.

Despite Sallam being graded as maqbul, Ibn Hajar still authenticated the above chain from Sunan Ibn Majah to be Hasan (good), and al-Busayri went further by saying the chain is Sahih in his *Misbah al-Zujajah fi Zawa'id Ibn Majah* (4/227), as well as saying the sub narrators are trustworthy (thiqat). It was also recorded with similar wording via the route of Sallam by Ibn Hibban in his Sahih (Tartib of Ibn Balban, 8/34, no. 3242), and hence Sahih to him also.

8) **Muti'i ibn Rashid al-Basri** was declared to be maqbul by Ibn Hajar in his *Taqrib al-Tahdhib* as follows:

6717– مطيع ابن راشد البصري مقبول من السابعة د

Ibn Hajar mentioned that Muti'i is a narrator found in *Sunan Abi Dawud*. Here is an example from the named Sunan via Muti'i going back to the Sahabi, Anas ibn Malik (ra):

197 – حدَّثنا عثمانُ بن أبي شيبة، عن زيد بن الحُبَاب، عن مُطيع بن راشد، عن توبة العَنبَرِيِّ

أنَّه سمع أنسَ بنَ مالك: إنَّ رسولَ الله – صلى الله عليه وسلم – شَرِبَ لَبَناً فلم يُمَضمِضْ ولم يَتَوضَّأ وصَلَّى

قال زيد: دَلَّني شُعبَة على هذا الشَّيخ.

Indeed, Ibn Hajar mentioned this narration from *Sunan Abi Dawud* in his *Fath al-Bari* (1/313):

وَرَوَى أَبُو دَاوُدَ بِإِسْنَادٍ حَسَنٍ عَنْ أَنَسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَرِبَ لَبَنًا فَلم يتمضمض وَلم يتَوَضَّأ

Hence, Ibn Hajar declared the sanad to be Hasan despite the presence of the maqbul narrator, Muti'i ibn Rashid, with no supporting narration brought forth. The same narration was also recorded by Diya al-Maqdisi in al-Ahadith al-Mukhtara (4/409, no. 1582), and the editor, Abdul Malik ibn Dahish declared the isnad to be Hasan (footnote no. 1582).

9) **Rayhan ibn Yazid al-Amiri** was declared maqbul by Ibn Hajar in his *Taqrib al-Tahdhib* as follows:

1975– ريحان ابن يزيد العامري مقبول من الثالثة د ت

In *Sunan Abi Dawud* there is the following narration via the route of Rayhan going back to Abdallah ibn Amr (ra):

1634 – حدَّثنا عبَّادُ بن موسى الأنباري الخَتَّليُّ، حدَّثنا إبراهيمُ – يعني ابن سعد – أخبرني أبي، عن ريحان بن يزيد

عن عبد الله بن عمرو، عن النبيِّ – صلَّى الله عليه وسلم – قال: "لا تَحِل الصَّدقةُ لغنيّ، ولا لذي مِرَّةٍ سَوِيٍّ"

قال أبو داود: رواه سفيانُ عن سعد بن إبراهيم، كما قال إبراهيم، ورواه شعبةُ عن سعد قال: "لذي مِرَّة قوي"

والأحاديث الأُخَر عن النبي – صلَّى الله عليه وسلم – بعضها: "لذي مِرَّة قوي" وبعضها: "لذي مِرَّة سوي ".

وقال عطاءُ بنُ زهير: إنه لقي عبدَ الله بن عمرو فقال: إنَّ الصدقةَ لا تَحِلُّ لقوي، ولا لذي مِرَّة سَوِي.

Ibn Hajar mentioned the above hadith in his *Talkhis al-Habir* (5/2126) as follows:

[4494]– وأبو داود والترمذي والحاكم من حديث عبد الله بن عمرو ابن العاص، بسند حسن،

ولفظه: "لِذِي مِرَّةٍ قَوِي".

He said that the narration was also recorded by al-Tirmidhi (no. 652) and al-Hakim in his Mustadrak (1/407, no. 1478). Crucially, he declared the sanad to be Hasan (good) with the maqbul narrator found in all three references given. Al-Tirmidhi said the Hadith was Hasan (good). The authority for the detractors known as Zubair Ali Zai has also declared the sanad to be Hasan in his editing of *Sunan Abi Dawud*:

١٦٣٤ – حَدَّثَنَا عَبَّادُ بْنُ مُوسَى الأَنْبَارِيُّ الخُتَّلِيُّ: حَدَّثَنَا إبراهِيمُ يَعْني ابْنَ سَعْدٍ: أَخْبَرَني أبِي عَنْ رَيْحَانَ بنِ يَزِيدَ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَحِلُّ الصَّدَقَةُ لِغَنِيٍّ وَلَا لِذِي مِرَّةٍ سَوِيٍّ».

قَالَ أَبُو دَاوُدَ: رَوَاهُ سُفْيَانُ عَنْ سَعْدِ ابْنِ إبراهِيمَ كَمَا قَالَ إبراهِيمُ وَرَوَاهُ شُعْبَةُ عَنْ سَعْدٍ قالَ: «لِذِي مِرَّةٍ قَوِيٍّ» وَالْأَحَادِيثُ الأُخَرُ عَنِ النَّبِيِّ ﷺ بَعْضُهَا: «لِذِي مِرَّةٍ قَوِيٍّ» وَبَعْضُهَا: «لِذِي مِرَّةٍ سَوِيٍّ» وَقَالَ عَطَاءُ بْنُ زُهَيْرٍ: إنَّهُ لَقِيَ عَبْدَ اللهِ بْنَ عَمْرٍو فَقَالَ: إنَّ الصَّدَقَةَ لَا تَحِلُّ لِقَوِيٍّ وَلَا لِذِي مِرَّةٍ سَوِيٍّ.

1634. 'Abdullāh bin 'Amr narrated from the Prophet ﷺ: "Charity is not allowed (to take) for a rich person, nor for a strong, healthy person." (***Hasan***)

Abū Dāwud said: Sufyān reported it from Sa'd bin Ibrāhīm, just as Ibrāhīm said it. And Shu'bah reported it from Sa'd; he said: "...a strong person." Some of the others had it from the Prophet ﷺ: "...a strong person" and 'Aṭā' bin Zuhair said that he met 'Abdullāh bin 'Amr, so he said: "Charity is not lawful for the strong, nor the one who is healthy."

تخريج: [إسناده حسن] أخرجه الترمذي، الزكاة، باب ما جاء من لا تحل له الصدقة، ح: ٦٥٢ من حديث سعد بن إبراهيم به وقال: "حسن".

Shuayb al-Arna'ut declared the sanad to be strong (qawī) in his editing of *Sunan Abi Dawud* (3/76, fn. 1).

10) **Yazid ibn al-Hawtakiyya** was declared to be maqbul by Ibn Hajar in his *Taqrib al-Tahdhib* as follows:

7705– يزيد ابن الحوتكية التميمي الكوفي وأكثر ما يأتي غير مسمى مقبول من الثانية س

Shuayb al-Arna'ut and Bashhar Awwad Ma'ruf disagreed with Ibn Hajar in their *Tahrir Taqrib al-Tahdhib* (no. 7705) by stating that Yazid ibn al Hawtakiyya is majhul (an unknown type of narrator), as well as saying that only Musa ibn Talha ibn Ubaydullah was alone in narrating from him, as well as claiming that no one declared Yazid to be trustworthy. Indeed, his narrations can be seen also in *Sahih Ibn Khuzayma* (no. 2127), *Sahih ibn Hibban* (8/411, Arnaut edn) and *al-Ahadith al-Mukhtara* (no. 299-300) of Diya al-Maqdisi.

Ibn Hajar has mentioned a narration via Yazid ibn al-Hawtakiyya in his *Fath al-Bari* as follows and recorded by Ishaq ibn Rahawayh (in his Musnad), and al-Bayhaqi in his *Shu'ab al-Iman*:

وَأَخْرَجَ إِسْحَاقُ بْنُ رَاهْوَيْهِ وَالْبَيْهَقِيُّ فِي الشُّعَبِ مِنْ طَرِيقِ يزِيد بن الْحَوْتَكِيَّةِ عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ أَنَّ أَعْرَابِيًّا جَاءَ إِلَى النَّبِيّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِأَرْنَبٍ يُهْدِيهَا إِلَيْهِ وَكَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَأْكُلُ مِنَ الْهَدِيَّةِ حَتَّى يَأْمُرَ صَاحِبَهَا فَيَأْكُلَ مِنْهَا مِنْ أَجْلِ الشَّاةِ الَّتِي أُهْدِيَتْ إِلَيْهِ بِخَيْبَرَ الْحَدِيث

وَسَنَدُهُ حَسَنٌ

Ibn Hajar declared the sanad containing Yazid to be Hasan. Ibn Kathir recorded a narration from the Musnad of Ahmed ibn Hanbal in his Musnad Faruq (1/436, no. 286, Dar al-Falah edn), which has in its sanad Yazid ibn al-Hawtakiyya as follows:

(286) قال الإمام أحمد: ثنا أبو النضر، ثنا المسعودي، عن حكيم بن جُبَير، عن موسى بن طلحة، عن ابن الحَوتكيَّة، قال: أُتِيَ عمرُ بن الخطاب بطعامٍ، فدعا إليه رجلاً، فقال: إني صائمٌ. فقال: وأيَّ الصيامِ تصومُ؟ لولا كراهيةُ أن أَزيدَ أو أَنقُصَ لحدَّثتُكم بحديث النبيِّ صلى الله عليه وسلم حين جاءه الأعرابيُّ بالأرنبِ، ولكن أَرسِلُوا إلى عمَّار. فلما جاء عمَّار قال: / (ق 113) أشاهدٌ أنت رسولَ الله صلى الله عليه وسلم يوم جاءه الأعرابيُّ بالأرنبِ؟ قال: نعم. قال: إني رأيتُ بها دمًا، فقال: «كُلُوها». قال: إني صائمٌ، قال: «وأيَّ الصِّيامِ تَصومُ؟». قال: أوَّلَ الشهرِ وآخرَه. قال: «إنْ كنتَ صائمًا فصُمْ الثلاثَ عشرةَ، والأربعَ عشرةَ، والخمسَ عشرةَ».

هذا إسناد حسن جيد، وليس في الكتب السِّتة، والمسعودي وشيخه فيهما كلام، وابن الحَوتكيَّة اسمه: يزيد

Ibn Kathir declared the above sanad to be Hasan jayyid (good-excellent).

11) **Jawn ibn Qatada** was declared to be maqbul by Ibn Hajar in his *Taqrib al-Tahdhib* as follows:

986– جَوْن بسكون الواو ابن قتادة ابن الأعور ابن ساعدة التميمي ثم السعدي البصري لم تصح صحبته ولأبيه صحبة وهو مقبول من الثانية د س

Jawn ibn Qatada is found in the sanad to the following narration in *Sunan Abi Dawud*:

4125 – حدَّثنا حفص بن عمر وموسى بن إسماعيلَ، قالا: حدَّثنا همّامٌ، عن قتادةَ، عن الحسنِ، عن جَوْنِ بنِ قتادةَ

عن سَلَمَةَ بن المحبَّق: أن رسُولَ اللهِ – صلَّى الله عليه وسلم – في غزوةِ تبوكَ أتى على بيتٍ فإذا قِرِبْةٌ مُعلَّقةٌ، فسألَ الماءَ، فقالوا: يا رسولَ الله، إنها ميتةٌ، فقال: "دِباغُها طَهُورُها"

Ibn Hajar mentioned the above hadith in his *Talkhis al-Habir* (1/118) as follows:

44 – [114]– حديث: "دِبَاغ الأديم ذَكَاتُه".

أحمد وأبو داود والنسائي والبيهقي وابن حبان من حديث الجون بن قتادة عن سلمة بن الْمُحَبَّق، به. وفيه قصة.

وفي لفظ: "دِبَاغُهَا ذَكَاتُهَا".

وفي لفظ: "دِبَاغُهَا طُهُورُها".

وفي لفظ: "ذَكَاتُهَا دِبَاغُها".

وفي لفظ: " ذَكَاةُ الأَدِيم دِبَاغُه".

وإسناده صحيح. وقال أحمد: الجون لا أعرفه. وقد عرفه غيره، عرفه علي بن المديني ، وروى عنه الحسن وقتادة، وصحح ابن سعد وابن حزم ، وغير واحد أن له صحبة، وتعقب أبو بكر بن مُفَوِّز ذلك على ابن حزم كما أوضحته في كتابي في "الصحابة"

Ibn Hajar mentioned that besides being recorded in the Sunan of Abu Dawud, it was also recorded by Ahmed ibn Hanbal (in his Musnad), an-Nasa'i, al-Bayhaqi and Ibn Hibban with variant wordings, but containing Jawn in all the routes. Crucially, Ibn Hajar declared the sanad to be Sahih with Jawn being in the chains of transmission (asanid). Besides Ibn Hibban considering it Sahih as he recoded it in his *Sahih* (no. 4522) as Ibn Hajar mentioned, it was also recorded by al-Hakim in his *Mustadrak* (4/141) as follows:

7217 – حَدَّثَنَا أَبُو عَمْرٍو عُثْمَانُ بْنُ أَحْمَدَ بْنِ السَّمَّاكِ، بِبَغْدَادَ، ثَنَا عَبْدُ الرَّحْمَنِ بْنُ مُحَمَّدِ بْنِ مَنْصُورٍ الْحَارِثِيُّ، حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ جَوْنِ بْنِ قَتَادَةَ، عَنْ سَلَمَةَ بْنِ الْمُحَبِّقِ، أَنَّ نَبِيَّ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي غَزْوَةِ تَبُوكَ دَعَا بِمَاءٍ عِنْدَ امْرَأَةٍ، فَقَالَتْ: مَا عِنْدِي مَاءٌ إِلَّا فِي قِرْبَةٍ لِي مَيْتَةٍ، قَالَ: «أَلَيْسَ قَدْ دَبَغْتِيهَا؟» قَالَتْ: بَلَى. قَالَ: «فَإِنَّ ذَكَاتَهَا دِبَاغُهَا» هَذَا حَدِيثٌ صَحِيحُ الْإِسْنَادِ وَلَمْ يُخَرِّجَاهُ "

Al-Hakim said the sanad was Sahih and al-Dhahabi said it was Sahih in his *Talkhis al-Mustadrak* (4/141). The detractors may also compare this given example with that of Dawud Ibn Abi Salih.

12) **Muhammad ibn Hamza al-Aslami** was declared to be maqbul by Ibn Hajar in his *Taqrib al-Tahdhib* as follows:

5832- محمد ابن حمزة ابن عمرو الأسلمي المدني مقبول من الثالثة خت د س

The following narration is via the route of Muhammad Ibn Hamza (whose son Hamza narrated from him) as in *Sunan Abi Dawud*:

2403 - حدَّثنا عبدُ الله بنُ محمد النُّفيليُّ، حدَّثنا محمدُ بنُ عبدِ المجيد المدنيُّ قال: سمعتُ حمزةَ بنَ محمد بنِ حمزةَ الأسلمي يذكر أن أباه أخبره

عن جدِّهِ، قال: قلتُ يا رسول الله، إني صاحِبُ ظهْرٍ أُعَالجُه: أُسَافِرُ عليه، وأُكْرِيهِ، وإنهُ ربما صادَفني هذا الشهر -يعني رمضان- وأنا أجد القوةَ، وأنا شابٌّ، فأجدُ بأن أصومَ يا رسولَ الله أهونُ على من أن أؤخرَهُ فيكون ديناً، أفأصومُ يا رسولَ الله أعظمَ لأجري أو أفطرُ! قال: "أيَّ ذلك شئتَ يا حمزةُ"

Ibn Hajar mentioned the above narration in his *Talkhis al-Habir* (3/1450-1451) as follows:

ادّعى ابن حزم أنه إنما سأله عن صوم التطّوع، بدليلِ قوله في روايه عندهما: إنّي أسرد الصّوم ...

لكن ينتقض عليه بأنّ عند أبي داود في رواية صحيحة،

من طريق حمزة بن محمّد بن حمزة، عن أبيه، عن جده، ما يقتضي أنّه سأله عن الفرض، وصحّحها الحاكم

Hence, Ibn Hajar said the above narration from *Sunan Abi Dawud* was Sahih as well as stating that al-Hakim authenticated it in his *al-Mustadrak* (1/433, no. 1581).

Note also that the editor (Dr. Muhammad al-Thani) of the *Talkhis al-Habir* mentioned in the footnote that the above sanad from *Sunan Abi Dawud* contains:

i) Muhammad ibn Abdul Majid al-Madani who was also declared maqbul by Ibn Hajar in his Taqrib al-Tahdhib (no. 6096)

ii) Hamza ibn Muhammad ibn Hamza al-Aslami who was declared Majhul al-Haal (an unknown type of narrator) by Ibn Hajar in his *Taqrib al-Tahdhib* (no. 1531)

Note also that the one who took the narration from Muhammad ibn Abdul Majid al-Madani was Abdullah ibn Muhammad al-Nufayli (who is a reliable narrator), and he was the only one (tafarrada bihi) who took this narration from Muhammad ibn Abdul Majid, and only Muhammad ibn Abdul Majid narrated it from Hamza (ibn Muhammad ibn Hamza al-Aslami), according to al-Tabarani in his *al-Mu'jam al-Awsat* (2/12, no. 1067).

Ibn Hajar also mentioned the same narration in his *Fath al-Bari* (4/180. no. 1943, on the authority of Abu Dawud and al-Hakim) without weakening the narration:

وَأَصْرَحُ مِنْ ذَلِكَ مَا أَخْرَجَهُ أَبُو دَاوُدَ وَالْحَاكِمُ مِنْ طَرِيقِ مُحَمَّدِ بْنِ حَمْزَةَ بْنِ عَمْرٍو عَنْ أَبِيهِ أَنَّهُ قَالَ يَا رَسُولَ اللَّهِ إِنِّي صَاحِبُ ظَهْرٍ أُعَالِجُهُ أُسَافِرُ عَلَيْهِ وَأُكْرِيهِ وَأَنَّهُ رُبَّمَا صَادَفَنِي هَذَا الشَّهْرُ يَعْنِي رَمَضَانَ وَأَنَا أَجِدُ الْقُوَّةَ وَأَجِدُنِي أَنْ أَصُومَ أَهْوَن على من أَن اؤخره فَيَكُونَ دَيْنًا عَلَيَّ فَقَالَ أَيَّ ذَلِكَ شِئْتَ يَا حَمْزَة

Despite the narrators lacking much in terms of tawthiq, it seems likely that Ibn Hajar used al-Hakim's grading when voicing his own opinion on the status of the above narration from Sunan Abi Dawud. The detractors may also compare this given example with that of Dawud Ibn Abi Salih as found in the Mustadrak al-Hakim.

13) **Muhammad ibn Abdullah ibn Maymun ibn Musayka** (also known as Muhammad Ibn Maymun ibn Abi Musayka) was declared to be maqbul by Ibn Hajar in his *Taqrib al-Tahdhib* as follows:

6051– محمد ابن عبد الله ابن ميمون ابن مسيكة بمهملة مصغر الطائفي وقد ينسب لجده مقبول

من السادسة د س ق

Ibn Hajar narrated the following in his *Taghliq al-Ta'liq* (3/319)[203] via the route of Muhammad ibn Maymun as found in Musnad Ahmed and Musnad Ishaq ibn Rahawayh:

وَقَالَ الْإِمَام أَحْمد وَإِسْحَاق بن رَاهَوَيْه فِي مسنديهما حَدثنَا وَكِيع ثَنَا وبر ابْن أبي دليلة شيخ من أهل الطَّائِف عَن مُحَمَّد بن مَيْمُون بن أبي مُسَيْكَة وَأثْنى عَلَيْهِ خيرا عَن عَمْرو بن الشريد عَن أَبِيه بِهِ قَالَ

[203] Under the following narration:

وَيذكر عَن النَّبِي صلى الله عَلَيْهِ وَسلم لي الْوَاجِد يحل عرضه وعقوبته

وَكِيع عرضه شكايته وعقوبته حَبسه زَاد إِسْحَاق قَالَ فسره سُفْيَان وَرَوَاهُ عَن وبر عرضه أَذَاهُ بِلِسَانِهِ وعقوبته حَبسه

وَرَوَاهُ أَبُو دَاوُد وَالنَّسَائِيّ من حَدِيث ابْن الْمُبَارك عَن وبر

وَرَوَاهُ النَّسَائِيّ وَابْن ماجة من حَدِيث وَكِيع وَهُوَ إِسْنَاد حسن

Ibn Hajar declared the sanad to be Hasan (good) and he mentioned that the same narration was recorded via Muhammad ibn Maymun in the Sunan's of Abu Dawud, al-Nasa'i and Ibn Majah. Interestingly, Shuayb al-Arna'ut also declared its sanad to be Hasan in his editing of *Sunan Abi Dawud* (5/473, no. 3628 fn. 1), and he also mentioned that Ibn Hajar also declared the same chain to be Hasan in his *Fath al-Bari* (5/62).

In the latter work by Ibn Hajar he also mentioned that al-Tabarani had indicated that the narration only comes via routes containing Muhammad ibn Maymun in all their chains of transmission. This proves the contention that Ibn Hajar would also grade chains with narrators, which were technically maqbul to himself and had no supporting narrators backing up the narration of that specific maqbul narrator at hand.

The detractors being responded to may wish to take note that their own late authority, Zubair Ali Zai, also declared the narration via the narrator at hand to have a Hasan (good) chain of transmission (isnad) in his editing of *Sunan Abi Dawud* (4/200) as the following image shows:

Chapter 29. Regarding A Person In Debt, Should He Be Detained?

(المعجم ٢٩) **بَابٌ: فِي الدَّيْنِ هَلْ يُحْبَسُ بِهِ؟** (التحفة ٢٩)

3628. It was narrated from 'Urwah bin Sharīd, from his father, that the Messenger of Allāh ﷺ said: "Any delay on the part of one who can afford (to repay a debt) makes it permissible to dishonor him and punish him." (***Hasan***)

Ibn Al-Mubārak[1] said: "It makes it permissible to dishonor him' means that he may be addressed harshly; and 'punishing him' means detaining him."

٣٦٢٨ - حَدَّثَنَا عَبْدُ اللهِ بْنُ مُحَمَّدٍ النُّفَيْلِيُّ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ عن وَبْرِ ابنِ أبي دُلَيْلَةَ، عن مُحمَّدِ بنِ مَيْمُونٍ، عن عَمْرِو بنِ الشَّرِيدِ، عن أبِيهِ عن رَسُولِ اللهِ ﷺ قال: «لَيُّ الْوَاجِدِ يُحِلُّ عِرْضَهُ وَعُقُوبَتَهُ».

قَالَ ابنُ الْمُبَارَكِ: يُحِلُّ عِرْضَهُ: يُغَلَّظُ لَهُ، وَعُقُوبَتَهُ: يُحْبَسُ لَهُ.

تخريج: [إسناده حسن] أخرجه النسائي، البيوع، باب مطل الغني، ح:٤٦٩٣ من حديث ابن المبارك به ورواه ابن ماجه، ح:٢٤٢٧ وصححه ابن حبان، ح:١١٦٤ والحاكم:٤/١٠٢ ووافقه الذهبي، وعلقه البخاري، قبل، ح:٢٤٠١ وحسنه الحافظ في الفتح:٥/٦٢.

They may also note that Zubair Ali also mentioned amongst his points in the footnote to the narration that the narration at hand via Muhammad ibn Maymun was authenticated by Ibn Hibban in his Sahih (p. 1164), al-Hakim in his Mustadrak[204] (4/102) with al-Dhahabi agreeing that it is Sahih.

This is an excellent example for those who wish to state that even if Dawud ibn Abi Salih was declared maqbul by al-Hafiz Ibn Hajar then his narration could still be declared authentic when comparing him to the narrator known as Muhammad ibn Abdullah ibn Maymun, as well as other similar examples from other narrators. Nevertheless, Dawud ibn Abi Salih was not alone as he was supported as said previously by al-Muttalib ibn 'Abd Allah ibn Hantab.

[204] Al-Hakim declared the sanad (chain) to be Sahih and al-Dhahabi said it was Sahih in his Talkhis al-Mustadrak (4/102)

14) **Amr ibn Jawan** was declared to be maqbul by Ibn Hajar in his *Taqrib al-Tahdhib* as follows:

4998– عمرو ابن جاوان بالجيم التميمي البصري ويقال عمر بضم العين مقبول من السادسة س

Shuayb al-Arna'ut and Bashhar Awwad Ma'ruf disagreed with Ibn Hajar in their *Tahrir Taqrib al-Tahdhib* (no. 4998) by stating that Amr is majhul (an unknown type of narrator), as well as saying that only Husayn ibn Abdur Rahman was alone in narrating from him (this was also mentioned by al-Dhahabi as quoted below). They also said that Amr was listed as being reliable by (the somewhat lenient standards of) Ibn Hibban in his *Kitab al-Thiqat*, as well as al-Dhahabi saying about Amr in his *Mizan al-I'tidal*: 'Not known' (la yu'raf).

This is how al-Dhahabi mentioned Amr in his Mizan al-I'tidal:

6342 – عمرو بن جاوان [س] التميمي.

ويقال عمر.

لا يعرف.

له عن الاحنف حديث.

وعنه حصين بن عبد الرحمن فقط.

صحبه في السفينة.

Considering the above grading of maqbul by Ibn Hajar on Amr ibn Jawan, the detractors may take note of the following narration that Ibn Hajar mentioned in

his *Fath al-Bari* (13/34) from al-Tabari, via the route of Husayn ibn Abdur Rahman narrating from Amr ibn Jawan:

فَأَخْرَجَ الطَّبَرِيُّ بِسَنَدٍ صَحِيحٍ عَنْ حُصَيْنِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَمْرِو بْنِ جَاوَانَ قَالَ قُلْتُ لَهُ أَرَأَيْتَ اعْتِزَالَ الْأَحْنَفِ مَا كَانَ قَالَ سَمِعْتُ الْأَحْنَفَ قَالَ حَجَجْنَا فَإِذَا النَّاسُ مُجْتَمِعُونَ فِي وَسَطِ الْمَسْجِدِ يَعْنِي النَّبَوِيَّ وَفِيهِمْ عَلِيٌّ وَالزُّبَيْرُ وَطَلْحَةُ وَسَعْدٌ إِذْ جَاءَ عُثْمَانُ فَذَكَرَ قِصَّةَ مُنَاشَدَتِهِ لَهُمْ فِي ذِكْرِ مَنَاقِبِهِ قَالَ الْأَحْنَفُ فَلَقِيتُ طَلْحَةَ وَالزُّبَيْرَ فَقُلْتُ إِنِّي لَا أَرَى هَذَا الرَّجُلَ يَعْنِي عُثْمَانَ إِلَّا مَقْتُولًا فَمَنْ تَأْمُرَانِي بِهِ قَالَا عَلِيٌّ فَقَدِمْنَا مَكَّةَ فَلَقِيتُ عَائِشَةَ...

It is clear that Ibn Hajar declared the sanad from al-Tabari via the route of the maqbul narrator Amr ibn Jawan to be Sahih. Diya al-Maqdisi has also considered a narration via the route of Husayn ibn Abdur Rahman from Amr ibn Jawan to be Sahih in his *al-Ahadith al-Mukhtara* (1/474, no. 348, and the editor, Abdul Malik Dahish said its isnad was Hasan).

If the detractors were to compare this example and others given above, with the sanad for the narration of Abu Ayyub al-Ansari (ra), where only the reliable narrator known as Kathir ibn Zayd, took from the technically maqbul narrator (as per Ibn Hajar's view), Dawud ibn Abi Salih, then by the methodology employed by Ibn Hajar himself, the likes of Dawud ibn Abi Salih cannot be deemed weak or majhul (unknown) outright, but his narration can still be accepted to be at least Hasan if not Sahih.[205]

[205] See later for positive proof that other scholars of hadith did grade this narration from Abu Ayyub al-Ansari (ra) to be Hasan (good)

This can be gauged by studying all of the examples given above, and crucially all of this was missed by the two detractors who merely quoted what seemed to support their personal agenda by quoting only Ibn Hajar's statement on the maqbul narrator in his *Taqrib al-Tahdhib*, and not realizing that despite what was mentioned in this work, in practical and real life scenarios, Ibn Hajar has been shown to have authenticated some chains of transmission via these technically maqbul narrators.

In the next section examples of narrators that were declared maqbul by Ibn Hajar in his *Taqrib al-Tahdhib* will be presented, but this time, the authentication of narrations with this type of maqbul narrators will be presented from other scholars of Hadith alone.

Some examples of narrators declared maqbul (acceptable) by Ibn Hajar and the narration being authenticated by other Hadith scholars

1) **Abdullah ibn Yassar al-A'raj** was declared to be maqbul by Ibn Hajar in his *Taqrib al-Tahdhib* as follows:

3719– عبد الله ابن يسار المكي الأعرج مقبول من الخامسة س

Considering the following narration via the route of Abdullah ibn Yassar as in the Mustadrak al-Hakim (4/146):

7235– حَدَّثَنَا أَبُو بَكْرِ بْنُ إِسْحَاقَ ، أَنْبَأَ الْعَبَّاسُ بْنُ الْفَضْلِ الأَسْفَاطِيُّ ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ ، حَدَّثَنِي أَخِي ، عَنْ سُلَيْمَانَ بْنِ بِلاَلٍ ، عَنْ عَبْدِ اللهِ بْنِ يَسَارٍ الأَعْرَجِ ، أَنَّهُ سَمِعَ سَالِمًا ، يُحَدِّثُ عَنْ أَبِيهِ ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ : ثَلاَثَةٌ لاَ يَنْظُرُ اللَّهُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ : عَاقٌّ وَالِدَيْهِ وَمُدْمِنُ الْخَمْرِ وَمَنَّانٌ بِمَا أَعْطَى.

هَذَا حَدِيثٌ صَحِيحُ الإِسْنَادِ وَلَمْ يُخَرِّجَاهُ.

The chain of transmission was declared Sahih by al-Hakim and al-Dhahabi said in his *Talkhis al-Mustadrak* (4/146) that it was Sahih. It was also recorded by Ibn Hibban in his Sahih (16/334-335, no. 7340) and the editor (Shuayb al-Arna'ut) of this edition said its isnad was Sahih.

2) **Shayba ibn al-Ahnaf** was declared to be maqbul by Ibn Hajar in his *Taqrib al-Tahdhib* as follows:

2836– شيبة ابن الأحنف الأوزاعي أبو النضر الشامي مقبول من السابعة ق

Shayba is found in the following chain presented by Ibn Majah in his Sunan:

455 – حَدَّثَنَا الْعَبَّاسُ بْنُ عُثْمَانَ، وَعُثْمَانُ بْنُ إِسْمَاعِيلَ الدِّمَشْقِيَّانِ، قَالَا: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ قَالَ: حَدَّثَنَا شَيْبَةُ بْنُ الْأَحْنَفِ، عَنْ أَبِي سَلَّامٍ الْأَسْوَدِ، عَنْ أَبِي صَالِحٍ الْأَشْعَرِيِّ قَالَ: حَدَّثَنِي أَبُو عَبْدِ اللَّهِ الْأَشْعَرِيُّ، عَنْ خَالِدِ بْنِ الْوَلِيدِ، وَيَزِيدَ بْنِ أَبِي سُفْيَانَ، وَشُرَحْبِيلَ ابْنِ حَسَنَةَ، وَعَمْرِو بْنِ الْعَاصِ كُلُّ هَؤُلَاءِ، سَمِعُوا مِنْ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «أَتِمُّوا الْوُضُوءَ، وَيْلٌ لِلْأَعْقَابِ مِنَ النَّارِ»

Note also that the above sanad also has within it Abu Salih al-Ash'ari who was also declared maqbul by Ibn Hajar in his Taqrib al-Tahdhib as follows:

8168– أبو صالح الأشعري الشامي مقبول من الثالثة ق

Al-Hafiz Shihabud-Din al-Busayri (d. 840 AH) declared the above chain to be Hasan (good) in his *Misbah al-Zujajah fi Zawa'id Ibn Majah* (1/66). The narration was considered to be Sahih also by Imam al-Suyuti (d. 911 AH) in his *al-Jami al-Saghir* (no. 124) as clarified by Amir al-San'ani (d. 1182 AH) in his *al-Tanwir Sharh al-Jami al-Saghir* (/352, no. 156).

3) **Musa ibn Ibrahim al-Makhzumi** was declared maqbul by Ibn Hajar in his *Taqrib al-Tahdhib*:

6941- موسى ابن إبراهيم ابن عبد الرحمن ابن عبد الله ابن أبي ربيعة المخزومي مقبول من الرابعة د س

An example of a narration via the route of Musa ibn Ibrahim is found in *Mustadrak al-Hakim* (1/250) as follows:

913- أَخْبَرَنِي أَبُو الْحَسَنِ إِسْمَاعِيلُ بْنُ مُحَمَّدِ بْنِ الْفَضْلِ الشَّعْرَانِيُّ ، حَدَّثَنَا جَدِّي ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ حَمْزَةَ ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ ، عَنْ مُوسَى بْنِ إِبْرَاهِيمَ ، قَالَ : سَمِعْتُ سَلَمَةَ بْنَ الأَكْوَعِ ، يَقُولُ : سَأَلْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ : أَكُونُ فِي الصَّيْدِ وَلَيْسَ عَلَيَّ إِلاَّ قَمِيصٌ وَاحِدٌ ، أَوْ جُبَّةٌ وَاحِدَةٌ فَأَشُدُّهُ ؟ - أَوْ قَالَ : فَأَزُرُّهُ ؟ - قَالَ : نَعَمْ ، وَلَوْ بِشَوْكَةٍ .

هَذَا حَدِيثٌ مَدِينِيٌّ صَحِيحٌ ، فَإِنَّ مُوسَى هَذَا هُوَ ابْنُ إِبْرَاهِيمَ بْنِ عَبْدِ اللهِ الْمَخْزُومِيُّ.

Al-Hakim declared the Hadith to be Sahih and al-Dhahabi agreed with him in his *Talkhis al-Mustadrak* (1/250), and it was also recorded in the Sahih of Ibn Khuzayma (1/381, no. 777) and the Sahih of Ibn Hibban (6/71, no. 2294, where its editor, Shuayb al-Arna'ut said its isnad is Hasan).

4) **Umayya Ibn Hind al-Muzani** was declared to be maqbul by Ibn Hajar in his *Taqrib al-Tahdhib* as follows:

560- أمية ابن هند المزني حجازي ويقال إنه ابن هند ابن سعد ابن سهل ابن حنيف

مقبول من الخامسة س ق

This narrator has transmitted the following narration that was recorded by al-Hakim in his *Mustadrak*, (4/215-216):

7499– حَدَّثَنَا أَبُو الْعَبَّاسِ مُحَمَّدُ بْنُ يَعْقُوبَ ، حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ الصَّغَانِيُّ ، حَدَّثَنَا أَبُو الْجَوَّابِ ، حَدَّثَنَا عَمَّارُ بْنُ رُزَيْقٍ ، عَنْ عَبْدِ اللهِ بْنِ عِيسَى ، عَنْ أُمَيَّةَ بْنِ هِنْدٍ ، عَنْ عَبْدِ اللهِ بْنِ عَامِرِ بْنِ رَبِيعَةَ ، عَنْ أَبِيهِ ، رَضِيَ اللَّهُ عَنْهُ ، قَالَ : قَالَ رَسُولُ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : إِذَا رَأَى أَحَدُكُمْ مِنْ نَفْسِهِ وَأَخِيهِ مَا يُعْجِبُهُ فَلْيَدْعُ بِالْبَرَكَةِ فَإِنَّ الْعَيْنَ حَقٌّ.

هَذَا حَدِيثٌ صَحِيحُ الإِسْنَادِ وَلَمْ يُخَرِّجَاهُ بِذِكْرِ الْبَرَكَةِ.

Al-Hakim said the chain of transmission is Sahih, and al-Dhahabi said it was Sahih in his *Talkhis al-Mustadrak* (4/215-216). The above has been recorded with similar wording in a more detailed manner in *al-Ahadith al-Mukhtara* (8/187-188) of Diya al-Maqdisi (d. 643 AH) as follows:

213 – قَالَ الطَّبَرَانِيُّ وَحَدَّثنا الْحُسَيْنُ بْنُ إِسْحَاقَ التُّسْتَرِيُّ ثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالَا ثَنَا مُعَاوِيَة بن هِشَام ثَنَا عمار بن زُرَيْق عَن عبد الله بْنِ عِيسَى عَنْ أُمَيَّةَ بْنِ هِنْدٍ عَنْ عبد الله بْنِ عَامِرِ بْنِ رَبِيعَةَ عَنْ أَبِيهِ قَالَ انْطَلَقْتُ أَنَا وَسَهْلُ بْنُ حُنَيْفٍ نَلْتَمِسُ الْخَمْرَ فَوَجَدْنَا خَمْرًا وَغَدِيرًا قَالَ وَكَانَ أَحَدُنَا يَسْتَحِي أَنْ يَغْتَسِلَ وَأَحَدٌ يَرَاهُ فَاسْتَتَرَ مِنِّي حَتَّى إِذَا رَأَى أَنْ قَدْ فَعَلَ نَزَعَ جُبَّةً عَلَيْهِ مِنْ كِسَاءٍ ثُمَّ دَخَلَ الْمَاءُ فَنَظَرْتُ إِلَيْهِ نَظْرَةً فَأَعْجَبَنِي خَلْقَهُ فَأَصَبْتُهُ بِعَيْنِي فَأَخَذَتْهُ قَعْقَعَةٌ وَهُوَ فِي الْمَاءِ فَدَعَوْتُهُ فَلَمْ يُجِبْنِي فَانْطَلَقْتُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرْتُهُ الْخَبَرَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (قُومُوا بِنَا) فَأَتَاهُ فَرَفَعَ عَنْ سَاقِهِ فَدَخَلَ الْمَاءُ فَلَمَّا أَتَاهُ ضَرَبَ صَدْرَهُ وَقَالَ اللَّهُمَّ

أَذْهِبْ حَرَّهَا وَبَرْدَهَا وَوَصَبَهَا) ثُمَّ قَالَ (قُمْ) فَقَامَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (إِذَا رَأَى أَحَدُكُمْ مِنْ نَفْسِهِ أَوْ مَالِهِ أَوْ أَخِيهِ فَلْيَدْعُ لَهُ بِالْبَرَكَةِ فَإِنَّ الْعَيْنَ حَقٌّ) لَفْظُ مُعَاوِيَةَ بْنِ هِشَام عَن عمار بن زُرَيْق وَرِوَايَةُ وَكِيعٍ عَنْ أَبِيهِ نَحْوَهُ وَإِنَّمَا أَخْرَجْنَا الْجراح أَبَا وَكِيع اعْتِبَارا

The above narration was Sahih to Diya al-Maqdisi as per his criteria in compiling the named work. The editor of the Mukhtara known as Abdul Malik ibn Dahish also mentioned in the footnote (no. 213) that the isnad is Hasan, and it was recorded by al-Hakim in the Mustadrak who said its isnad was Sahih and agreed upon to be Sahih by al-Dhahabi, as shown above.

Additionally, the same narration via the route of Umayya ibn Hind has been recorded in the Musnad (13/152-153, no. 7195) of Abu Ya'la al-Mawsili, and its editor, Hussain Salim Asad, said the isnad was jayyid (good) in a footnote (13/153, fn. 5), as well as mentioning that Imam Ibn Ma'een said that he did not know the status of Umayya ibn Hind. The narration was recorded by Imam al-Suyuti in his *al-Jami al-Saghir* (no. 557) and he considered it to be Sahih as mentioned by Amir al-San'ani in his *al-Tanwir Sharh al-Jami al-Saghir* (1/601, no. 618).

The detractors may take note that Hafiz al-Haythami said in his *Majma al-Zawa'id* (5/108, no. 8430) about the version he mentioned from al-Tabarani:

رَوَاهُ الطَّبَرَانِيُّ، وَفِيهِ أُمَيَّةُ بْنُ هِنْدٍ، وَهُوَ مَسْتُورٌ، وَلَمْ يُضَعِّفْهُ أَحَدٌ، وَبَقِيَّةُ رِجَالِهِ رِجَالُ الصَّحِيحِ.

Meaning:

"It was related by al-Tabarani and in it (the chain of transmission) is *Umayya ibn Hind,* and he is mastur (his condition as a transmitter being unknown), and

no one weakened him, and the rest of the narrators are the narrators (found in) the Sahih (hadith collections)."

5) **Habib ibn Sulaym al-Absi** was declared maqbul by Ibn Hajar in his *Taqrib al-Tahdhib* as follows:

1094- حبيب ابن سليم العبسي بالموحدة الكوفي مقبول من السابعة ت ق

The following narration from Jami al-Tirmidhi has Habib in the sanad:

986- حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ، قَالَ: حَدَّثَنَا عَبْدُ القُدُّوسِ بْنُ بَكْرِ بْنِ خُنَيْسٍ، قَالَ: حَدَّثَنَا حَبِيبُ بْنُ سُلَيْمٍ العَبْسِيُّ، عَنْ بِلاَلِ بْنِ يَحْيَى العَبْسِيِّ، عَنْ حُذَيْفَةَ بْنِ اليَمَانِ قَالَ: إِذَا مِتُّ فَلاَ تُؤْذِنُوا بِي، إِنِّي أَخَافُ أَنْ يَكُونَ نَعْيًا، فَإِنِّي سَمِعْتُ رَسُولَ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْهَى عَنِ النَّعْيِ.

هَذَا حَدِيثٌ حَسَنٌ.

Al-Tirmidhi declared the Hadith to be Hasan (good), and Ibn Hajar also mentioned this same narration from al-Tirmidhi in his *Nata'ij al-Afkar* (4/363) as follows:

روينا في كتاب الترمذي وابن ماجه، عن حذيفة رضي الله عنه قال: إذا مت فلا تؤذنوا بي أحداً، إني أخاف أن يكون نعياً، فإني سمعت رسول الله صلى الله عليه وسلم ينهى عن النعي. قال الترمذي: حديث حسن.

Since Ibn Hajar did not oppose the grading of al-Tirmidhi then his silence is taken as consent to agreement with al-Tirmidhi. Al-Mundhiri also recorded it from al-Tirmidhi, and he did not oppose its grading being Hasan by al-Tirmidhi in his *al-*

Targhib wa al Tarhib (no. 5360). It was also recorded from al-Tirmidhi with his grading of Hasan by Badrud-Din al-Ayni in his *Umdatul Qari* (8/19), and al-Shawkani in his *Nayl al-Awtar* (4/69, no. 1420).

6) **(Muhammad) ibn Abi Kabsha al-Anmari** was declared maqbul by Ibn Hajar in his Taqrib al-Tahdhib as follows:

8486– ابن أبي كبشة الأنماري عن أبيه مقبول من الثالثة ق

Ibn Hajar did not give this narrator's first name under his entry, and he mentioned that he narrated from his father. His first name was given as Muhammad in the following narration from the Musnad of Ahmed ibn Hanbal:

18192– حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ ، أَخْبَرَنَا الْمَسْعُودِيُّ ، عَنْ إِسْمَاعِيلَ بْنِ أَوْسَطَ ، عَنْ مُحَمَّدِ بْنِ أَبِي كَبْشَةَ الأَنْمَارِيِّ ، عَنْ أَبِيهِ ، قَالَ : لَمَّا كَانَ فِي غَزْوَةِ تَبُوكَ ، تَسَارَعَ النَّاسُ إِلَى أَهْلِ الْحِجْرِ يَدْخُلُونَ عَلَيْهِمْ ، فَبَلَغَ ذَلِكَ رَسُولَ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَنَادَى فِي النَّاسِ : الصَّلاَةُ جَامِعَةٌ ، قَالَ : فَأَتَيْتُ رَسُولَ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ مُمْسِكٌ بَعِيرَهُ ، وَهُوَ يَقُولُ : مَا تَدْخُلُونَ عَلَى قَوْمٍ غَضِبَ اللَّهُ عَلَيْهِمْ ؟ فَنَادَاهُ رَجُلٌ مِنْهُمْ : نَعْجَبُ مِنْهُمْ يَا رَسُولَ اللهِ قَالَ : أَفَلاَ أُنَبِّئُكُمْ بِأَعْجَبَ مِنْ ذَلِكَ ؟ رَجُلٌ مِنْ أَنْفُسِكُمْ يُنْبِئُكُمْ بِمَا كَانَ قَبْلَكُمْ ، وَمَا هُوَ كَائِنٌ بَعْدَكُمْ ، فَاسْتَقِيمُوا وَسَدِّدُوا ، فَإِنَّ اللَّهَ لاَ يَعْبَأُ بِعَذَابِكُمْ شَيْئًا ، وَسَيَأْتِي قَوْمٌ لاَ يَدْفَعُونَ عَنْ أَنْفُسِهِمْ بِشَيْءٍ

Ibn Kathir mentioned the above narration from Musnad Ahmed in his *al-Bidaya wa al-Nihaya* (1/322, Dar Hajr edn)[206] and declared its isnad to be Hasan (good):

[206] He repeated the narration with the same grading in a later place of *al-Bidaya wal-Nihaya* (7/165)

وَقَالَ الْإِمَامُ أَحْمَدُ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، حَدَّثَنَا الْمَسْعُودِيُّ، عَنْ إِسْمَاعِيلَ بْنِ أَوْسَطَ، عَنْ مُحَمَّدِ بْنِ أَبِي كَبْشَةَ الْأَنْمَارِيِّ، عَنْ أَبِيهِ، وَاسْمُهُ: عَمْرُو بْنُ سَعْدٍ، وَيُقَالُ: عَامِرُ بْنُ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: «لَمَّا كَانَ فِي غَزْوَةِ تَبُوكَ، فَسَارَعَ النَّاسُ إِلَى أَهْلِ الْحِجْرِ يَدْخُلُونَ عَلَيْهِمْ، فَبَلَغَ ذَلِكَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَنَادَى فِي النَّاسِ: الصَّلَاةُ جَامِعَةٌ. قَالَ: فَأَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَهُوَ مُمْسِكٌ بَعِيرَهُ، وَهُوَ يَقُولُ: مَا تَدْخُلُونَ عَلَى قَوْمٍ غَضِبَ اللَّهُ عَلَيْهِمْ؟ فَنَادَاهُ رَجُلٌ: نَعْجَبُ مِنْهُمْ يَا رَسُولَ اللَّهِ. قَالَ: أَفَلَا أُنَبِّئُكُمْ بِأَعْجَبَ مِنْ ذَلِكَ؟ رَجُلٌ مِنْ أَنْفُسِكُمْ يُنَبِّئُكُمْ بِمَا كَانَ قَبْلَكُمْ، وَمَا هُوَ كَائِنٌ بَعْدَكُمْ فَاسْتَقِيمُوا وَسَدِّدُوا، فَإِنَّ اللَّهَ لَا يَعْبَأُ بِعَذَابِكُمْ شَيْئًا، وَسَيَأْتِي قَوْمٌ لَا يَدْفَعُونَ عَنْ أَنْفُسِهِمْ بِشَيْءٍ» . إِسْنَادٌ حَسَنٌ، وَلَمْ يُخَرِّجُوهُ.

Ibn Hajar al-Asqalani mentioned a variant of the narration from the *Dala'il al-Nubuwwa* of al-Bayhaqi via the route of Muhammad ibn Abi Kabsha al-Anmari in his *al-Isaba fi Tamyiz al-Sahaba* (7/341, under the biography of Abu Kabsha al-Anmari):

وأخرج البيهقي في الدلائل من طريق المسعودي، عَن إسماعيل بن أوسط، عَن محمد بن أبي كبشة، عَن أَبيه قال لما كان في غزوة تبوك تسارع القوم الى الحجر فأتيت رسول الله صَلى الله عَلَيه وسَلم وهو ممسك بعيره وهو يقول علام تدخلون على قوم غضب الله عليهم الحديث.

Note also that the late authority of the two detractors being replied to known as Hamud al-Tuwayjiri has quoted the same narration from Musnad Ahmed in his *Ithaf al-Jama'a* (1/16), and in his *al-Radd al-Qawim ala al-Mujrim al-Athim* (p. 222); in both works he mentioned the grading of Ibn Kathir without opposing the grading of its isnad being Hasan.

To top off this narration and its status then al-Hafiz Ibn Hajar has himself declared the chain of this narration to be Hasan as quoted by Imam Ibn Allan al-Siddiqi (d. 1057 AH) in his *al-Futuhat al-Rabbaniyya ala al-Adhkar al-Nawawiyya* (4/226-227):

وآخر عن أبي كبشة عند أحمد، ولفظه: لما كان في غزوة تبوك تسارع الناس إلى أهل الحجر يدخلون [عليهم، فبلغ ذلك رسول الله صلى الله عليه وسلم] فنادى رسول الله صلى الله عليه وسلم الصلاة جامعة، فأتيته وهو يقول: ((ما تدخلون على قومٍ غضب الله عليهم)). الحديث وسنده حسن

7) **Jasra bint Dajaja** was declared to be a maqbula by Ibn Hajar in his *Taqrib al-Tahdhib* as follows:

8551– جسرة بنت دجاجة العامرية الكوفية مقبولة من الثالثة ويقال إن لها إدراكا د س ق

In the Mustadrak (1/241) of al-Hakim, there is a narration via the route of Jasra as follows:

879– حَدَّثَنَا أَبُو بَكْرِ بْنُ إِسْحَاقَ الْفَقِيهُ ، أَنْبَأَ أَبُو الْمُثَنَّى ، حَدَّثَنَا مُسَدَّدٌ ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ ، حَدَّثَنَا قُدَامَةُ بْنُ عَبْدِ اللهِ الْعَامِرِيُّ ، قَالَ : حَدَّثَتْنَا جَسْرَةُ بِنْتُ دَجَاجَةَ ، قَالَتْ : سَمِعْتُ أَبَا ذَرٍّ ، يَقُولُ : قَامَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِآيَةٍ حَتَّى أَصْبَحَ يُرَدِّدُهَا وَالْآيَةُ {إِنْ تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ ، وَإِنْ تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ} . هَذَا حَدِيثٌ صَحِيحٌ ، وَلَمْ يُخَرِّجَاهُ.

Al-Hakim said the above Hadith was Sahih and al-Dhahabi also said it was Sahih in his *Talkhis al-Mustadrak* (1/241). The same narration was recorded by Ibn Khuzayma in his *Sahih* (1/271) as part of a chapter heading, as well as in *Musnad Ahmed* (35/309-310, no. 21,388), where Shuayb al-Arna'ut said its isnad was Hasan. It was recorded by Ibn Majah in his *Sunan* (no. 1350), and al-Busayri said in his *Misbah al-Zujaja fi Zawa'id Ibn Majah* (1/1159):

هَذَا إِسْنَاد صَحِيح رِجَاله ثِقَات

"This chain of transmission is Sahih, and its sub narrators are trustworthy."

The authority of the two detractors known as Zubair Ali Zai said its isnad is Hasan in his editing of *Sunan Ibn Majah* (2/307-308):

1350. It was narrated that Jasrah bint Dijâjah said: "I heard Abu Dharr say: 'The Prophet ﷺ stood reciting a Verse and repeating it until morning came. That Verse was: "If You punish them, they are Your slaves, and if You forgive them, verily, You, only You, are the All-Mighty, the All-Wise."'"[1] (***Hasan***)

١٣٥٠ – حَدَّثَنَا بَكْرُ بْنُ خَلَفٍ، أَبُو بِشْرٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ قُدَامَةَ بْنِ عَبْدِ اللهِ، عَنْ جَسْرَةَ بِنْتِ دَجَاجَةَ قَالَتْ: سَمِعْتُ أَبَا ذَرٍّ يَقُولُ: قَامَ النَّبِيُّ ﷺ بِآيَةٍ حَتَّى أَصْبَحَ يُرَدِّدُهَا. وَالآيَةُ: ﴿إِن تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِن تَغْفِرْ لَهُمْ فَإِنَّكَ أَنتَ الْعَزِيزُ الْحَكِيمُ﴾. [المائدة: ١١٨]

[1] *Al-Mâ'idah* 5:118.

تخريج: [**إسناده حسن**] أخرجه النسائي:٢/١٧٧، الافتتاح، . ترديد الآية، ح:١٠١١ من حديث يحيى القطان به، أخرجه أحمد:٥/١٤٩ عن فليت العامري عن جسرة به(انظر أطراف المسند:٦/٢١٤)، وقال البوصيري: هذا إسناد صحيح، رجاله ثقات ، وصححه الحاكم:١/ ٢٤١، والذهبي.

It is also worth pointing out that despite Ibn Hajar stating that Jasra was a maqbula, she was also graded to be thiqa (reliable) by Ibn Hibban in his *Kitab al-Thiqat* (no. 2097) as well as al-Ijli in his *Ma'rifatul-Thiqat* (no. 2326).

8) **Malik ibn Numayr al-Khuza'i** was declared maqbul by Ibn Hajar in his *Taqrib al-Tahdhib* as follows:

6454– مالك ابن نمير الخزاعي البصري مقبول من الرابعة د س ق

Considering the following narration via Malik ibn Numayr as found in *Sunan Abi Dawud* (edited by Zubair Ali Zai, the authority for the detractors being responded to):

The Book Of *Salāt* (The Prayer) 580 كِتَابِ الصَّلَاةِ

991. It was reported from Mālik bin Numair Al-Khuzā'ī, from his father, that he said: "I saw the Prophet ﷺ place his right forearm on his right thigh, having raised his forefinger and (curving it) downwards slightly." (***Hasan***)

٩٩١ - حَدَّثَنَا عَبْدُ اللهِ بنُ مُحَمَّدٍ النُّفَيْلِيُّ: حَدَّثَنَا عُثْمَانُ يَعْنِي ابنَ عَبْدِ الرَّحْمَنِ: حَدَّثَنَا عِصَامُ بنُ قُدَامَةَ مِنْ بَنِي بَجِيلَةَ عن مَالِكِ بْنِ نُمَيْرٍ الْخُزَاعِيِّ، عن أبيهِ قال: رَأَيْتُ النَّبِيَّ ﷺ وَاضِعًا ذِرَاعَهُ الْيُمْنَى عَلَى فَخِذِهِ الْيُمْنَى رَافِعًا إِصْبَعَهُ السَّبَّابَةَ قَدْ حَنَّاهَا شَيْئًا.

تخريج: [إسناده حسن] أخرجه النسائي، السهو، باب الإشارة بالأصبع في التشهد، ح:١٢٧٢ من حديث عصام بن قدامة به وصححه ابن خزيمة، ح:٧١٥، ٧١٦ وابن حبان، ح:٤٩٩ * مالك بن نمير وثقه ابن حبان وابن خزيمة بتصحيح حديثه فهو حسن الحديث.

Zubair Ali declared the sanad to be Hasan by depending on the tawthiq of Ibn Hibban and Ibn Khuzayma because they both included this narration in Sahih Ibn Khuzayma and Sahih Ibn Hibban. The premier authority for the detractors is al-Albani. He has graded the sanad to be weak in his *Da'eef Sunan Abi Dawud* (al-Umm edn, 1/371, no. 176) by stating that Malik ibn Numayr is not known (la yu'raf) based on Ibn al-Qattan and al-Dhahabi.

Ibn Hajar's Shaykh known as Ibn al Mulaqqin (d. 802 AH), also mentioned the narration in his *Tuhfatul Muhtaj:*

303 وعن مالك بن نمير الخزاعي عن أبيه قال رأيت النبي صلى الله عليه وسلم واضعا ذراعه اليمنى على فخذه اليمنى رافعا أصبعه السبابة قد حناها شيئا

رواه أبو داود والنسائي وابن ماجه وصححه ابن حبان وابن السكن حناها أي أمالها

Note how he mentioned that besides Ibn Hibban authenticating it; it was also recorded by Ibn al-Sakan who was an author of a Sahih collection.

On p. 321 of their pdf, the two detractors ignobly came to the following conclusion:

> In such a situation the scholars of hadeeth and rijaal have declared narrators like Dawood ibn Abee Salaah to be either Majhool ul-Haal or Majhool al-Ain (or Mastoor according to Haafidh Ibn Hajrs terminology) (Refer to Tafseer ibn Katheer (1/138), Leesaan ul-Meezaan (3/77), Tahdheeb ut-Tahdheeb (1/391) and Meezaan ul-Ei'tidaal (4/25)
>
> All of this alludes that unknown people do not constitute evidence and nor can they be used as trustworthy narrators.

Reply:

As for the references they listed as given in the above quote, then they mean very little as they did not quote what they were indicating to precisely and how it relates specifically to the case of Dawud Ibn Abi Salih. The works like Lisan al-Mizan, Tahdhib al-Tahdhib and Miza al-I'tidal mentioned the notices of several narrators under the volume and page number they provided, and so it is not decipherable what they tried to allude to. Nevertheless, this is more frippery from their pens.

All of the above examples are a clear-cut proof and an overwhelming riposte from the pen of al-Hafiz Ibn Hajar and others, that such maqbul type of narrators cannot be labelled as being straight off weak or unknown, as the decrepit detractors assumed with haughtiness and lack of scrutiny. Each example must be weighed up on its own merits and by looking at how other major Muhaddithin

of the past dealt with the overall grading of the sanad or matn (textual wording) of the narration via Dawud Ibn Abi Salih and the incident of Abu Ayyub al-Ansari (ra).

The detractors finished off by blurting out another piece of puerile prattle by finishing off on p. 321:

> The above discussion, poses those who authenticate this report with a massive problem, as some have found out and that is, in order to remove the single report problem with Dawood ibn Abee Saaleh al-Hijaazee they have resorted to treacherous deception and whilst trying to catch thin air said, "Oh no he is Not Hijaaze he is Dawood ibn Abee Saaleh al-Laithee."

Rather, there is absolutely no problem for those who have read the whole of this section with crystal clear examples from the pen of al-Hafiz Ibn Hajar and others on the status and applicability of the maqbul narrators, even if just one student narrated from such a narrator. In addition, personally there has never been a claim from this writer that the actual Dawud is al-Laythi and not Hijazi. Hence, the next section will clarify this point further in relation to Imam Abdur Ra'uf al-Munawi (d. 1031 AH).

THE DETRACTORS AND THEIR FEEBLE RESEARCH ON IMAM AL-MUNAWI (d. 1031 AH) AND HIS VIEWS ON THE NARRATION OF ABU AYYUB AL-ANSARI (ra)

On pp. 323 of their pitiable pdf, they launched an invective with the following heading:

RE-ENTER ABU LAYTH, ABUL HASAN HUSSAIN AHMEDS PLAGIARIST AND HIS DIABOLICAL BLUNDER & SHAIKH MINAAWEE'S GRADING OF THIS NARRATION

They were referring to the following words of Abu Layth that was quoted earlier on, and they highlighted it in green, interspersed with their vile sarcasm (in black writing) of the most absurd and unscholarly manner (pp. 323-324):

> So that I, or anyone else, does not have to respond to one of the many mistakes of a certain fringe sect (referring to us ie the Salafee's) amongst the Muslims in our times who weaken this hadith, (others before our time have weakened it too!!!) I will mention here that this Dawud ibn Abi Saalih, as said by Ibn Hajr and other than him, is from the Hijaaz. (Wow as if this is some sort of detailed research, "I will mention here" just get on with it)
>
> He is NOT the Dawud ibn Abi Saalih Al-Laythi (and in the Taarikh called "Al-Muzani") who is weak and of whom Ibn Hibban said reported fabrications. (True mentioned in *al-Majrooheen Minal Muhadditheen of Ibn Hibbaan*) Such dishonesty by the opponents of

this hadith only show their own negligence. (Oh yeh we will see, read below)

It is interesting to note that a site called Al-Soufiya that was created to attack Tasawwuf and the Sufis, (Hmmmm see below) actually made this horrid blunder (We will see what you say after reading what we have cited below) while at the same time accusing Habib Ali Jifri (Mr Shirk and Bidah himself, Ahlul Zaigh Wad-Dhalaal) of intellectual dishonesty, while they quote, without shame (That's fresh coming from the shameful plagiarist), in their supposed refutation (you can take that up with your scholars) of Dawud ibn Abi Salih that he reported fabrications.

Reply:

Firstly, there was no plagiarism from Abu Layth from my earlier article as they deceptively claimed. For he knew of it, read it, and as part of his own write up, he said the following about this writer:

> The brother **Abul Hasan** sufficiently squelched these individuals, may Allah ﷻ guide them and us. It is here that I will abridge his research without delving into the polemical distractions that occurred in the article. I shall be producing my own research as well. I ask Allah ﷻ ta'alaa to bless Shaykh Abul Hasan for his endeavor as well as those who seek the truth sincerely.

If he had plagiarised my research, then he would have not given any acknowledgements! This is the opposite of these two detractors who plagiarised at times the research of their late authority Zubair Ali Zai, as shown in my reply to their weakening of the narration from Malik al-Dar (see later for proof of this).

Between pp. 325-326 they brought in digital images from al-Munawi's *Fayd al-Qadir* which is a commentary to Imam al-Suyuti's *al-Jami al-Saghir*. This is what they showed from al-Munawi after showing the title cover of *Fayd al-Qadir* (6/386-387):

9728 – (لا تبكوا على الدين إذا وليه أهله ولكن ابكوا عليه إذا وليه غير أهله) ولهذا كان العلماء يغارون على دقيق العلم أن يبدؤه لغير أهله وسئل الحبر عن تفسير قوله تعالى {والله الذي خلق سبع سماوات ومن الأرض مثلهن} فقال: للسائل وما يؤمنك أني إن أخبرتك بتفسيرها كفرت فإنك تكذب به وتكذيبك به كفر بها فالمسألة الدقيقة لا تبذل لغير أهلها كالمرأة الحسناء التي تهدى إلى ضرير مقعد كما قيل: " خود تزف إلى ضرير مقعد " (حم) والطبراني في الأوسط (ك) كلهم من حديث عبد الملك بن عمرو عن كثير بن زيد عن داود بن أبي صالح (عن أبي أيوب) الأنصاري قال داود: أقبل مروان بن الحكم فوجد رجلا واضعا وجهه على القبر أي قبر النبي صلى الله عليه وسلم فقال: أتدري [ص:387] ما تصنع؟ فأقبل عليه فإذا هو أبو أيوب فقال: نعم جئت رسول الله صلى الله عليه وعلى آله وسلم ولم آت الحجر سمعته يقول لا تبكوا إلخ. قال الهيثمي عقب عزوه لأحمد والطبراني: فيه كثير بن زيد وثقه أحمد وغيره وضعفه النسائي وغيره رواه سفيان بن حمزة عن كثير بن زيد

عن المطلب بن عبد الله بن حنطب بدل داود اه وكثير بن زيد أورده الذهبي في الضعفاء وقال: ضعفه النسائي

وقبله غيره وداود بن أبي صالح قال ابن حبان: يروي الموضوعات

On pp. 326-327 they said the following about the above quote:

The Egyptian Scholar Zain ud deen Muhammad Abdur Ra'oof bin Taaj, famously and well known as Minaawee [1031H] and highly respected amongst all circles said,

"Haithamee said after attributing (the hadeeth) to Ahmad and Tabaraanee, "In it (ie the chain) is Katheer ibn Zaid, Ahmad and others said he was trustworthy, an-Nasaa'ee and others weakened him. Narrated Sufyaan bin Hamzah from Katheer bin Zaid from al-Muttalib bin Abdullah bin Hantab instead of Dawood. As for Katheer ibn Zaid Dhahabee mentioned him in ad-Dhu'afa (Deewaan adh-Dhu'afaa wal-Matrookeen) and said, "an- Nasaa'ee weakened him and as well others before him. As for Dawood bin Abee Saaleh Ibn Hibbaan said He narrates fabricated (mawdoo) narrations." (Faidh al-Qadeer Sharh Jaam'e as-Sagheer (6/386-387 no.9728) Edn. 2 nd , Daar al-Ma'arif 1391H / 1972ce, Beirut, Lebanon.

So Shaikh Minaawee said the above about the very same hadeeth under discussion. First and foremost this sheds some light that Minawee also held this narration to be weak or even fabricated as he cited Dhahabee on weakening Katheer and Ibn Hibbaan on the fabrications of Dawood ibn Abee Saaleh.

Reply:

They mis-spelt the name of al-Munawi[207] as Minaawee and acknowledged his rank. What they seemed to have missed is the fact that al-Munawi was a major

[207] Some have also spelt it as al-Manawi.

Sufi-Shafi'i hadith specialist that was demeaned by their informant, Ali Rida Qadri! This may be seen in my response entitled:

NU'MAN AL-ALUSI AND HIS INTENTIONAL MISQUOTING OF IMAM AL-MUNAWI'S VERDICT ON IBN TAYMIYYA[208]

Al-Munawi compiled a work listing many of the major historical Sufi figures in a Tabaqat work known as, *Al-Kawakib al-Durriyya fi tarajim al sa'ada al-Sufiyya*, which was published in five volumes with editing by Muhammad Adib al-Jadir. Al-Jadir mentioned the spelling to be al-Munawi as mentioned in the introduction to his edition of *al-Kawakib* (1/12).

The detractors followed up the words of Abu Layth on p. 327- by stating in their usual puerile style of perfidiousness:

> So Shaikh Minaawee seems to have weakened this hadeeth. **Fringe sect!!! what a joke**

Then on p. 328:

> That's right this is what you believe, the respected and well known Shaikh Minaawee is dishonest, your opponent and negligent according to you!!!

As well as on p. 328:

> They were merely probably answering you and it is you who has made the horrid, sick and disastrous blunder in rebuking and refuting Shaikh Minaawee. So this is the intellectual dishonesty your applying on Shaikh Minaawee, this is indeed shocking and most ignorant of you.

208 Download link - https://ia803203.us.archive.org/11/items/AlusiMisquotingMunawiOnIbnTaymiyya/AlusiMisquotingMunawiOnIbnTaymiyya.pdf

The reality or situation maybe that the people Abu Layth is referring to above may have whilst consulting the books of the well known and respected Scholars amongst us come us across 'Faidh al-Qadeer' with regards to this hadeeth in their research and cited what they did. We mentioned the above just to show if you claim and attribute, dishonesty, negligence to a certain fringe sect in this time then apply the same to Shaikh Minawee.

Your feeble refutation of the Ahlul Hadeeth, Ahlus Sunnah and the Salafee's and trying to be too clever for your own good will and has fallen back on you, slapping your own face highlighting your arrogance and enmity for Ahlus Sunnah.

The reality is Shaikh Minaawee erred and made a mistake as our, honest, just and open minded Scholar of hadeeth, Muhammad Naasir ud deen al-Albaanee highlighted in his book, which will be discussed later. So unlike the staunch and bigoted Hanafee and Soofees, we want to and will stick to the truth and we advise you to do the same. Use this as a lesson.

Reply:

It is said with all due serenity, that indeed, Shaykh al-Munawi erred in his *Fayd al-Qadir* by singling out the Dawud ibn Abi Salih who is al-Laythi and not Hijazi. Hence, his apparent weakening here was due to that issue alone, and not his outright rejection of Kathir ibn Zayd. As for the brag filled spasms in their retort to Abu Layth which was done in a manner where they became hyperbolically over excited, and thought they had done justice by bringing in the name of their so called honest, just and open minded scholar (al-Albani), then it is simply said back that these detractors and their late Muhaddith of Salafism, **failed to mention the final ruling of Imam al-Munawi!** Indeed, no matter how much they despise the mentioning of the final rulings of such luminaries, as it has become a major thorn in their sides, since they disastrously left this out!

It was said earlier under the heading entitled - "**KATHIR IBN ZAYD IN IBN HAJR AL-ASQALANI'S TAHDHIB AL-TAHDHIB":**

*"They also mentioned **al-Munawi** weakening it in his Fayd al-Qadir. This is the case, but he erred by identifying the wrong Dawud ibn Abi Salih. Indeed, if these detractors were to have been more meticulous and thorough in their research into the words of al-Munawi they would have realised that he also accepted its authenticity by declaring its chain to be Hasan (good) in his Taysir."*

Al-Munawi's final grading of the Abu Ayyub (ra) narration with manuscript evidence

The full title of the Taysir is *al-Taysir bi-Sharh al-Jami al-Saghir*, which is his abridgement of his earlier *Fayd al-Qadir*, as stated by Shaykh Muhammad Amin al-Muhibbi (d. 1111 AH) in his *Khulasa al-Athar* (2/413). The same was said by Muhammad Ishaq Ibrahim in his introduction to al-Amir al-San'ani's *al-Tanwir Sharh al-Jami al-Saghir* (1/81), as well as by al-Albani in his *Silsila al-Ahadith al-Da'eefa* (11/812, Dar al-Ma'arif edn).

From the 2nd volume of al-Taysir:

Cover page:

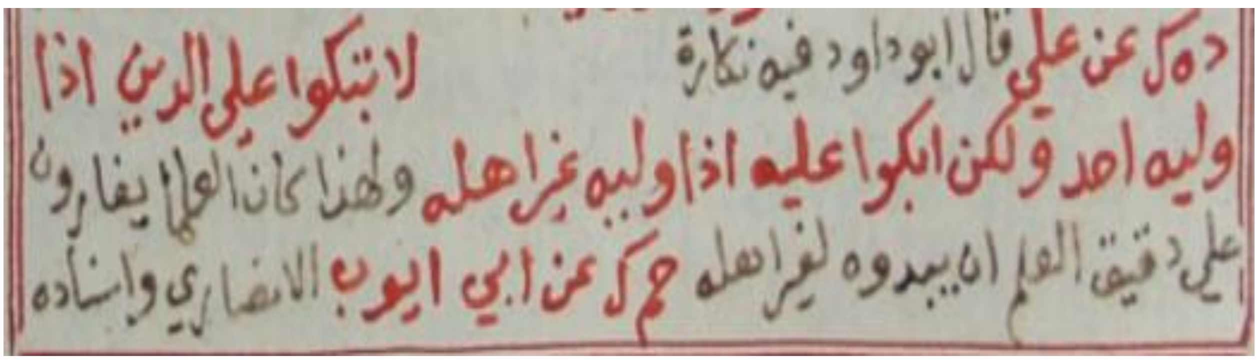
الجزء الثاني من كتاب التيسير بشرح
الجامع الصغير للشيخ الامام
العامل الكامل عبد
الرؤف المناوي رحمه
الله تعالى
آمين
٢

Actual narration with al-Munawi's final grading from *al-Taysir* (2/489, of the oldest printed edition from Cairo, Egypt, dated 1286 AH):

ان الفخذ عورة (د ه ك عن علي) قال أبو داود وفيه نكارة ● (لا تبكوا على الدين اذا
وليه أهله ولكن ابكوا عليه اذا وليه غير أهله) ولهذا كان العلماء يغارون على دقيق العلم أن
يبدوه لغير أهله (حم ك عن أبي أيوب) الانصاري واسناده حسن ● (لا تتبع) بضم أوله وفتح

Hence, Imam al-Munawi had finally concluded in his later *al-Taysir* that the isnad for the narration going back to Abu Ayyub al-Ansari (ra) was Hasan (good). This was based on the report found in the *Musnad Ahmed* and *Mustadrak al-Hakim* as mentioned in the brackets, and initially referenced by Imam al-Suyuti in his *al-Jami al-Saghir*. If anyone disputes the above printed edition with the grading of Hasan for its chain of transmission, then here are examples from handwritten manuscripts of the Taysir where the grading of Hasan for the sanad has been mentioned by al-Munawi:

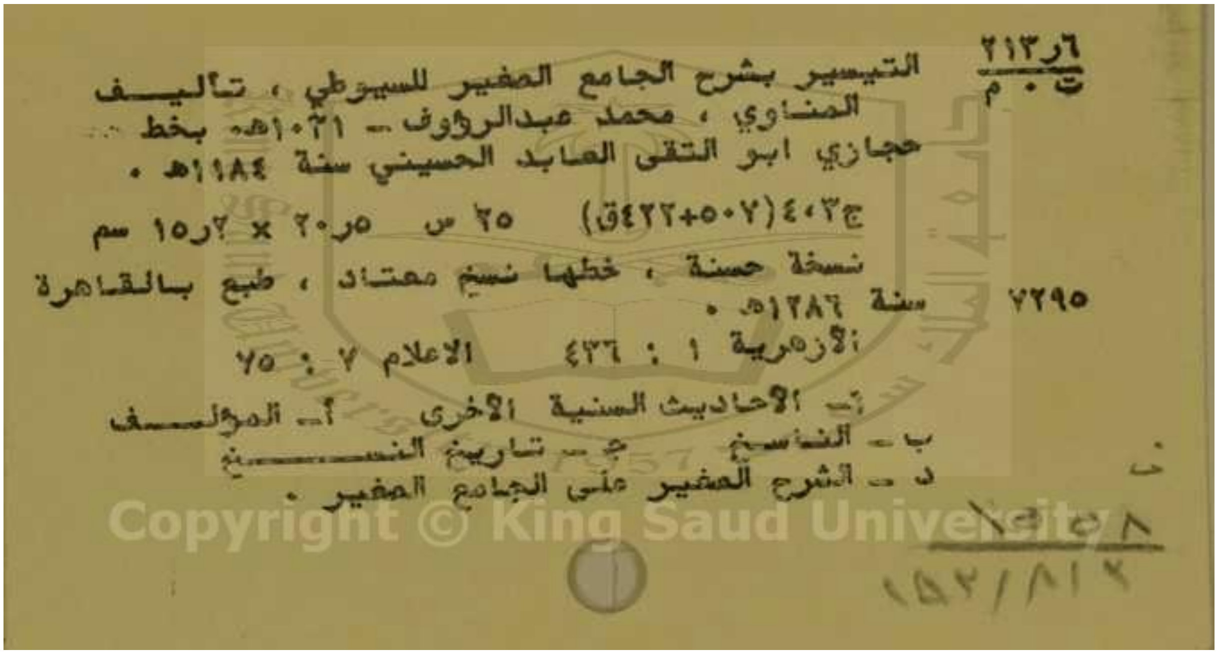
1) Waliuddin Effendi manuscript (no. 651, folio 182 a-b) located in Istanbul, Turkiye:


د ك عن علي قال ابو داود فيه نكارة لا تبكوا على الدين اذا
وليه اهله ولكن ابكوا عليه اذا وليه غير اهله ولهذا كان العلما يغارون
على دقيق العلم ان يبدوه لغير اهله حم ك عن ابي ايوب الانصاري واسناده

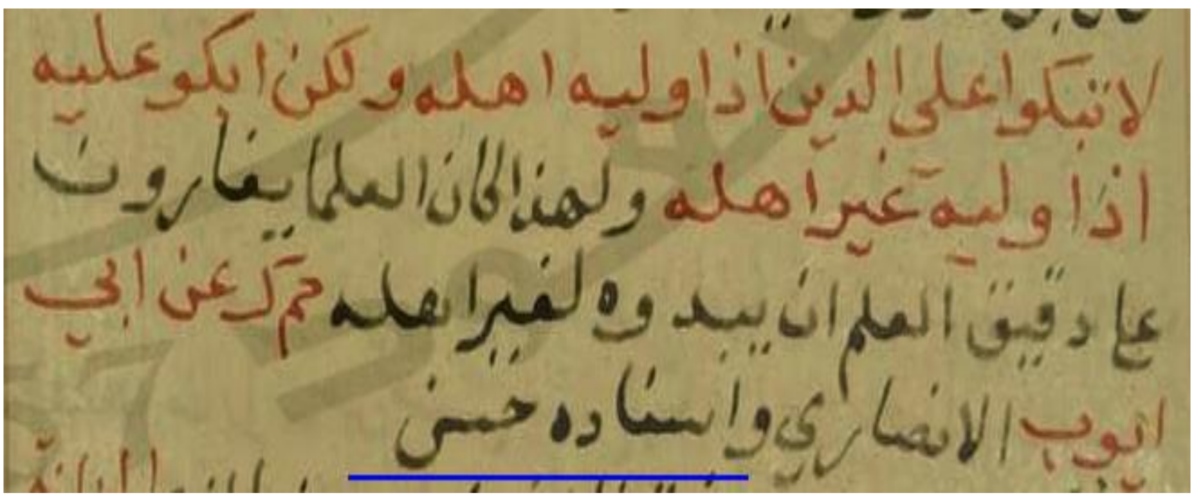

حسن . لا تتبع بضم اوله وفتح ثالثه خبر بمعنى النهي الجنازة بصوت

2) King Saud manuscript, no. 7295

Cover page:

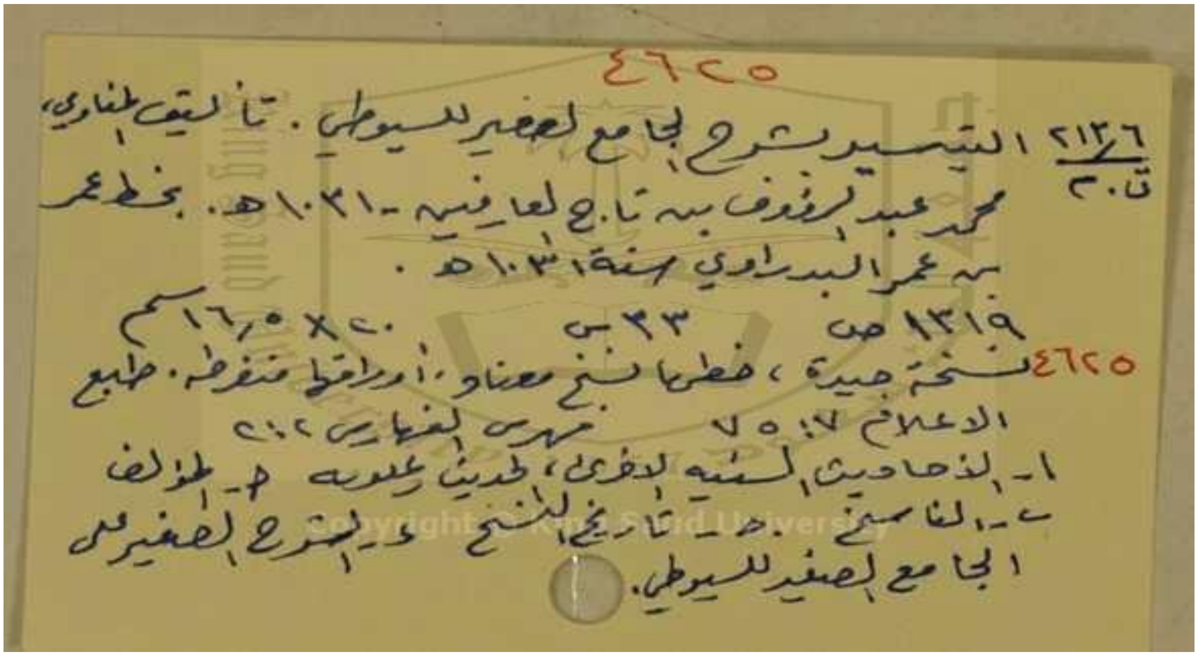

٢١٣ر٦
ت.م
التيسير بشرح الجامع الصغير للسيوطي ، تأليف المناوي ، محمد عبدالرؤوف - ١٠٣١هـ بخط حجازي ابو التقى العابد الحسيني سنة ١١٨٤هـ .
ج٣،٤(٥٠٧+٤٢٢ق) ٢٥ س ٢٠ر٥ x ٢ر١٥ سم
نسخة حسنة ، خطها نسخ معتاد ، طبع بالقاهرة سنة ١٢٨٦هـ .
٧٢٩٥
الأزهرية ١ : ٤٣٦ الاعلام ٧ : ٧٥
أ- الأحاديث السنية الأخرى أ- المؤلف
ب- الناسخ ج- تاريخ النسخ
د- الشرح الصغير على الجامع الصغير .

Actual narration being on folio 397a:


لاتبكوا على الدين اذا وليه اهله ولكن ابكوا عليه
اذا وليه غير اهله ولهذا كان العلماء يغاروا
على دقيق العلم ان يبدوه لغير اهله حم ك عن ابي
ايوب الانصاري واسناده حسن

3) King Saud manuscript no. 4625:

Cover page:



٤٦٢٥

٢١٣٦ / ت ٥٠ التيسير شرح الجامع الصغير للسيوطي. تأليف المناوي، محمد عبد الرؤوف بن تاج العارفين - ١٠٣١هـ. بخط عمر بن عمر البدراوي سنة ١٠٣١هـ.

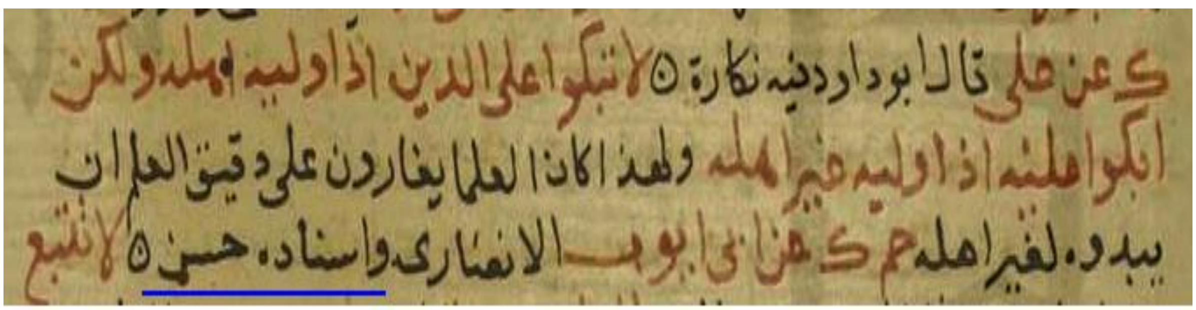
١٣١٩ ص ٣٣ س ٢٠ × ١٦،٥ سم

٤٦٢٥ نسخة جيدة، خطها نسخ معتاد، أوراقها منفوطة. طبع

الأعلام ٧: ٧٥ فهرس المخطوطات ص ٢٠٢

١- الأحاديث النبوية، الحديث علومه ٢- المؤلف ٣- الناسخ ٤- تاريخ النسخ ٥- شرح الصغير الجامع الصغير للسيوطي.

Actual narration being on folio 1297:



ك عن علي قال أبو داود فيه نكارة ه لا تبكوا على الدين إذا وليه أهله ولكن
ابكوا عليه إذا وليه غير أهله ولهذا كان العلماء يغارون على دقيق العلم أن
يبدو لغير أهله حم ك عن أبي أيوب الأنصاري وإسناده حسن ه لا تتبع

To conclude this section, it is very apparent that al-Munawi corrected his error in his later work known as *al-Taysir*, and the declaration of the sanad to be Hasan is an affirmation that Kathir ibn Zayd was not weak to him, and nor was Dawud ibn Abi Salih (Hijazi) weak (da'eef), or a majhul (unknown) narrator to him.

The detractors may like to digest their own highly conceited melodramatic prattle filled words as quoted above (see pp. 328+329 of their pdf file):

Your feeble refutation of the Ahlul Hadeeth, Ahlus Sunnah and the Salafee's and trying to be too clever for your own good will and has fallen back on you, slapping your own face highlighting your arrogance and enmity for Ahlus Sunnah.

So unlike the staunch and bigoted Hanafee and Soofees, we want to and will stick to the truth and we advise you to do the same. Use this as a lesson.

Rather, those who seek the truth would not have failed to look at all that the Shafi'i-Sufi scholar, al-Munawi, had to say on this matter, and come to a balanced conclusion on what his final stance was. This is a lesson that the detractors failed to take heed of in their attempt at being scholarly!

Finally, al-Albani had access to al-Munawi's *Fayd al-Qadir*, when he mentioned his error in his *Silsila al-Ahadith al-da'eefa* (1/553, under no. 373) by quoting al-Munawi, but for some very odd reason he left out mentioning al-Munawi's verdict from his *al-Taysir*, and this is said with full knowledge that al-Albani also had access to *al-Taysir*, as he quoted from it in the same *Silsila al-Ahadith al-Da'eefa* (1/636, no. 442)!

The readers can make their own conclusions on honesty and open mindedness with regard to al-Albani as the two detractors stated that about him. As well as who are the staunch and bigoted one's truly belonging to a fringe sect in not mentioning this very pertinent point from al-Munawi's *al-Taysir* since it did not serve their bias filled agenda.

A LOOK AT WHAT THEY MENTIONED ABOUT MAHMUD SA'EED MAMDUH AND THEIR RELIANCE ON AMR ABDUL MUNIM SALIM

The two detractors said on p. 330:

> It would be most pertinent to gloss over Mr Mahmood Sa'eed Mamduh's work, 'Raf ul-Minaarah Lee-Takhreej Ahadeeth at-Tawassul Waz-Ziyaarah' which the likes of GF Haddad, Abul Hasan Hussain Ahmed utilise and not to mention even their Muhammad bin Alawee al-Maalikee as-Soofee utilises this work in his books.

Reply:

Indeed, the *Raful Minara* of Dr. Mahmud Sa'eed Mamduh is known but in no way was this work utilized when presenting my initial answer. After mentioning the late Muhammad ibn Alawi al-Maliki's use of Mamduh's work, they said on pp. 331-332:

> Mr Mahmood Sa'eed Mahduh discusses this report over 3 pages in the aforementioned book (pages 234-236). In these 3 pages Mr Mahmood Sa'eed Mamduh argues Katheer ibn Zaid is hasan in hadeeth. He cites Imaam Dhahabee on Dawood ibn Abee Saaleh who said he was unknown in Meezaan (2/9) and that Ibn Abee Haatim remained silent in Jarh (3/416) and that Haafidh Ibn Hajr distinguished him to be maqbool (acceptable).
>
> He goes onto say Imaam Haakim's authentication and Imaam Dhahabee agreeing with him is in essence an authentication of the narrator.

After showing some digital images from the Raful Minara they stated on p. 334:

Mr Mahmood Sa'eed Mamduh agrees that there is a weakness in the chain which is alleviated by a supporting chain via the route of Muttalib bin Abdullaah bin Hantab, hence he says,

فهذا الإسناد فيه ضعف يسير يزول بالمتابعة،

"As for this chain it has a light weakness which is removed with a supporting (narration)" (Raf al-Minarah Lee-Takhreej Ahadeeth at-Tawassul Waz-Ziyaarah (pg.235) Edn al-Maktabah al-Azhariyyah Lil-Turaath 1426H / 2006ce, Cairo, Egypt)

This point of a weakness in the chain for the route of Kathir ibn Zayd from Dawud ibn Abi Salih is not agreed upon, and thus if I had copied Mamduh's research this would have also been mentioned. Hence, this is a point of disagreement with Mamduh, because as will be seen in this response there were more than half a dozen scholars of Hadith who authenticated the chain of transmission of the narration at hand before the 13th Islamic century, rather than later contemporaries, and the impetuous judgements of some claimants to hadith mastership, albeit with an extreme under hand agenda to promote their own version of pseudo-Salafism. For it was not seen by this writer that a single one of the claimants to the Way of the Salaf mentioned systematically the names of many of those great scholars of the past who did authenticate the narration under discussion in a positive light. Please refer to the last chapter of this work.

On pp. 335-336 the detractors said:

He goes onto say and acknowledges that "Mutaalib bin Abdullaah bin Hantab who although is truthful <u>used to commit tadlees</u>. He (ie Muttalib) and those similar to him are good to be used or serve to be fit as supporting narrators

whether he clarified if he clearly heard the narration or not or whether he met Abu Ayoob or not. Therefore this chain although having a light disconnection (ie a breakage in the chain) may still be used as a supporting narration to the narration that has preceeded. This supporting narration establishes the hadeeth and becomes from the category of al-Hasan Li-Ghayrihi and Allaahs knows best." (Raf ul-Minaarah (pg.235)

This speech of Mr Mahmood Sa'eed Mamduh is riddled with confusion, contradictions and wishful thinking. His saying that Imaam Haakim and Haafidh Dhahabee's authentication is in essence authentication of the narrators is incorrect and wishful thinking as we have shown numerous example how Imaam Dhahabee and Imaam Haakim themselves have differed with the grading and the narrators in these chains themselves, please refer to further sections in this treatise. Mr Mahmood is certainly plucking red herrings from thin air and Mr Mahmood using this principle is indeed shocking.

Firstly, the point about al-Muttalib committing tadlis was derived from the *Taqrib al-Tahdhib* of Ibn Hajar al-Asqalani as follows:

6710– المطلب ابن عبد الله ابن المطلب ابن حنطب ابن الحارث المخزومي صدوق كثير التدليس والإرسال من الرابعة ر 4

Had the detractors looked into the *Tahdhib al-Tahdhib* (10/178-179) of al-Hafiz Ibn Hajar then they would have realized that Ibn Hajar did not mention a single hadith scholar from the earliest times declaring al-Muttalib to have been a mudallis. In addition, this was addressed by Shuayb al-Arna'ut and Bashhar Awwad Ma'ruf in their *Tahrir Taqrib al-Tahdhib* (3/386, no. 6710). It was quoted earlier on from Abu Layth who mentioned:

Al-Hafith Ibn Hajr states about him in his Taqrib, “Saduq (truthful), alot of tadlees and Irsaal.”[9] Hafith Shu’ayb Al-Arna’ut disagrees and states, “Rather he is thiqah (impeccably trustworthy). His reports from the Sahaabah are Munqati’ (disconneted) [Mursalah] exept from Sahl ibn Sa’ad, Anas, Salamah ibn Al-Akwa’ and those who were near to them (in time)...he was declared thiqah by Abu Zura’ah Ar-Raazi, Ya’qub ibn Sufyan, Ad-Daaraqutni, and Ibn Hibbaan mentioned him in his Ath-Thiqaat. Ibn Sa’ad weakened him for the reason of his many reports being Mursal.”

What Abu Layth did not translate from Shuayb al-Arnaut and Bashhar Awwad was their point that no one suspected al-Muttalib of actual tadlis, but he is said to have narrated via irsal. Here is the digital image from their Tahrir with underlining of what Abu Layth left untranslated by putting three dots to move onto the next words instead.

٦٧١٠ - المُطَّلب بن عبدالله بن المُطَّلب بن حَنْطَب بن الحارث المخزومي: صدوقٌ كثيرُ التدليسِ والإرسالِ، من الرابعة. ر٤.

● بل: ثقةٌ، وروايته عن الصحابة منقطعة (مرسلة) إلا سهل بن سعد، وأنساً، وسلمة بن الأكوع، ومن كان قريباً منهم، ولم يتهمه أحد بالتدليس، لكن يظهر أنهم يريدون بالتدليس: الإرسال. وقد وثقه أبو زرعة الرازي، ويعقوب بن سفيان، والدارقطني، وذكره ابن حبان في «الثقات». وقد ضعّفه ابن سعد بسبب كثرة إرساله.

Shaykh Muhammad Awwama also mentioned in his editing of *al-Kashif fi Ma’rifa Man Lahu Riwaya fi al-Kutub al-Sitta (2/271)*, that Ibn Hajar’s claim of tadlis for al-Muttalib is not correct, and the fact that Ibn Hajar has not also listed al-Muttalib in his work on those said to have been actual Mudallisun (those who did tadlis), known as *Tabaqat al-Mudallisin*, is a proof for this point. In addition,

al-Dhahabi did not mention al-Muttalib as being a mudallis under the entry on al-Muttalib in his *al-Kashif* (2/270, no. 5483).

Hence, the issue of tadlis is ruled out for al-Muttalib. He would at times report from some Sahaba by not mentioning the intermediary source and this dropping of the source is known as irsal, and thus some of his narrations that he raised back to some Sahaba were mursal. Such mursal narrations are technically weak to a group of Hadith scholars but accepted with some conditions by others.

Despite the lengthy rebuttal by the likes of these two detractors to my initial piece, it is quite astonishing how they failed to realise that al-Muttalib ibn Abdullah was not proven to be a mudallis! Just as they avoided mentioning the variant from al-Muttalib as recorded in the Tarikh of ibn Abi Khaythama with its full chain of transmission, despite giving reference to it!

The detractors also said on p. 336 of their pdf:

> Secondly it is not an established principle that Imaam Dhahabee's agreement with Imaam Haakim is absolute authentication of any narration as Imaam Haakim is known to be mutasaahil.
>
> Saying Dhahabee's agreeing with Haakim's authentication is an essence authentication of the narrator is yet a futile principle and none of the scholars of hadeeth have used this. This is a deceptive ploy to present a weak method of trying to establish the authentication or trustworthiness of a narrator.

As for what they were quoted as saying above then they provided no support from a recognized scholar of Hadith from the past to justify their own illusive tactic. Indeed, al-Dhahabi did declare the narration to be Sahih in his *Talkhis al-*

Mustadrak. Had they read an authoritative work like the *Tadrib al-Rawi* of al-Hafiz Jalalud-Din al-Suyuti (d. 911 AH), or the manner how al-Suyuti utilized al-Hakim's gradings from the Mustadrak in his *al-Jami al-Saghir* or *al-Jami al-Kabir*, they would have been able to gauge how deficient their own claims are on this point. It has already been shown under two headings what is known about al-Dhahabi's methodology on the *Mustadrak al-Hakim*. For more clarification, the reader may go back to the headings entitled:

IMAM AL-DHAHABI AND THE STATUS OF DAWUD IBN ABI SALIH

And

EXAMPLES OF AL-DHAHABI AGREEING WITH AL-HAKIM'S TASHIH (AUTHENTICATION) DESPITE HIS SAYING ABOUT A NARRATOR: 'NOT KNOWN (LA YU'RAF).' OR IMPLYING THE NARRATOR IS AN UNKNOWN (MAJHUL)

Just to mention an example from a contemporary who has mentioned al-Dhahabi's authentication of the narration at hand, it is worth mentioning the Egyptian admirer of al-Albani's by the name of **Yasir al-Hamadani**. The latter has compiled two hadith related works entitled *Mawsua al Raqa'iq wal Adab* (see p. 5745) and *Jawahir min aqwal al-Rasul* (see p. 98). Throughout both works he has brought in the gradings of al-Albani, and given him the honorific title of 'al-Allama' when quoting him. In both places of the two books mentioned he has mentioned al-Dhahabi's authentication of the narration of Abu Ayyub al-Ansari (ra) by al-Dhahabi in his *Talkhis al-Mustadrak*, and not bothered to mention that al-Albani weakened it, despite quoting him in many parts of both works mentioned in this paragraph. It is sufficient to state that al-Hamadani did not object to al-Hakim's authentication of the sanad nor al-Dhahabi's authentication (tashih). This is another example that annihilates the claims of the two detractors quoted above.

On p. 337 the detractors became increasingly agitated by stating:

He also acknowledges Muttalib bin Abdullaah bin Hantab to be a mudallis and we know what the ruling concerning a mudallis narrator is. Then he makes a sheer abhorrent, contradictory and an ignorant statement from the angle of science of hadeeth, he says whether he clarified he heard the narration or not or if he met Abu Ayoob (□) or not, it is still good to be used as a support!!! WHAT, Sheer nonsense and toying with the established principles of hadeeth!!!!

These people claim to shun taqlid of the scholars, but surprisingly they made taqlid of al-Hafiz Ibn Hajar on his point that al-Muttalib was a mudallis. The fact that al-Muttalib is not a mudallis has been clarified above, hence, his narration is mursal if one accepts that he did not meet Abu Ayyub al-Ansari (ra), and the narration is strengthened by the fully connected chain via the route of Dawud ibn Abi Salih.

The sheer nonsense was actually witnessed from the pens of the detractors and the likes of Amr Abdul Munim, when they utterly failed to mention all of the great Imams of the past who actually authenticated the narration of Abu Ayyub al-Ansari (ra) in some way. Mahmud Sa'eed Mamduh had graded the narration to be Hasan li-ghayrihi (good due to a supporting narration), but it will be shown soon that there were authorities who had graded the narration to have a Hasan chain of transmission without even bringing in the supporting narration from al-Muttalib. To such luminaries the isnad being Hasan is effectively stating the narration via the route of Dawud ibn Abi Salih as found in the Mustadrak al-Hakim and Musnad Ahmed to be Hasan li-dhatihi (good by itself), as they highlighted no hidden defects (ilal) in the sanad or matn (text).

Mahmud Sa'eed Mamduh was not the only person to grade the narration to be Hasan li-ghayrihi. A biography was written on Marwan ibn al-Hakam and it was uploaded without the name of the author being mentioned in the following forum

link run by members of Salafism: http://www.ahlalhdeeth.com/vb/attachment.php?attachmentid=4768&d=1084123418

Quote from p. 12:

عَبْدُ اللَّهِ حَدَّثَنِي أَبِي حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرٍو حَدَّثَنَا كَثِيرُ بْنُ زَيْدٍ عَنْ دَاوُدَ بْنِ أَبِي صَالِحٍ قَالَ أَقْبَلَ مَرْوَانُ يَوْماً فَوَجَدَ رَجُلاً وَاضِعاً وَجْهَهُ عَلَى الْقَبْرِ فَقَالَ أَتَدْرِى مَا تَصْنَعُ فَأَقْبَلَ عَلَيْهِ فَإِذَا هُوَ أَبُو أَيُّوبَ فَقَالَ نَعَمْ جِئْتُ رَسُولَ اللَّهِ –صلى الله عليه وسلم– وَلَمْ آتِ الْحَجَرَ سَمِعْتُ رَسُولَ اللَّهِ –صلى الله عليه وسلم– يَقُولُ « لاَ تَبْكُوا عَلَى الدِّينِ إِذَا وَلِيَهُ أَهْلُهُ وَلَكِنِ ابْكُوا عَلَيْهِ إِذَا وَلِيَهُ غَيْرُ أَهْلِهِ ».

(قلت : هذه رواية أحمد وروي من طرق أخرى عن كثير بن زيد عن المطلب بن عبد الله بن فالحديث حسن لغيره)

عن كثير يعني ابن زيد عن المطلب يعني ابن عبد الله بن حنطب قال :

جاء أبو ايوب الأنصاري يريد أن يسلم على رسول الله صلى الله عليه وسلم فجاء مروان وهو كذلك فأخذ برقبته فقال هل تدري ما تصنع فقال قد دريت إني لم آت الحجر ولا الخدر ولكني جئت رسول الله صلى الله عليه وسلم سمعت رسول الله صلى الله عليه وسلم يقول لا تبكوا على الدين ما وليه أهله ولكن ابكوا على الديني إذا وليه غير أهله

The yellow highlighted portion stated:

"I say: This is the narration of Ahmed (in his Musnad), and it is narrated through other routes from Kathir bin Zayd from Al-Muttalib bin 'Abdullah bin Hantab. Thus, the hadith is hasan (good) due to supporting narrations."

Hence, the writer of the biography on Marwan mentioned the narration from Musnad Ahmed going back to Dawud ibn Abi Salih and said that there is another route going back to al-Muttalib ibn Abdullah, and the Hadith (as underlined) is Hasan li-ghayrihi (good due to a supporting narration).

On p. 338 they also stated with superciliousness:

> This is just an absurdity, far from the sciences of hadeeth and nothing but sharp theological mutazilee rhetoric and a weak feeble attempt in clutching on to straws with regards to authenticating this narration by any means possible. Even if this means formulating new ideas and abandoning the well known established principles of hadeeth which have been used and practiced for thousands of years, this is the reality of Mr Mahmood.

Indeed, the issue of grading the narrations at hand is not a sectarian issue and Mamduh is not from the Mu'tazila sect, and as for their claim that the principles of Hadith: "have been used and practiced for thousands of years" – then this too is an unjustified claim and a gross error as any clued-up Muslim can state with confidence that the Science of Hadith has not been around for thousands of years, or known except after the time of the Sahaba, so it is less than 1400 years in age!

On p. 339 they continued their incessantly fatuous rampage by saying:

> This narration is nowhere near the rank of Hasan Lee-Ghayrihi as each chain has its own problem and a narration only reaches the rank of Hasan if the narrators have issues with their precision or accuracy not if they are unknown

or mudallis. So how are the other narrations supports when they themselves are severly weak.

Furthermore, the discussion pertaining to Hasan Li-Ghayrihi is another detailed discussion which is way beyond the scope of this small article, suffice it to say the Hasan li-Ghayrihi has become a clause out for these Soofee Hanafees to hide behind.

Dear readers Mr Mahmood Sa'eed Mamduh has failed miserably in answering the problems with these narrations and ended up admitting their weaknesses as one can see from the scans above. Mr Mahmood seems to be in a deep soofee ecstatic wahdatul wajood trance which has led him to such elaborate fairy tales.

As said above, it will be demonstrated how these autodidactic detractors are in reality factually at odds with more than half a dozen scholars of hadith who authenticated the narration of Abu Ayyub al-Ansari (ra) in a positive way. They claimed that the narration cannot be ranked as being Hasan li-ghayrihi (good due to a supporting narration (s)), and that the other supporting narrations are in their words: "severely weak", and apparently to claim it is Hasan li-ghayrihi is a clause out for "Soofee Hanafees"!

This is a total mishmash of menacing falsehood on their part without proper exemplification from the by gone Hadith masters to claim what they falsely argued for. Namely, that it cannot be graded Hasan li-ghayrihi when taking into account the version from Dawud ibn Abi Salih from Aby Ayyub al-Ansari (ra), and the version that goes back to al-Muttalib ibn Abdullah. Their claim that the other versions are severely weak is also not proven had they bothered to mention what they left out as part of their lengthy diatribe in imagining to be scholarly

and meticulous Hadith "scholars", despite them both being not recognised even amongst their own fraternity to be anything near the truly recognised experts in Hadith scholarship.

Additionally, the authenticity is nothing to do with Sufis, Hanafis, or any Madhhab per se. It is about the Science of Hadith and the gradings of the recognized Hadith scholars of the past, rather than bringing forth claims of some controversial contemporaries like Amr Abdul Munim, Tariq Awad Allah, al-Albani et al, who attempted to weaken the narration at hand.

As for their derision on so called: "deep soofee ecstatic wahdatul wajood trance which has led him to such elaborate fairy tales." Then, the reader may kindly read more on the Sufi heritage of their Shaykh al-Islam, Ibn Taymiyya, and his attempt at foretelling the future later on.

Now, before presenting the systematic list of those classical scholars of Hadith who were noted to have authenticated the narration from Abu Ayyub al-Ansari (ra) in some way from this writer's independent findings, it is worth rewarding the detractors with the grading of this very narration from someone who was an admirer of their own school of creedal aberrations, namely, a follower of Muhammad ibn Abdul Wahhab an-Najdi al-Hanbali (d. 1206 AH).

It is well known that Muhammad ibn Abdul Wahhab compiled a work known as *Kitab al-Tawhid*. This work is heavily promoted by most branches of Salafism all over the world. Despite it being a work related to aqida the work has a number of weak narrations[209] within it, but rarely do the readers know of this fact, unless they were to go back and analyse all the narrations independently or rely on someone who has demonstrated this glaring fact. It has received numerous commentaries and one such early and large commentary was written by a 13th

[209] See examples here - https://www.darultahqiq.com/weak-narrations-kitab-al-tawhid-ibn-abdal-wahhab/

century Hanbali admirer of Muhammad ibn Abdul Wahhab's, by the name of **Uthman ibn Abdul Aziz ibn Mansur al-Tamimi (d. 1282 AH).** The latter wrote a commentary on the named *Kitab al-Tawhid* with the title *Fath al-Hamid fi Sharh al-Tawhid*.

Within this named work,[210]Uthman al-Tamimi has exceeded Mamhud Saeed Mamduh by stating that the sanad (chain of transmission) for the version as recorded in the Musnad Ahmed and Mustadrak al-Hakim is Sahih (rigoroulsy authentic). The digital image from this work will be presented later on with the other examples, but it is sufficient to conclude that to Uthman al-Tamimi all the subnarrators are reliable in someway, and that would necessitate that Kathir ibn Zayd and Dawud ibn Abi Salih were reliable narrators to him in someway. His declaration of the sanad to be Sahih is to be taken as effectively declaring the textual wording of the narration as being also Sahih as he did not highlight any objections to its wording and its legal implication(s).

Hence, all that they imprudently directed at Mahmud Saeed Mamduh would have to be applied to Uthman al-Tamimi who is from the same doctrinal path as these two sneering detractors from England, as well as the compiler of the work on Marwan ibn al-Hakam and Yasir al-Hamadani for relying on al-Dhahabi. This is an astounding predicament for all such advocates of pseudo-Salafism who tried to weaken the narration using some sort of unjustified tactics.

On pp. 339-340 the detractors gave some titles of works in reply to Mahmud Mamduh by the likes of Amr Abdul Munim, Tariq Awad Allah, and in their own words:

[210] *Fath al-Hamid fi Sharh al-Tawhid* (p. 990, Dar A'lam al-Fawa'id, Makka, 1st edn, 1425 AH)

Also in the treatise titled, 'Taudheeh al-E'baarah Fir-Radd A'la Saahib Kitaab Raf al-Minaarah Fee Ahadeeth az-Ziyaarah,' by al-Faadhil Abdul Ghaffaar bin Muhammad.

What they forgot to mention embarrassingly was the fact that their own Salafi sect members have themselves refuted Amr Abdul Munim and Tariq Awad Allah! Nevertheless, the likes of these detractors were proud to mention their names as they belong to Salafism. Let us witness how meticulous the above-named **Abdul Ghaffar ibn Muhammad** was in his reply to Mamduh with regard to the Abu Ayyub al-Ansari (ra) narration in his *Tawdih al-Ibara*! Between pp. 114-115, Abdul Ghaffar said:

زيارة أبي أيوب الأنصاري τ
(أقبل مروان يوما فوجد رجلا واضعا وجهه على القبر، فقال: أتدري ما تصنع؟ فأقبل عليه فإذا هو أبو أيوب، فقال: نعم جئت رسول ρ ولم آت الحجر، سمعت رسول الله ρ يقول: لا تبكوا على الدين إذا وليه أهله ولكن ابكوا عليه إذا وليه غير أهله).

قصة منكرة ضعيفة جدا. أخرجها من طريق: (كثير بن زيد عن داود بن أبي صالح فذكره...)، أحمد[211]، والحاكم وصححه ووافقه الذهبي[212]. ولها طريق آخر: (عن كثير بن زيد عن عن المطلب بن عبد الله بن حنطب...)، أخرجها الطبراني مقتصرا على قوله: "لا تبكوا على الدين...الخ".[213] وبنحو رواية أحمد من طريق المطلب أخرجها ابن عساكر[214]، والحسيني في أخبار المدينة عزاها له السبكي في شفائه.[215]

علل القصة:

"داود بن أبي صالح".

: (نهى أن يمشي ρوهو علة راوية أحمد والحاكم، قال الحافظ: "روى عن نافع عن ابن عمر أن النبي الرجل بين المرأتين)، وعنه الحسن بن أبي عزة الدباغ، وأبو قتيبة مسلم بن قتيبة، ويعقوب بن إسحاق الحضرمي وغيرهم، قال البخاري: لا يتابع عليه ولا يعرف إلا به. وقال أبو زرعة: لا أعرفه إلا في حديث واحد وهو

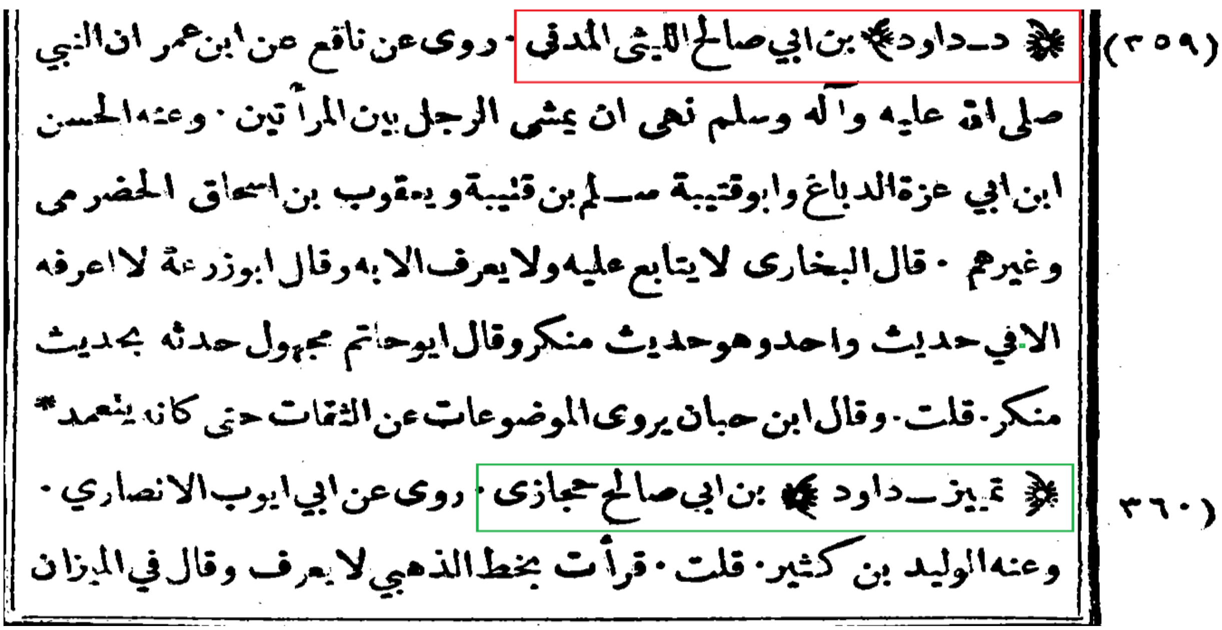
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211) مسند أحمد (5/422).
212) المستدرك على الصحيحين (4/515).
213) المعجم الأوسط (1/94)، وقال: "لا يروى هذا الحديث عن أبي أيوب إلا بهذا الإسناد تفرد به حاتم".
214) تاريخ دمشق (57/250).
215) شفاء السقام (ص 162).

حديث منكر. وقال أبو حاتم: مجهول حدث بحديث منكر. قلت: وقال ابن حبان: يروي الموضوعات عن الثقات حتى كأنه يتعمد".[216]

Abdul Ghaffar came off with the far-fetched grading of the story being a rejected and severely weak narration! His first objection was with regard to Dawud ibn Abi Salih, which he erred in identifying correctly. That is because he gave reference to the one known as Dawud ibn Abi Salih al-Laythi al-Madani (who was graded as rejected in hadith by Ibn Hajar[217]) and not the one known as Hijazi who actually narrated it about Abu Ayyub al-Ansari (ra).

Abdul Ghaffar quoted the portion starting with the red words and yellow highlighting (see above) by quoting from Ibn Hajar's *Tahdhib al-Tahdhib* (3/188, the old Indian print), as can be seen from the following digital image of Ibn Hajar's named work:


(٣٥٩) د - داود بن ابي صالح الليثي المدني • روى عن نافع عن ابن عمر ان النبي
صلى الله عليه وآله وسلم نهى ان يمشي الرجل بين المرأتين • وعنه الحسن
ابن ابي عزة الدباغ وابو قتيبة مسلم بن قتيبة ويعقوب بن اسحاق الحضرمي
وغيرهم • قال البخاري لا يتابع عليه ولا يعرف الا به وقال ابو زرعة لا اعرفه
الا في حديث واحد وهو حديث منكر وقال ابو حاتم مجهول حدثه بحديث
منكر. قلت. وقال ابن حبان يروي الموضوعات عن الثقات حتى كانه يتعمد *
(٣٦٠) تمييز - داود بن ابي صالح حجازي • روى عن ابي ايوب الانصاري •
وعنه الوليد بن كثير • قلت • قرأت بخط الذهبي لا يعرف وقال في الميزان

[216] تهذيب التهذيب (3/188).

[217] In his *Taqrib al-Tahdhib* (no. 1791).

The first box is about the unreliable Dawud ibn Abi Salih al-Laythi al-Madani and the second box is about the actual Dawud ibn Abi Salih Hijazi who narrated the incident of Abu Ayyub al-Ansari (ra). Hence, Abdul Ghaffar lacked precision but was promoted by the detractors from Birmingham, UK! One wonders why they did not mention this slip-up made by one they praised as being 'al-Faadhil'? This is another proof of how they made taqlid of their own favoured writers without independent tahqiq (scholarly investigation).

On p. 341, they began to quote from Amr Abdul Munim and took his words with regard to Kathir ibn Zayd to be some sort of hujja (decisive evidence). What needs to be said about the rank and status of Kathir has been exemplified in detail earlier on so the weak objections raised by Amr needs no further addressing. At the bottom of p. 341, they said:

> Shaikh Amr goes on to answer Mr Mahmood Sa'eed Mamduh and says, "This statement contains contradictions and confusion. Firstly as for Dawood bin Abee Saaleh he is unknown (ie Majhool) and no one narrates from him except Katheer ibn Zaid and no one authenticated him to be reliable except the authentication of Haakim of this hadeeth and then as for Haakim he is mutassahil as has already been mentioned previously.

As clarified earlier, Dawud ibn Abi Salih was graded as being a maqbul narrator by al-Hafiz Ibn Hajar in his *Taqrib al-Tahdhib*, and no one is known from the early scholars of Hadith to have declared him to be majhul (unknown). Indeed, al-Hakim did declare the sanad to be Sahih in his *al-Mustadrak*, and thus considered Dawud ibn Abi Salih to be a type of reliable narrator and not majhul. This is because al-Hakim (d. 405 AH), despite the scholars accepting the point of his being mutasāhil (lenient) on some occasions, did not indicate that Dawud ibn Abi Salih is majhul (unknown), and nor is it known that anyone prior to his time in the fourth Islamic century stated that Dawud is majhul or weak in some way.

Al-Hakim did at times mention by name those he considered to be majhul narrators in *al-Mustadrak*. Examples of those he declared as being majhul in al-Mustadrak are as follows:

i) Uthman al-Shaybani (1/282, no. 1043)
ii) Abu al-Abrad (1/487, no. 1792)
iii) Abdul Malik ibn Abdur Rahman (3/60, no. 4399)
iv) Shihad ibn Harb (3/156, no. 4738)
v) Ghazal ibn Muhammad (4/211, no. 7479)
vi) Muhammad ibn Abi Muslim (4/256, no. 7656)
vii) Isma'il al-Shaybani (4/365, no. 8088)
viii) Abdul Wahhab ibn Hussain (4/521, no. 8590)
ix) Abul Mughira (4/575, no. 8716)

This clearly indicates that al-Hakim did not consider Dawud ibn Abi Salih to be majhul and he may have had a precedence to consider him to be a type of reliable narrator from an earlier scholar, and the earlier scholars grading may not have reached us in writing or orally but may have reached al-Hakim.

On p. 342 the detractors said:

As for the claim of the author that Dhahabee also agreed in this authentication then it is well known that Dhahabee after mentioning this incident in his Talkhees he mentioned Haakims grading and when he intends to refute this he says, "I Say…." And then when he does not mention Haakims grading on the hadeeth he agrees with it. This is especially when he said in al-Meezaan "Hijaazee, not known and he narrates from Abu Ayoob and al-Waleed ibn Katheer narrates from him."

This is a mistake of al-Haafidh adh-Dhahabee as al-Haafidh (Hajr) clarified in at-Tahdheeb that it is Katheer bin Zaid that narrates from him and adh-Dhahabee mixed up the names and erred.

As for the statement of al-Haafidh (ie Ibn Hajr), "Maqbool" (accepted) then he is Ghair Maqbool (ie he is not accepted) because no one narrates from him other than one person, no one trustworthy or weak and the likes of this is that which has been established in the science of hadeeth to be majhool al-Ayn (ie totally unknown) and the hadeeth of the likes of such people cannot be used as evidence, nor will they benefit as supporting narrations and nor will their narrations be used strengthen…." (Hadam al-Minaarah LeeMan Sahhaha Ahadeeth at-Tawassul Waz-Ziyaarah, (pg.196-197) slightly abridged and adapted) Edn.1 st , 1422H / 2001ce, Daar udh-Dhiyaa, Tantaa, Egypt)

It has already been shown that al-Dhahabi did explicitly declare that the narration in the *Mustadrak al-Hakim* is Sahih and did not raise any objections at all. Secondly, it has been shown earlier on that al-Dhahabi merely copied the error of al-Mizzi, so he was not responsible for that initially. As for their rejection of the grading of maqbul by Ibn Hajar then that too is rejected if one accepts al-Hakim's acceptance of Dawud ibn Abi Salih to be a type of reliable narrator and not at all majhul. Plus, it has clearly been demonstrated earlier on how Ibn Hajar himself authenticated chains of transmission with such maqbul graded narrators, as well as from the pens of other Hadith scholars, and that included the likes of Zubair Ali Zai!

Additionally, Dawud ibn Abi Salih was not explicitly declared to be majhul by Ibn Abi Hatim al-Razi from any of those scholars he quotes from in his *Kitab al-Jarh wa al-Ta'dil* (3/416, no. 1901). The following point from al-Dhahabi has also been exemplified on why al-Dhahabi would have had no serious issue in

accepting the narration from Dawud ibn Abi Salih even if someone was to say he was a type of majhul narrator.

Imam al-Dhahabi said in his *Diwan al-Du'afa* (p. 478, edited by Hammad al-Ansari):

وأما المجهولون من الرواة , فإن كان الرجل من كبار التابعين أو أوساطهم احتمل حديثه وتلقي بحسن الظن , إذا سلم من مخالفة الأصول وركاكة الألفاظ , وإن كان الرجل منهم من صغار التابعين فيتأنى في رواية خبره , ويختلف ذلك باختلاف جلالة الراوي عنه وتحريه وعدم ذلك

Meaning:

*"With regards to unknown narrators, **if one is from among the major or intermediate successors, his ḥadīth will be taken with good assumption**, provided it is safe from opposing the principles and from poor wording. If, however, he is from among the younger (sighar) successors, caution will be observed in narrating his ḥadīth. This would differ depending on the calibre of the one narrating from him and whether or not he is competent in investigation."*

Plus, the reader may take note of what was quoted earlier on from Al-Hafiz Abu Ahmed Ibn Adi (d. 365 AH) and what he mentioned in the introduction of his *al-Kamil fi du'afa al-Rijal (1/84, Maktaba al-Rushd edn):*

وذاكر في كتابي هذا كل من ذُكِر بضربٍ من الضعف، ومَن اُخْتُلِف فيهم، فجرحه البعض وعدله البعض الآخرون، ومرجح قول أحدهما مبلغ علمي من غير محاباة، فلعل من قبح أمره أو حسنه تحامل عليه، أو مال إليه، وذاكر لكل رجل منهم مما رواه ما يُضَعَّفُ من أجله، أو يُلْحِقه بروايته له اسم الضعف لحاجة الناس إليها لأقربه على الناظر فيه.

وصنفته على حروف المعجم ليكون أسهل على من طلب راويا منهم، ولا يبقى من الرواة الذين لم أذكرهم إلا من هو ثقة أو صدوق، وإن كان يُنْسَب إلى هوى وهو فيه متأول

Translation:

"This book of mine shall make mention of all hadīth narrators against whom the slightest amount of criticism was levelled as well as other narrators concerning whom hadīth critics are in disagreement with some validating them and some others invalidating them. I shall give more weight to a particular statement of any of these critics to the best of my knowledge and without any prejudice. This is because criticizing or commending a certain narrator may be motivated by prejudice against or bias in favour of that particular narrator. Besides, I shall cite some narrations reported by each of these narrators on the basis of which they have been graded as weak. I shall also cite other hadīths, the narration of which renders its narrators as weak. This I do in consideration of people's need and in order to facilitate the matter for those critics who verify the status of such narrators.

I have put the names of the narrators in alphabetical order for easy reference. **I have also excluded from my book only those narrators who have been graded as trustworthy (thiqa) or truthful (ṣadūq)** even if they are accused of a certain innovation (hawā), yet they have a good point regarding its interpretation."

The underlined portion clearly indicates that any narrator not listed by Ibn Adi in his *al-Kamil* is either thiqa (trustworthy) or ṣadūq (truthful) to him personally. Since Dawud Ibn Abi Salih has not been listed under an entry in *al-Kamil* then according to Ibn Adi he is a type of reliable narrator.

On pp. 343-344 the detractors said:

Shaikh Amr Abdul Munim goes onto answer that Katheer ibn Zaid has erred as he differs in naming his Shaikhs he heard this incident from. Sometimes he narrates it from Dawood ibn Abee Saaleh and sometimes Muttalib bin Abdullah bin Hantab.

When he narrates from the latter as in Tabaraanees 'al-Kabeer' and al-Awsth he just mentions the hadeeth without the incident of Abu Ayoob (□) ie having his face on the grave and Marwan questioning him. On the contrary the report from Dawood bin Abee Saaleh does, so how can one report be a support for the other when he does not even mention the same incident under question!!!

He goes onto say Katheer ibn Zaid reports from his teacher Dawood ibn Abee Saaleh who is unknown and according to the people of knowledge he is also alone in reporting this incident from Dawood as mentioned earlier because the route via Muttalib bin Abdullah bin Hantab does not even mention this incident.

Furthermore Tabaraanee said this hadeeth is not reported from Abu Ayoob (□) except with this chain and Haatim is alone in reporting it. Therefore this

report is not known and referring to the fact that it is not preserved, so all of this is from the erring of Katheer ibn Zaid.

Shaikh Amr goes on to conclude that the first report is reported by someone who is alone in reporting it and he happens to be unknown ie majhool and as for the second report it is disconnected and therefore the narration of a narrator who is known does not add support to other narrations as this is something well established in the science of hadeeth. (abridged and adapted from Hadam al-Minaarah (pgs.197-198)

There is no evidence to suggest Kathir ibn Zayd erred in naming whom he heard from. He heard from both Dawud ibn Abi Salih and al-Muttalib ibn Abdullah with the actual incident at hand as shown earlier on. As for the claim that they summarized from Amr Abdul Munim by saying:

He goes onto say Katheer ibn Zaid reports from his teacher Dawood ibn Abee Saaleh who is unknown and according to the people of knowledge he is also alone in reporting this incident from Dawood as mentioned earlier because the route via Muttalib bin Abdullah bin Hantab does not even mention this incident.

Furthermore Tabaraanee said this hadeeth is not reported from Abu Ayoob (□) except with this chain and **Haatim is alone in reporting it**. Therefore this report is not known and referring to the fact that it is not preserved, so all of this is from the erring of Katheer ibn Zaid.

This has also been addressed earlier on, and for clarity, one may take note of the following to elucidate what they were attempting to portray, and what they left

out due to their lack of diligence in researching this narration and its variant wordings:

This is how al-Tabarani presented the narration in his *al-Mu'jam al-Awsat* in 2 places:

1/94:

284 – حَدَّثَنَا أَحْمَدُ بْنُ رِشْدِينَ قَالَ: نا سُفْيَانُ بْنُ بَشِيرٍ الْكُوفِيُّ قَالَ: نا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ كَثِيرِ بْنِ زَيْدٍ، عَنِ الْمُطَّلِبِ بْنِ عَبْدِ اللَّهِ بْنِ حَنْطَبٍ، عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «لَا تَبْكُوا عَلَى الدِّينِ إِذَا وَلِيَتْمُوهُ أَهْلَهُ، وَلَكِنِ ابْكُوا عَلَيْهِ إِذَا وَلِيَتْمُوهُ غَيْرَ أَهْلِهِ»

لَا يُرْوَى هَذَا الْحَدِيثُ عَنْ أَبِي أَيُّوبَ إِلَّا بِهَذَا الْإِسْنَادِ، تَفَرَّدَ بِهِ: حَاتِمٌ

9/44:

9366 – حَدَّثَنَا هَارُونُ بْنُ سُلَيْمَانَ أَبُو ذَرٍّ، ثَنَا سُفْيَانُ بْنُ بِشْرٍ الْكُوفِيُّ، نَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ كَثِيرِ بْنِ زَيْدٍ، عَنِ الْمُطَّلِبِ بْنِ عَبْدِ اللَّهِ بْنِ حَنْطَبٍ، قَالَ: قَالَ أَبُو أَيُّوبَ الْأَنْصَارِيُّ لِمَرْوَانَ بْنِ الْحَكَمِ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «لَا تَبْكُوا عَلَى الدِّينِ إِذَا وَلِيَتْمُوهُ أَهْلَهُ، وَلَكِنِ ابْكُوا عَلَيْهِ إِذَا وَلِيَتْمُوهُ غَيْرَ أَهْلِهِ»

لَا يُرْوَى هَذَا الْحَدِيثُ عَنْ أَبِي أَيُّوبَ إِلَّا بِهَذَا الْإِسْنَادِ، تَفَرَّدَ بِهِ سُفْيَانُ بْنُ بِشْرٍ

In the first reference to his al-Awsat, al-Tabarani stated that the hadith was not related from Abu Ayyub except with that isnad as Hatim Ibn Isma'il was alone (in narrating it from Kathir).

In the second reference, he mentioned that the hadith has not been related from Abu Ayyub except with this isnad as Sufyan ibn Bishr was alone. Meaning he was alone in narrating it from Hatim ibn Isma'il.

Indeed, these are not points that weakened the chain as al-Tabarani did not declare anyone in both chains to be weak. Had these detractors paid attention to al-Tabarani's claims they would have been able to tell their readers that al-Tabarani had himself missed the other chains which prove that Hatim was not alone in narrating from Kathir ibn Zayd, and Sufyan ibn Bishr was not alone in narrating it.

They knew of the chains for *Musnad Ahmed,* and the *Mustadrak al-Hakim* as follows respectively:

23585 – حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرٍو، حَدَّثَنَا كَثِيرُ بْنُ زَيْدٍ، عَنْ دَاوُدَ بْنِ أَبِي صَالِحٍ، قَالَ: أَقْبَلَ مَرْوَانُ يَوْمًا فَوَجَدَ رَجُلًا وَاضِعًا وَجْهَهُ عَلَى الْقَبْرِ، فَقَالَ: أَتَدْرِي مَا تَصْنَعُ؟ فَأَقْبَلَ عَلَيْهِ فَإِذَا هُوَ أَبُو أَيُّوبَ، فَقَالَ: نَعَمْ، جِئْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَلَمْ آتِ الْحَجَرَ، سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: " لَا تَبْكُوا عَلَى الدِّينِ إِذَا وَلِيَهُ أَهْلُهُ، وَلَكِنْ ابْكُوا عَلَيْهِ إِذَا وَلِيَهُ غَيْرُ أَهْلِهِ "

8571/279– حدثنا أبو العباس محمد بن يعقوب، حدثنا العباس بن محمد بن حاتم الدوري، حدثنا أبو عامر عبد الملك بن عمر العقدي، حدثنا كثير بن زيد، عن داود بن أبي صالح قال:

أقبل مروان يوما، فوجد رجلا واضعا وجهه على القبر، فأخذ برقبته.

وقال: أتدري ما تصنع؟

قال: نعم.

فأقبل عليه، فإذا هو: أبو أيوب الأنصاري –رضي الله تعالى عنه–.

فقال: جئت رسول الله –صلَّى الله عليه وسلم–، ولم آت الحجر.

سمعت رسول الله –صلَّى الله عليه وسلَّم– يقول: (لا تبكوا على الدين إذا وليه أهله، ولكن ابكوا عليه إذا وليه غير أهله).

هذا حديث صحيح الإسناد، ولم يخرجاه.

Hence, in both the above chains Abdal Malik ibn Amr al-Aqadi also related it from Kathir, and not just Hatim ibn Isma'il as al-Tabarani thought.

Additionally, Sufyan ibn Hamza also related it from Kathir ibn Zayd as found in the chain not mentioned by the detractors recorded in the *Tarikh of ibn Abi Khaythama* (2/76):[218]

[218] Edited by Salah ibn Fathi Hilal, printed by Faruq al-Haditha, Cairo, 2006

1801- حَدَّثَنا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، قال: حدثنا سُفْيَانُ بْنُ حَمْزَةَ، عَنْ كَثِيرٍ – يَعْنِي: ابْنَ زَيْدٍ، عَنِ الْمُطَّلِبِ، قال: جاء أبو أيوب الأَنْصَارِيّ [ق/121/أ] يُرِيدُ أَنْ يُسَلِّمَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَجَاءَ مَرْوَان وَهُوَ كَذَلِكَ فَأَخَذَ بِرَقَبَتِهِ، فَقَالَ: هَلْ تَدْرِي مَا تَصْنَعُ؟ فَقَالَ: قَدْ دَرَيْتُ أَنِّي لَمْ آتِ الْخُدْرِ وَلا الْحِجْرِ- وَلَكِنِّي جِئْتُ رَسُولَ اللَّهِ، سَمِعْتُ رَسُولَ اللَّهِ عَلَيْهِ السَّلامُ يَقُولُ: "لا تَبْكُوا عَلَى الدِّينِ مَا وَلِيَهُ أَهْلُهُ، وَلَكِنِ ابْكُوا عَلَى الدين

إِذَا وَلِيَهُ غَيْرُ أَهْلِهِ.

Meaning:

*(Ibn Abi Khaythama narrated): Ibrahim ibn al-Mundhir transmitted to us, saying: **Sufyan ibn Hamza transmitted to us from Kathir**, meaning: Ibn Zayd, from **al-Muttalib**, who said: Abu Ayyub al Ansari (ra) came wanting to greet the Messenger of (sallallahu alaihi wa sallam), so Marwan came while He (Abu Ayyub) was like that and grabbed him by the neck and said: Do you know what you are doing? He (Abu Ayyub) said: "I know that I did not come with numbness or for a stone – but I came to the Messenger of Allah (sallallahu alaihi wa sallam). I heard the Messenger of Allah (sallallahu alaihi wa sallam) saying: 'Do not cry upon religion (Islam) as long as the righteous people (of Islam) are the leaders (handling its affairs), but cry upon religion (Islam) if the wrong people became the leaders (handling its affairs)"'*

It was also said much earlier on in this reply from myself:

It is strange that they gave in their so called non-exhaustive list reference to the narration being found as follows (on p. 121 of their pdf file) also, but did not show the full chains of transmission and wording:

Taareekh (1/444) of Ibn Abee Khaithamah, *Taareekh Dimashq* (57/249-250) of Ibn Asaakir,

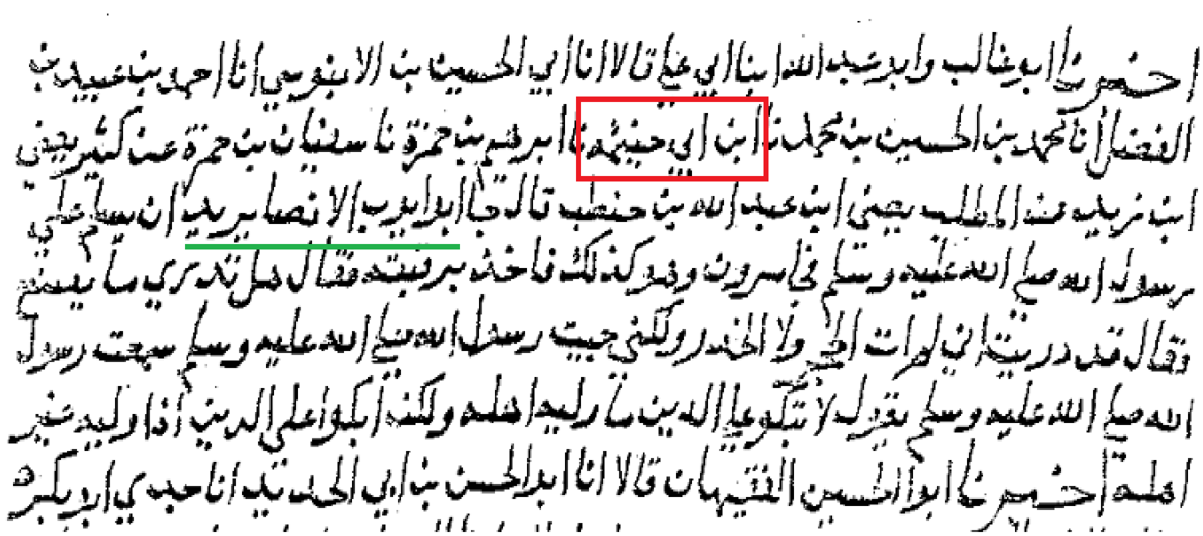
The detractors and Amr Abdul Munim left out the above narration as in *Tarikh Ibn Abi Khaythama* and similarly found in *Tarikh Dimashq* as it clearly shows that al-Muttalib ibn Abdullah reported quite similarly the actual incident in line with Dawud ibn Abi Salih, hence the reports from them both became strengthened from that perspective as their words support each other. This is how it was recorded by al-Hafiz Ibn Asakir (d. 571 AH) in his *Tarikh Dimashq* (57/250) via the route of the above named Ibn Abi Khaythama:

أخبرنا أبو غالب وابو عبد الله ابنا أبي علي قالا أنا أبو الحسين بن الآبنوسي أنا أحمد بن عبيد بن الفضل أنا محمد بن الحسين بن محمد نا ابن أبي خيثمة نا إبراهيم ابن حمزة نا سفيان بن حمزة عن كثير يعني ابن زيد عن المطلب يعني ابن عبد الله بن حنطب قال جاء أبو ايوب الأنصاري يريد أن يسلم على رسول الله (صلى الله عليه وسلم) فجاء مروان وهو كذلك فأخذ برقبته فقال هل تدري ما تصنع فقال قد دريت إني لم آت الحجر ولا الخدر ولكني جئت رسول الله (صلى الله عليه وسلم) سمعت رسول الله (صلى الله عليه وسلم) يقول لا تبكوا على الدين ما وليه أهله ولكن ابكوا على الديني إذا وليه غير أهله

The above typed up narration recorded as recorded in two manuscript copies of the *Tarikh Dimashq* of al-Hafiz Abul Qasim ibn Asakir (d. 571 AH) is shown below for the benefit of the painstaking researchers:

A) The Zahiriyya manuscript from Damascus (16th volume, folio 350). Title page:

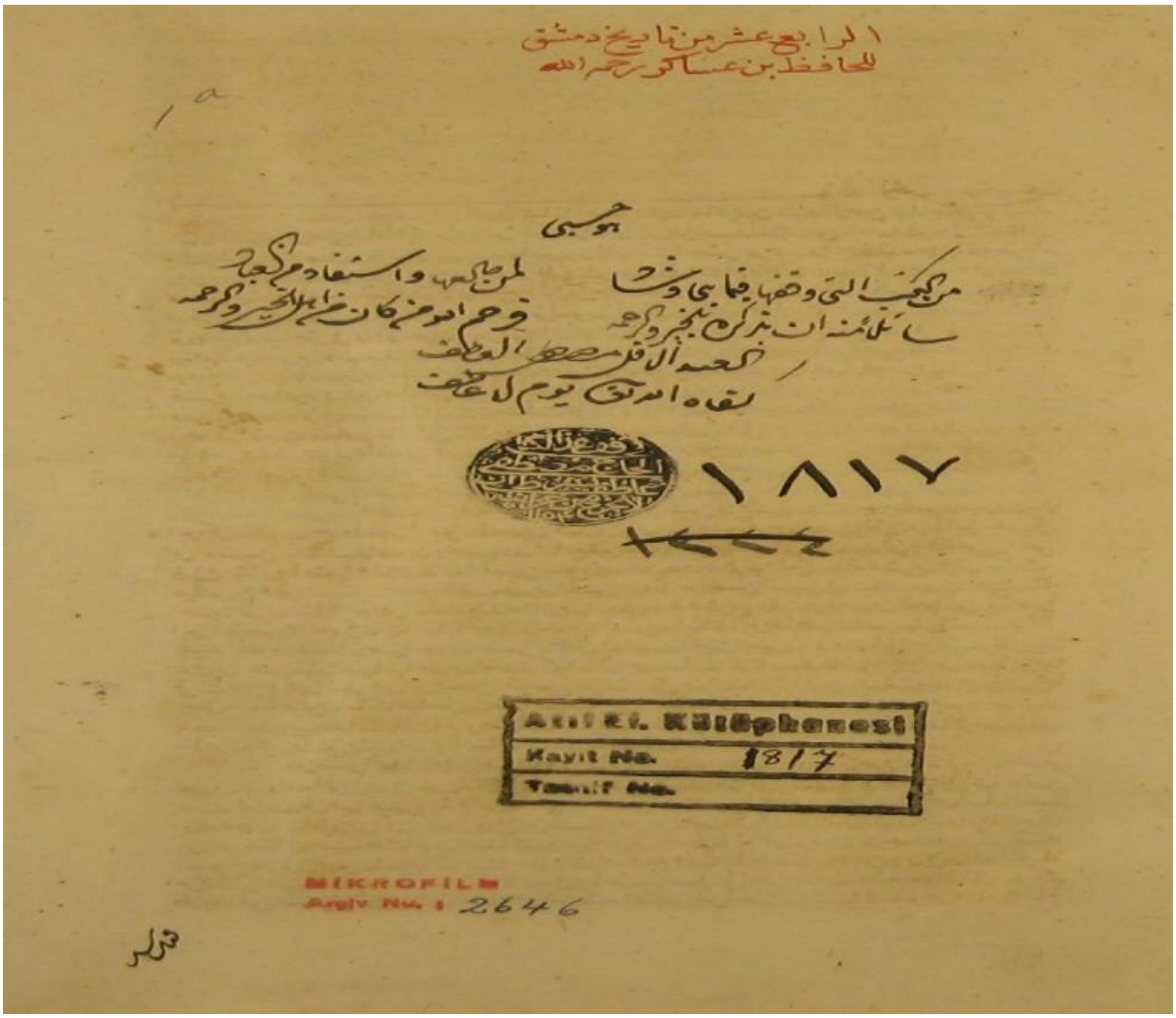

السادس عشر من تاريخ دمشق
للحافظ ابن عساكر
رحمه الله تعالى

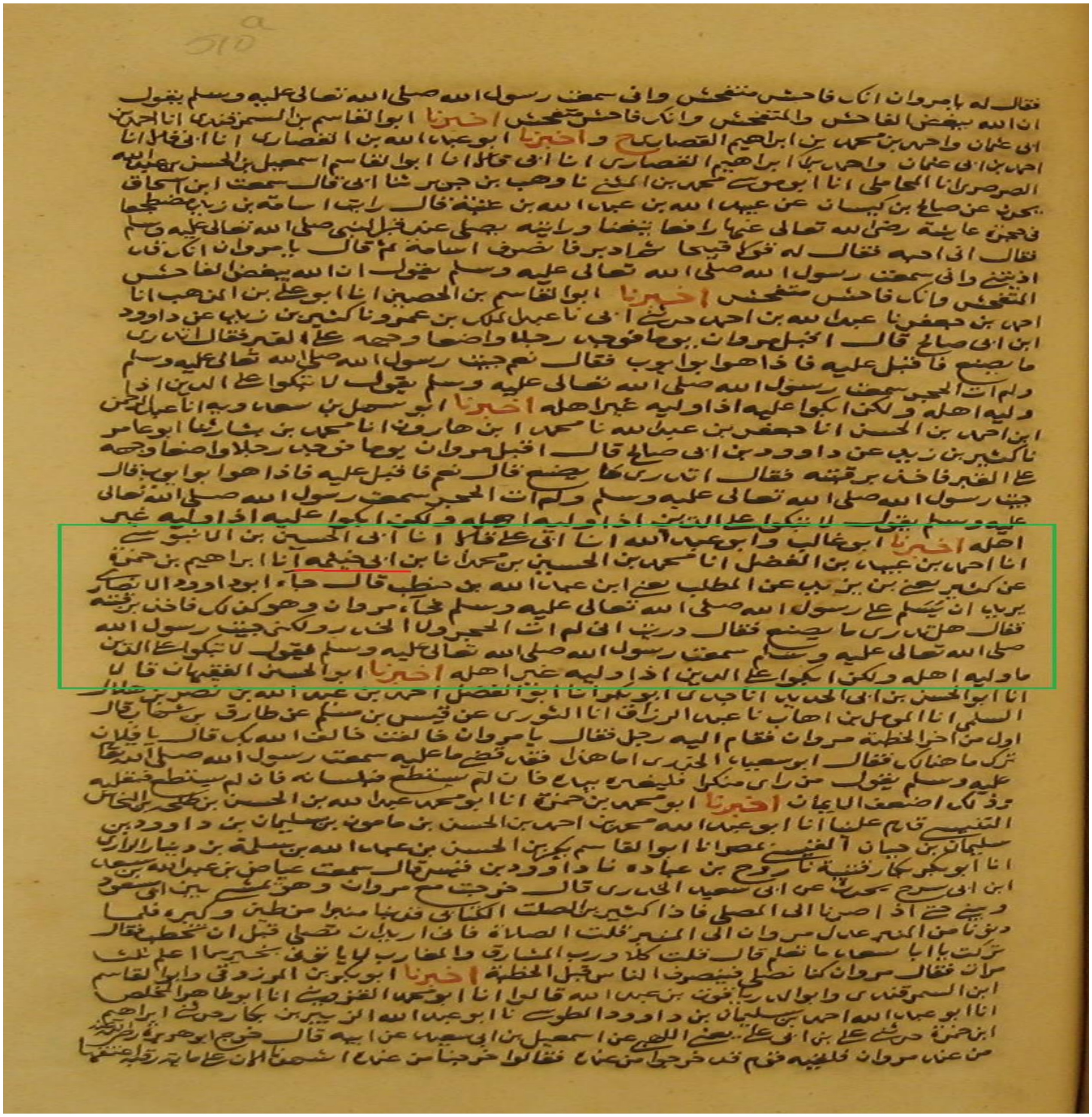

أخبرنا أبو غالب وأبو عبد الله ابنا البنا قالا انا أبو الحسين بن الآبنوسي انا أحمد بن عبيد بن
الفضل انا محمد بن الحسين بن محمد نا ابن أبي خيثمة نا إبراهيم بن حمزة نا سفيان بن حمزة عن كثير بن
زيد عن المطلب يعني ابن عبد الله بن حنطب قال جاء أبو أيوب الأنصاري يريد أن يسلم على
رسول الله صلى الله عليه وسلم ... فأخذ برقبته فقال هل تدري ما تصنع
فقال قد دريت إني لم آت الحجر ولا اللبن ولكني جئت رسول الله صلى الله عليه وسلم سمعت رسول
الله صلى الله عليه وسلم يقول لا تبكوا على الدين ما وليه أهله ولكن ابكوا على الدين إذا وليه غير
أهله أخبرنا أبو الحسين الفقيه قالا انا أبو الحسن بن أبي الحديد انا جدي أبو بكر

The above red box is where the name of Ibn Abi Khaythama is in the chain of transmission going back to al-Muttalib reporting the Abu Ayyub al-Ansari (ra) narration.

B) The Atif Effendi manuscript (no. 1817, vol. 14, folio 510b) from Istanbul, Turkiye:

Title page:

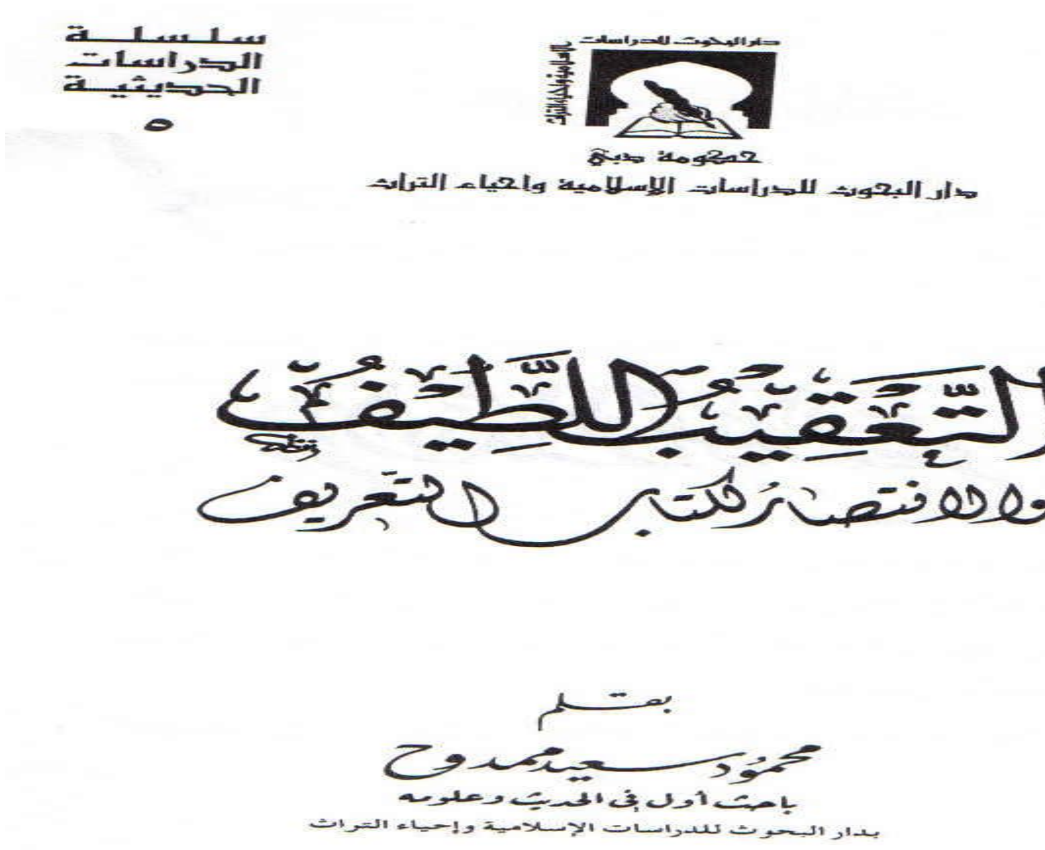




Therefore, Amr Abdul Munim and his followers being responded to were not painstaking in their research while hastily attempting to weaken this narration of Abu Ayyub al-Ansari (ra). In addition, Amr did not also mention other scholars besides al-Hakim and al-Dhahabi who authenticated this narration in some valid

way. As for whether al-Muttalib actually lived in the time of Abu Ayyub al-Ansari (ra) or not or was the report mursal then this will be discussed in due course.

Since the detractors showed their open affinity to Amr Abdul Munim Salim and mentioned his replies to Mahmud Sa'eed Mamduh, it is only fair that the reader comes to know of some works in refutation of Amr himself by just those from his sect. Mahmud Sa'eed Mamduh has written at least one response to Amr Abdul Munim. Like the following:


سلسلة الدراسات الحديثية

٥

حكومة دبي

دار البحوث للدراسات الإسلامية وإحياء التراث

التعقيب اللطيف

والانتصار لكتاب التعريف

بقلم

محمود سعيد ممدوح

باحث أول في الحديث وعلومه

بدار البحوث للدراسات الإسلامية وإحياء التراث

In the next section, some examples of those from Salafism who refuted Amr Abdul Munim will be demonstrated. This has been presented in order to display the level of scholarship and integrity he has in the eyes of his fellow sect members.

REFUTATIONS AGAINST AMR ABDUL MUNIM BY HIS FELLOW SALAFI SECT MEMBERS

The following work was written by an Egyptian Salafi by the name of Ahmed ibn Ibrahim ibn Abi'l Aynayn, who was a student of the late Yemeni Salafi, Muqbil ibn Hadi (d. 2001 CE). It is with regard to the Hasan hadith and within it is a refutation of Amr Abdul Munim Salim. The content pages also mention Amr by name as highlighted below, and the detractors may take note of those from the earlier Ulama who were attacked by Amr as well as those from his own sect that he demeaned in some way:



القول الحسن

في

كشف شبهات حول الاحتجاج
بالحديث الحسن

وقد احتوى على خلاصة إجابات الشيخ الألباني رحمه الله

ويليه

تصويب الأسنة لصد عدوان المعترض على الأئمة

لأبي عبد الله

أحمد بن إبراهيم بن أبي العينين

الناشر

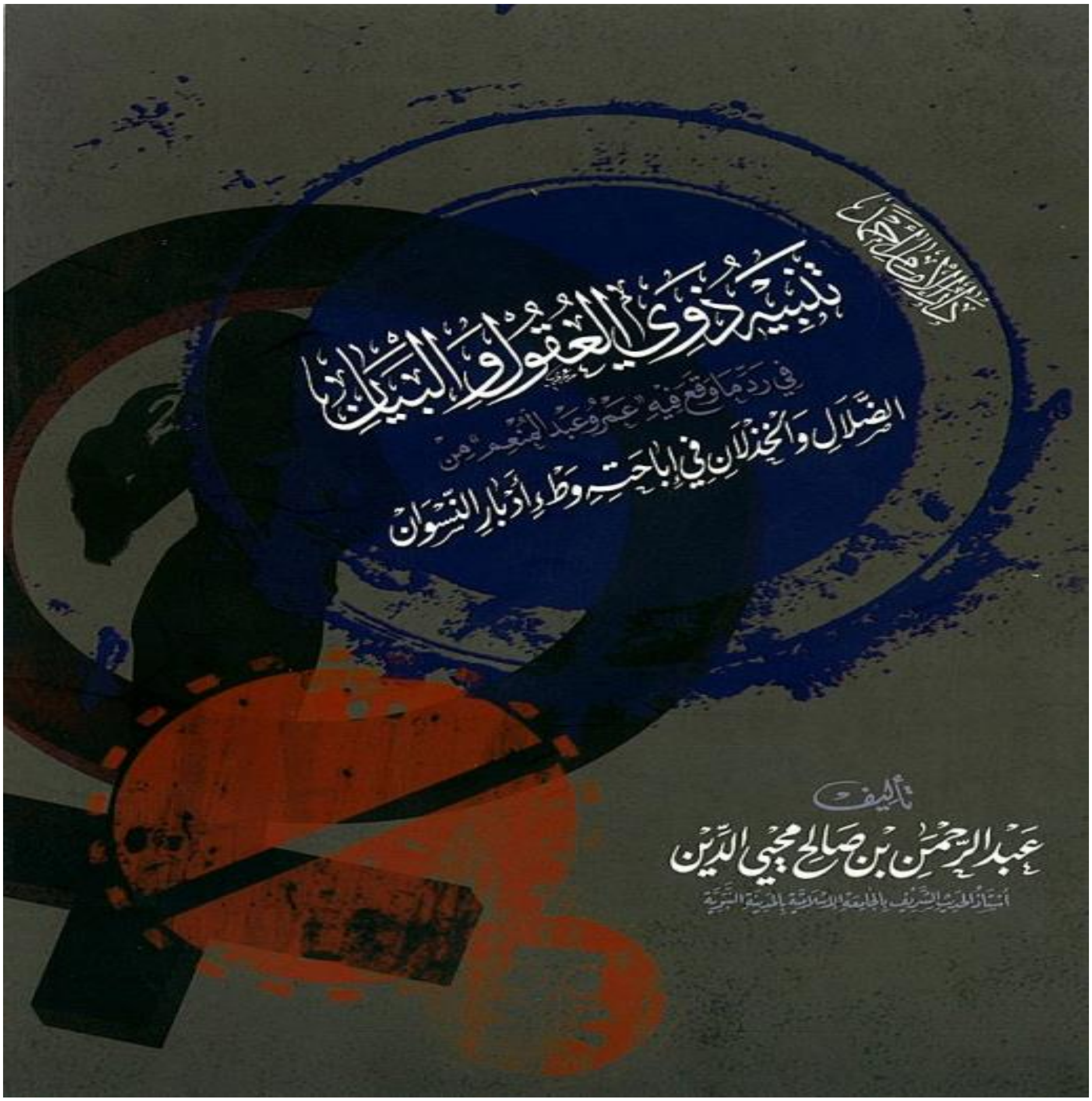
مكتبة أنوار مكة

فهرست الموضوعات

الموضوع	الصفحة

The above red box also mentioned Amr criticising Tariq Awad Allah who the two detractors also relied upon.

The following work was written by another Salafi writer known as Abdur Rahman ibn Salih Muhyud-Din who taught in Madina University, and it is a refutation against Amr Abdul Munim and his apparent allowance of anal intercourse with one's wife!



The following piece is from another member of Salafism known as **Yahya al-Adl** in critique of some claims of Amr Abdul Munim. It was originally uploaded in parts here[219]: https://al-maktaba.org/book/31617/26517

نظرات في تحقيق عمرو عبد المنعم سليم لكتاب

شرف أصحاب الحديث

من يحيى العدل إلى الإخوة الأكارم السلام عليكم ورحمة الله وبركاته .. أما بعد:

فأقول وبالله أحول .. هذه نظرات قيدتها على نسختي من هذا الكتاب .. فلما جاءت مناسبة لإفادة الجميع بها .. (بادرت بذلك).. وهي غير مستوعبة وإنما حسب ما وقع لي أثناء المطالعة .. وهي وفق (أرقام نصوص الكتاب).

(1) سمعت مالك بن أنس يعيب الجدال في الدين، ويقول: كلما جاءنا رجلٌ أجدل من رجل، أرادنا أن نرد ما جاء به جبريل إلى النبي (صلى الله عليه وسلم).

الحديث أخرجه الخطيب من طريق محمد بن إسحاق الصغاني، قال: حدثنا إسحاق بن عيسى، قال: (فذكره).

قال المحقق: إسناده صحيح.

قلت: إسحاق بن عيسى من شرط الحسن . اختار الحافظ في (التقريب) أنه صدوق .. وأقر في التحرير.

[219] Available here also - https://al-maktaba.org/book/31617/26517

.لكن قال الذهبي في (الكاشف) : ثقة. فلتصحيحه وجه محتمل

.. قال سفيان الثوري إنما الدين بالآثار ليس بالرأي، إنما الدين بالآثار ليس بالرأي، إنما الدين بالآثار ليس بالرأي (3)

أخرجه الخطيب من طريق عبيدالله بن سعيد القاضي، قال حدثنا عبدالله بن وهب الحافظ الدينوري، قال: حدثنا زيد بن أخزم،

.قال: حدثنا أبو داود الطيالسي، قال: (فذكره)

قال المحقق: إسناده واه جدًا . فإن فيه عبدالله بن محمد بن وهب الدينوري، قال الدارقطني: متروك. وفي رواية: يضع الحديث،

.واتهمه ابن عقدة ، وكذبه عمر بن سهل

.قلت: الرجل حافظ مشهور .. وسمه بهذا تلميذه (كما في الإسناد)

.واحتج به الضياء في (المختارة) ، وصحح له ابن عساكر

.وحسن له ابن حجر في (الإصابة)

.قال ابن عدي: كان يحفظ ويعرف .. رماه بالكذب عمر بن سهل بن كدر (فيما سمعته يقول)

وسمعت ابن عقدة يقول: كتب إلي ابن وهب جزء (غرائب سفيان الثوري) فلم أعرف منها إلا حديثين ، وكان قد سواها عامتها

.على شيوخه الشاميين ، فكيف أتهمه

.قال ابن عدي : وقبله قوم وصدقوه

.وقال مسلمة في (الصلة) : كان ثقة كثير الحديث

.وقال الحاكم : سألت عنه أبا علي النيسابوري، فقال: كان حافظًا .. بلغني أن أبا زرعة كان يعجز عن مذاكرته في زمانه

.وقال الإسماعيلي كان صدوقًا .. إلا أن البغداديين تكلموا فيه

قلت: الرجل أمره مشكل.. لكن قد رأيت مشهور آل سلمان نافح عنه في تقدمته لكتابه الشهير (المجالسة) .. وخلص إلى أنه في عداد من يحتج به .. ويُقبل حديثه بتوثيق مسلمة له.

وهذا بناه على دراسته التطبيقية على هذا الكتاب.. فالقول قوله إذًا.. حتى يرد ما يدفعه. (والله أعلم).

ثم إن الأثر ورد من وجه آخر عن سفيان فلا وجه لتضعيفه.

وكتب يحيى العدل عصر الثلاثاء السابع عشر من شهر صفر لسنة ثلاث وعشرين وأربعمئة وألف للهجرة الشريفة.

وإلى نظرة أخرى (إن شاء الله).

(2) نظرات في تحقيق عمرو عبد المنعم سليم لكتاب (شرف أصحاب الحديث).

أخوي الفاضلين (ابن القيم) .. (والراية) .. (بقية الإخوة) حياكم الله جميعًا .. ونستكمل وإياكم النظرات .. وأهلاً بكم.

.. (وعذرًا للتوقف أخي الراية (!!) .. (أجممت نفسي أيامًا.. عندما حمي الوطيس!! فسلاحي لا يقتل الأحبة)

(3) قال الفضل بن زياد: سألت أبا عبدالله (يعني أحمد بن حنبل) عن الكرابيسي ، وما أظهر، فكلح وجهه، ثم قال: إنما جاء بلاؤهم من هذه الكتب التي وضعوها، تركوا آثار رسول الله (صلى الله عليه وسلم) وأصحابه، وأقبلوا على هذه الكتب.

أخرجه الخطيب : أخبرنا أبو الحسن علي بن أحمد بن محمد بن بكران الفُوِّي (بالبصرة) قال: حدثنا أبو علي الحسن بن محمد بن

.عثمان الفسوي، قال: حدثنا يعقوب بن سفيان، عنه به (فذكره)

قال المحقق: إسناده ضعيف . شيخ المصنف لم أقف على من تكلم فيه بجرح أو تعديل، إلا ذكر السمعاني له في الأنساب ...(**4/410**) ، وذكر روايته عن الفسوي، ورواية الخطيب عنه

!قلت: ليس الإسناد بضعيف! .. أين الضعف؟

..(!) تعليل المحقق (الفاضل) : بأن فيه شيخ الخطيب لم يقف فيه على جرح أو تعديل عجيب

.. فعدم الوجدان .. لا يكون سببًا تضعف به الأحاديث والآثار

.!وهذا منهج غريب (!) .. فمن سلفه يا تُرى؟! .. وعلى من عول .. واعتمد؟! .. لينحو هذا النحو

.فالعلم لا يُحجر .. فربما عثر غيره فيه على تعديل أو تجريح .. فكان الأولى به أن يتوقف (على أقل تقدير) .. فهذا أسلم له

.. وهذا الأثر عندي صحيح .. فلو قُدر أن الفُوي ضعيفٌ (وهذا بعيد).. فلا أثر له على الإسناد

فإنما هو راوية لكتاب ليس إلا .. فهذا الأثر مما رواه الفوي عن أبي علي الحسن بن محمد بن عثمان الفسوي (راوية مصنفات .يعقوب الفسوي)

.. وهذه قرينة تدل على أن هذا الأثر مروي عن مصنفات الفسوي

.وقرينة أخرى وهي: أن الفسوي له كتاب في (السنة) فيتبادر إلى الذهن أن هذا الأثر من ذلك الكتاب المفقود

وهذا ما استظهره الدكتور أكرم العمري .. حيث ذكر هذا النص في ملحق له بآخر (المعرفة) تحت عنوان (نصوص مقتبسة . أحسبها من كتاب السنة للفسوي)

.وعليه فالحكم على إسناد الفسوي .. (فحسب) .. وهو إسناد صحيح

وكتب يحيى العدل أذان عشاء الآخرة ليلة الجمعة السابع والعشرين من شهر صفر لسنة ثلاث وعشرين وأربعمئة وألف للهجرة .الشريفة

وإلى نظرة أخرى

.(3) نظرات في تحقيق عمرو عبد المنعم سليم لكتاب (شرف أصحاب الحديث)

.أصحاب الرأي أعداء السنة (7)

أخرجه الخطيب : أخبرنا الحسن بن أبي بكر ، قال: أخبرنا عبدالله بن إسحاق بن إبراهيم البغوي، قال: حدثنا الحسن بن عُليل، .قال: حدثنا أحمد بن الحسين صاحب القوهي، قال: سمعت يزيد بن زريع (فذكره)

قال المحقق: إسناده ضعيف . فيه عبدالله بن إسحاق بن إبراهيم، وهو ابن عبدالعزيز بن المرزُبان البغوي، له ترجمة في تاريخ بغداد (**9/4144**)، قال الدارقطني فيه لين، والحسن بن عُليل لم أقف له على ترجمة .

قلت: الصواب في العزو (**9/414**).

وإسحاق هذا يُعرف بابن الخُراساني .. وهو ابن عم عبدالله بن محمد بن عبدالعزيز البغوي.. (ت**349**هـ) .

وهو من شيوخ الدارقطني .. فكلامه فيه عن معرفة.

وأما قول المحقق : والحسن بن عُليل لم أقف له على ترجمة (!) ..

فالرجل معروف مشهور وهو مترجم في تاريخ بغداد (**7/398**):

الحسن بن عليل بن الحسين بن على بن حبيش بن سعد أبو على العنزي.

حدث عن: أبي نصر التمار، ويحيى بن معين، وأحمد بن إبراهيم الموصلي، وهدبة بن خالد ...

روى عنه: قاسم بن محمد الدفع، والحسين بن القاسم الكوكبي، وأحمد بن محمد الجوهري، وعبد الله بن إسحاق الخراساني، وعبد الباقي بن قانع وغيرهم.

قال الخطيب: وكان صاحب وضوء وأخبار .. وكان صدوقًا .. واسم أبيه علي ولقبه عُليل .. وهو الغالب عليه ... .

قلت: ومما ذكره هذه المقطوعة:

كل المحبين قد ذموا السهاد وقد

قالوا بأجمعهم طوبى لمن رقـدا ****************************

رجاء يا رب لا أبغي الرقاد ولا

ألهو بشيء سوى ذكري له أبـدا*****************************

إن نمت نام فؤادي عن تذكره

وإن سهرت شكا قلب الذي وجـدا*****************************

.(290) توفي سنة بسر من رأى سنة

.ثم إن المحقق لم يُعرج على أحمد بن الحسين صاحب القوهي .. هذا فلم أعرفه

.وكتب يحيى العدل ليلة الأربعاء غرة ربيع الثاني لسنة ثلاث وعشرين وأربعمئة وألف للهجرة الشريفة

.وإلى نظرة أخرى (إن شاء الله)

.(4) ظرات في تحقيق عمرو عبد المنعم سليم لكتاب (شرف أصحاب)

.. يحمل هذا العلم من كل خلف عدوله، ينفون عنه تحريف الغالين وانتحال المبطلين، وتأويل الجاهلين (10)

أخرجه الخطيب : أخبرنا محمد بن الحسن بن أحمد الأهوازي، قال: حدثنا الحسن بن عبدالله بن سعيد العسكري، قال: حدثنا عبدان (يعني عبدالله بن أحمد بن موسى) ، قال: حدثنا زيد بن الحريش، قال: حدثنا عبدالله بن خراش، عن العوام بن حوشب، عن شهر بن حوشب، عن معاذ بن جبل، عن النبي (صلى الله عليه وسلم) : (فذكره).

قال المحقق: موضوع بهذا الإسناد.

فإن شيخ الخطيب متهم بالكذب ، بل كان يسرق ويضع، وعبدالله بن خراش مثله، وزيد بن الحريش فيه لين وجهالة، فأما اللين ربما أخطأ. وأما الجهالة فلما نقله الحافظ في اللسان (2/620) عن ابن القطان ، (8/251)فلقول ابن حبان فيه في الثقات قال: مجهول الحال. اهـ.

قلت: عليه في هذا الحديث ملحوظات:

الأولى: اعتمد على ما نقل الذهبي في (الميزان) في ترجمة شيخ الخطيب الأهوازي هذا .. ولم يتأمل الترجمة .. ففيها ما يدل على خلط ترجمته بآخر ..

فنسوق الترجمة من (الميزان) ثم ننظر تعقب ابن حجر له.

قال الذهبي: محمد بن الحسن بن أحمد بن محمد بن موسى الأهوازي ، ويعرف بابن أبي علي الأصبهاني كتب عنه أبو بكر الخطيب.

لا ينبغي الرواية عنه كان يضع الأسانيد .. سمَّاه بعضهم وهو أبو الوليد الدرينكي في ما سمعه من أحمد بن .. متهم بالكذب

.فقال: كنا نسميه جراب الكذب. انتهى .. علي الجصاص بالأهواز

إنما قاله في أثناء ترجمته في حق محدث من ..قال ابن حجر: وهذا الذي عزاه إلى الأهوازي لم يقله الخطيب في حق الأهوازي

.أصحاب الحديث يقال له: ابن الصقر ادخل على الأهوازي حديثًا

.قال الخطيب وابن الصقر: كان كذابًا يسرق الأحاديث ويركبها ويضعها على الشُّيوخ

قال الخطيب: وقد رأينا للأهوازي أصولاً كثيرة سماعه فيها صحيح بخط بن أبي الفوارس وغيره .. وكان سماعه أيضًا صحيحًا لتاريخ البخاري الكبير قرأوا عليه ببغداد عن أحمد بن عبدان الشيرازي ومن أصل بن أبي الفوارس قرأوا فيه سماع الأهوازي وخرج له أبو الحسن النعيمي أجزاء من حديثه وسمع منه شيخنا أبو بكر البرقاني قال وحدثنا عن ابن أحمد العسكري ومحمد بن إسحاق .بن دار أو غيرهم

.وسمعته يقول ولدت سنة خمس وأربعين وثلاث مائة

وكان قد أخرج لنا فروعًا بخطه قد كتبها من حديث شيوخه المتأخرين عن متقدمي البغداديين الذين في طبقة عباس الدوري ونحوه لأنه لم يكن من أهل الحديث حتى حدثني عبد السلام بن الحسين الدباس وكان لا بأس به .... فظننت أن الغفلة غلبت عليه قال دخلت على الأهوازي وبين يديه مجموع قد نقل منه أخبارا إلى مواضع متفرقة من كتبه وآثارًا أتى لكل خبر إسنادًا .. مات .سنة ثمان عشرة وأربعمئة

.الثانية: عبدالله بن خراش .. ذاهب الحديث في حديثه مناكير .. لكن لم أر من اتهمه غير ابن عمار

الثالثة: زيد بن الحريش .. زعم ابن القطان أنه مجهول لحال .. واعتمد المحقق على قوله .. والرجل معروف ترجم له ابن أبي حاتم فقال: زيد بن الحريش نزيل البصرة روى عن عمران بن عيينة روى عنه إبراهيم بن يوسف الهسنجاني.

وذكره ابن حبان في (الثقات): وقال: ثنا عنه عبد الله بن أحمد بن موسى القاضي عبدان ربما أخطأ.

فابن حبان عرفه إذا هو من طبقة شيوخ شيوخه.. والمحقق مشى على قاعدة المتأخرين ..

الرابعة: لم يشر المحقق لشهر بن حوشب على أنه علة في الإسناد .. وفيه كلام طويل .. وعنده وهم وخطأ .. لا يُسكت عن مثله في سند فرد مداره عليه كمثل هذا .. حتى وإن كان في الإسناد من هو أولى بالحمل عليه منه.

الخامسة: في التخريج قصور بين .. فلم يذكر طرق الحديث الأخرى ولم يشر لكلام العلماء عليه .. ففي الباب ما يدل على أن له أصل يقويه .. وقد حسنه بعضهم.. فلا ينبغي والحالة هذه أن يهمل الكلام على جميع طرقه وبيان الراجح في المسألة.

فلما ارتقى الخطيب المنبر .. شرع في خطبة .. لطيفة: (جاهل متعالم) حضرت قبل عشرة أعوام خطبة في أحد المساجد الكبيرة وصحفه تصحيفًا فاحشًا بنى عليه الخطبة بتمامها .. فقال : ((يحمل هذا العلم من كل ..عصماء .. مدارها على هذا الحديث خلف عدوٌ له)) .

فصحف آخر كلمه فجعلها (عدوٌ له) .. (من العداوه) .. ثم بين أن بعض من يحمل هذا العلم إنما هم أعداء لهذا الدين وتأويله لهذا الحديث بشيء ..يتلبسون بالعلم للكيد لأهله .. فعجيب أيما عجب من جهل هذا الخطيب واستخفافه بالعلم يرده عليه آخره..

..وصدق الرسول الكريم (صلى الله عليه وسلم) : إن من أشراط الساعة أن يُرفع العلم ويظهر الجهل

ورفع العلم بموت العلماء .. وتسنم من ليس من أهل العلم مناصب الفتيا والخطابة والدعوة .. وذهب العلماء وأصبح الميدان للجاهلين .. الذين يتأولون النصوص على غير مقاصدها .. كما حصل من هذا الرجل .. الذي عمد إلى هذا الحديث فتأوله ..

.. فنادى على نفسه بالجهل .. وأنه ممن قصده هذا الحديث

.!! ولكم أن تعجبوا .. إذا علمتم أنه من رؤوس الناس اليوم في بلدي

..فائدة/ قال الشعبي: لا تقوم الساعة حتى يصير العلم جهلاً .. والجهل علمًا

.(فالله المستعان .. وإليه المُشتكى .. ولا حول ولا قوة إلا به)

.وكتب محبكم / يحيى العدل بعد ظهيرة السبت الرابع من ربيع الآخر لسنة ثلاث وعشرين وأربعمئة وألف للهجرة الشريفة

Other responses to Amr Abdul Munim:

https://kulalsalafiyeen.com/vb/showthread.php?t=32929
http://www.tasfiatarbia.org/vb/showthread.php?p=48832

TARIQ AWAD ALLAH: ANOTHER REFERENCE POINT FOR THE DETRACTORS

On p. 345 of their pdf file, the detractors brought in the view of the Egyptian Salafi writer known as Tariq Awad Allah against Mahmud Saeed Mamduh. They said:

> Shaikh Taariq bin Ewaadillaah said, "This chain cannot be used as evidence." ('Talya'atu Siyaanatul Hadeeth Wa-Ahliha Man Ta'adee Mahmood Sa'eed Wa-Jahalahu' (pg.84) and he cites Haafidh Dhahabee and Haafidh Ibn Hajr on Dawood ibn Abee Saaleh and Ibn Hajr's saying maqbool is only when there is a supporting narration otherwise he is weak and we know he is alone in reporting it as its supporting narrations is not preserved, hence this narration is weak.
>
> He also goes onto say all the narrations are via the route of Katheer ibn Zaid and so the same problem persists with them. (abridged from (Talya'atu Siyaanatul Hadeeth Wa-Ahliha (pg.84)

Reply:

All of these objections have been answered earlier on so there is no need to repeat the answers once again. They also brought more from Tariq Awad Allah on p. 368 by saying:

> Shaikh Taariq bin Ewaadillaah said, "Ahmad bin Rishdeen he has speech concerning him rather others have said he was a liar, Abu Dharr is not known, the same affair is with his Shaikh, Sufyaan bin Bishr who is unknown." (Talya'atu Siyaanatul Hadeeth Wa-Ahliha Man Ta'adee Mahmood Sa'eed Wa-Jahalaha (pg.83)
>
> Shaikh Taariq also concludes this chain is not established due to the aforementioned problems, hence it is munkar without any reliability and nor is it preserved and what is correct is the hadeeth via the route of Dawood ibn Abee Saaleh from Abu Ayoob () as its text is marfoo. (Talya'atu Siyaanatul Hadeeth Wa-Ahliha Man Ta'adee Mahmood Sa'eed Wa-Jahalaha (pg.84)

The above was said with regard to the chain of transmission found in al-Mu'jam al-Awsat of al-Tabarani (1/94):

284 – حَدَّثَنَا أَحْمَدُ بْنُ رِشْدِينَ قَالَ: نا سُفْيَانُ بْنُ بَشِيرٍ الْكُوفِيُّ قَالَ: نا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ كَثِيرِ بْنِ زَيْدٍ، عَنِ الْمُطَّلِبِ بْنِ عَبْدِ اللَّهِ بْنِ حَنْطَبٍ، عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «لَا تَبْكُوا عَلَى الدِّينِ إِذَا وَلِّيتُمُوهُ أَهْلَهُ، وَلَكِنِ ابْكُوا عَلَيْهِ إِذَا وَلِّيتُمُوهُ غَيْرَ أَهْلِهِ»

لَا يُرْوَى هَذَا الْحَدِيثُ عَنْ أَبِي أَيُّوبَ إِلَّا بِهَذَا الْإِسْنَادِ، تَفَرَّدَ بِهِ: حَاتِمٌ

And in al-Mu'jam al-Kabir (4/158) of al-Tabarani:

3999 – حَدَّثَنَا أَحْمَدُ بْنُ رِشْدِينَ الْمِصْرِيُّ، ثنا سُفْيَانُ بْنُ بِشْرٍ، ثنا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ كَثِيرِ بْنِ زَيْدٍ، عَنِ الْمُطَّلِبِ بْنِ عَبْدِ اللهِ، قَالَ: قَالَ أَبُو أَيُّوبَ لِمَرْوَانَ بْنِ الْحَكَمِ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «لَا تَبْكُوا عَلَى الدِّينِ إِذَا وَلِّيتُمُوهُ أَهْلَهُ وَلَكِنِ ابْكُوا عَلَيْهِ إِذَا وَلِّيتُمُوهُ غَيْرَ أَهْلِهِ»

All of the above is of no consequence as the supporting narration is not primarily the above from al-Tabarani, but rather what has been recorded from Tarikh ibn Abi Khaythama as shown earlier on while replying to the claims of Amr Abdul Munim Salim, and before it also. The sanad from Ibn Abi Khaythama does not have problematic narrators after Kathir ibn Zayd as shall be discussed later on. Hence, both Amr Abdul Munim and Tariq Awad Allah did not seem to realise that the narration existed with a fuller context in the Tarikh ibn Abi Khaythama, with similar wording to that found in *Mustadrak al-Hakim* and *Musnad Ahmed*.

Tariq Awad Allah and his participation in street demonstrations

Since the detractors brought in Tariq Awad Allah as a reference for their anti-Mamduh rhetoric, it is worth them knowing also what other Salafis have said

about Tariq and his way. Before moving on the detractors may wish to observe Tariq Awad Allah (with a white cap) taking part in a street demonstration, which is something that is frowned upon by the Madkhali version of Salafism. The video was uploaded here – **https://youtu.be/BAi0WWKrr-Q**

In the event of it being removed, it has been uploaded here: https://archive.org/details/TariqAwadullahOnAStreetMarch2013

One wonders if the detractors are content with the version of Salafism practiced by Tariq Awad Allah or not? And what is their ruling on taking part in street demonstrations? The following link gave the verdict of Rabi al-Madkhali who they admire[220] - https://salaficentre.com/2023/05/05/peaceful-protest-is-the-way-forward/

Quote: **Secondly, protests are not allowed in the infallible methodology of the Prophet.** Al-Allaamah Rabee Bin Haadi Al-Mad'khali [may Allaah preserve him] was asked**, "Going out to demonstrations, revolutions and nurturing the youth upon it; is this from the methodology of Ahlus Sunnah Wal Jamaa'ah or not, whether in or outside the Muslim countries?**

Response: ***This is the methodology of Marx (i.e., Carl Marx), Lenin (i.e., Vladimir Lenin) and those similar to them. It is not from the Islamic methodology. Revolutions, bloodshed, trials and troubles are Marx's and Lenin's school of thought***. (2)

Footnote no. 2 stated:

[2] An excerpt from كشف الستار Page: 18]

The above would also apply to Tariq Awad Allah that was promoted by the two detractors

[220] The two detractors have the following from Rabi al-Madkhali on their website - https://www.salafiri.com/in-defense-of-the-prophet/

SLANDER ON THE SAHABI MUAWIYYA IBN ABI SUFYAN (RA) AS IN TARIQ AWAD ALLAH'S EDITION OF AL-SHAWKANI'S NAYL AL-AWTAR

In this section proof will be provided on the weakness at times in the research skills of Tariq Awad Allah in editing and publishing manuscripts. Shaykh Muhammad ibn Ali al-Shawkani (d. 1250 AH) is one of the favoured scholars of some versions of Salafism, thanks to the efforts of some writers like the 19th century Indian Salafi, Nawab Siddiq Hasan Khan (d. 1307 AH/1889 CE) of Bhopal and later authors. Al-Shawkani wrote a work known as *Nayl al-Awtar* which is a commentary to a Hadith collection by Shaykh Majdud-Din ibn Taymiyya (d. 652 AH) known as *al-Muntaqa min al-Akhbar*.

Tariq Awad Allah published an edition of *Nayl al-Awtar* (printed by Dar ibn Affan (in Cairo) and Dar ibn al-Qayyim (in Riyadh), 1st edn, 2005/1426 AH) using three handwritten manuscripts which he detailed in the first volume, between pages 76 to 83, followed by some examples of digital images of the manuscript folios from pp. 84 to 96.

In some previous published editions of the *Nayl al-Awtar* there was a page which made out that al-Shawkani had allegedly cursed the Sahabi, Muawiyya ibn Abi Sufyan and his son, Yazid. This can be witnessed in the edition edited by Isam Sababiti (7/189, Dar al-Hadith, Cairo, 1st edn, 1993 CE) as follows:

لَعَنَهُ اللَّهُ، الَّذِي قَتَلَ عَلِيًّا – رَضِيَ اللَّهُ عَنْهُ – بَعْدَ أَنْ دَخَلَ فِي صَلَاةِ الصُّبْحِ.

ثُمَّ لَمَّا وَقَعَ صُلْحُ الْحَسَنِ وَمُعَاوِيَةَ ثَارَتْ مِنْهُمْ طَائِفَةٌ فَأَوْقَعَ بِهِمْ عَسْكَرُ الشَّامِ بِمَكَانٍ يُقَالُ لَهُ النُّخَيْلَةُ، وَكَانُوا مُنْقَمِعِينَ فِي إمَارَةِ زِيَادٍ وَابْنِهِ طُولَ مُدَّةِ وِلَايَةِ **مُعَاوِيَةَ وَابْنِهِ يَزِيدَ لَعَنَهُمْ اللَّهُ** وَظَفِرَ زِيَادٌ وَابْنُهُ بِجَمَاعَةٍ مِنْهُمْ فَأَبَادَهُمْ بَيْنَ قَتْلٍ وَحَبْسٍ طَوِيلٍ فَلَمَّا مَاتَ يَزِيدُ وَوَقَعَ الِافْتِرَاقُ وَوُلِّيَ الْخِلَافَةَ عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ وَأَطَاعَهُ أَهْلُ الْأَمْصَارِ إلَّا بَعْضَ أَهْلِ الشَّامِ وَثَارَ مَرْوَانُ فَادَّعَى الْخِلَافَةَ وَغَلَبَ عَلَى جَمِيعِ الشَّامِ ثُمَّ مِصْرَ، فَظَهَرَ الْخَوَارِجُ حِينَئِذٍ بِالْعِرَاقِ مَعَ نَافِعِ بْنِ الْأَزْرَقِ بِالْيَمَامَةِ وَمَعَ نَجْدَةَ بْنِ عَامِرٍ.

The 2nd to 3rd lines from the above text means: *"Then, when the peace treaty between al-Hasan and Muawiya took place, a faction among them revolted. The Syrian army encountered them in a place called al-Nukhaila, and they were suppressed during the rule of Ziyad and his son for the duration of the governorship of* ***Muawiya and his son Yazid, may Allah curse them****. Ziyad and his son overcame a group of them."*

The actual words of curse in Arabic were not present in the actual handwriting of al-Shawkani himself, nor the copy scribed by Yahya ibn Muhsin al-Dalwani and Hasan al-Kabsi. The latter edition was also used by Tariq Awad Allah, but he failed to point out the absence of this addition to the text by some ill-intended person(s). This fact of tampering was highlighted by the editor of another later edition of *Nayl al-Awtar* (published by Dar ibn al-Jawzi, 1st edn, 1427 AH), by the name of Muhammad Subhi ibn Hasan Hallaq who also used three manuscripts, one of which was in the handwriting of al-Shawkani himself, as well as the one scribed by al-Dalwani and al-Kabsi.

Muhammad ibn Hadi al-Madkhali and his warning against Tariq Awad Allah

Tariq Awad Allah was criticized for allowing this curse on the Sahabi, Muawiyya (ra) to be published in his editing of *Nayl al-Awtar*, despite it being absent in the authoritative manuscripts he claimed to have utilized. The following link[221] mentioned the verdict of another Salafi known as Muhammad **ibn Hadi al-Madkhali** on Tariq Awad Allah - http://ar.miraath.net/article/4561

Quote from the last link:

إنَّ تحقيقات عوض الله على شاريه عوض الله ادّعاء للتحقيق، ليس فيها من التحقيق شيء، ولعل هذا الكلام يُنشر وأنا أعلم أنه سيُنشر ولا أخشى من أن يُنشر بل أُحبّ أن يُنشر؛ لأنه من النصيحة، وأدلِّل على هذا حتى لا يكون الكلام كما يُقال "اتهامات" فأذكر لكم مثالًا واحدًا غريبًا وعجيبًا، وينبغي أن يكون التحقيقُ إن كان في شيءٍ ففيه، فمثل هذا يُقال فيه يُحتاج إلى تحقيق، نيل الأوطار للشوكاني رحمه الله منذ القِدَم، طبعاته القديمة والحديثة وبعضها يُصوّر على بعض وبعضها يُزعَم فيه التحقيق وتُطبع كما هي، مطبوعٌ فيها لعن الشوكاني لمعاوية وليزيد, المؤلِّف للشوكاني في هذا الكتاب لعن لمعاوية وليزيد, فنحن من قديم أول ما رأينا ذلك كان مشايخنا يُنكرونه، بعد ذلك

[221] Also available here – https://www.facebook.com/abuelfawzan2/photos/-%D8%AA%D8%AD%D9%82%D9%8A%D9%82%D8%A7%D8%AA-%D8%B9%D9%88%D8%B6-%D8%A7%D9%84%D9%84%D9%87-%D8%B9%D9%84%D9%89-%D8%B4%D8%A7%D8%B1%D9%8A%D9%87%D8%A7-%D8%B9%D9%88%D8%B6-%D8%A7%D9%84%D9%84%D9%87-%EF%B8%8F-%D8%A7%D9%84%D8%B4%D9%8A%D8%AE-%D9%85%D8%AD%D9%85%D8%AF-%D8%A8%D9%86-%D9%87%D8%A7%D8%AF%D9%8A-%D8%A7%D9%84%D9%85%D8%AF%D8%AE%D9%84%D9%8A-%D8%A5%D9%86%D9%8E%D9%91-%D8%AA%D8%AD%D9%82%D9%8A%D9%82%D8%A7%D8%AA-/604751410251487/?locale=ar_AR

تقدّمنا في العمر والمعرفة شيئًا فشيئًا، فقطعنا بإنكاره جزمًا، إذ لا يكون مثل هذا العالم الذي له المؤلفات في الدفاع عن أصحاب النبي صلى الله عليه وسلم، والمواقف التي تَعرِض من الذين يقعون في أصحاب النبي صلى الله عليه وسلم وهو يردّ عليهم، ويُفنِّد ما عندهم من الباطل لا يمكن أن يسُبّ أصحاب النبي صلى الله عليه وسلم، هذا قطعًا لا يمكن لكن الكتاب مطبوع فيه السبّ، فكان بعض مشايخنا يقول: لعلّه مدسوس على الشوكاني وهذا هو الواقع.

طُبع بعد ذلك الكتاب قبل سنوات بتحقيق هذا الرجل، وكنت أنا وأخي الشيخ الدكتور عبد الله عبد الرحيم البخاري، في معرض الجامعة الإسلامية للكتاب، وفرحنا بهذه الطبعة لمّا قالوا محقّقة كبيرة عشر مجلّدات أو يزيد – لا أتذكر الآن–، فالشيخ اشتراها قلتله تأنَّ حتى نرى، قال: أنا قد اشتريتها، فاشتراها وذهب بها إلى البيت فزرته بعد، وطلبت هذا الموطن فوجدت السبّ كما هو!.

شاء الله جل وعلا وتطلع طبعة أخرى، التي هي طبعة محمد صبحي حلّاق طلعت طبعته، وذكر أنه اعتمد على نسختين خطّيّتين أو عدة نسخ لكن من هذه النسخ أولا نسخة الكتاب التي اعتمد عليها طارق عوض الله، الثانية وهي أعلى منها وهي نسخة الشوكاني بقلمه فهذا أحلى وأعلى، فلما جاء إلى هذا الموطن، – هما موطنان اللذان فيهما السب– ذهب إلى الكتاب هنا في الحاشية، وصوّر صورة المخطوطة من النسخة التي اعتمد عليها هذا الرجل، في الموطن الذي فيه السب مطبوع فوق صوره هنا لا سب فيه، والنسخة هذه هي بخط تلميذين من تلاميذ الشوكاني، من كبار تلاميذه وأحدهما قاضٍ قرأ الكتاب عليه، هذه النسخة هي التي اعتمدها طارق عوض الله،

صوّرها في هذا الموطن الأخ صبحي حلّاق لا سب فيها ، فكيف تكون بالقلم بالخط لا سب فيها والمطبوع فيه سب؟! هل هذا تحقيق؟ هذا يدلك على أنه لا تحقيق.

النسخة الثانية نسخة الشيخ الشوكاني – رحمه الله– نفسه ، أيضا في الموطنين صوّرها فوتوغرافيا بالشمسِ ووضعها في الأسفل ليُدلّل للناس تدليلًا قاطعًا على أن هذا السب مُقحم من النُسّاخ الزيود – الجارودية–؛ لأنهم هم الذين يسبّون أصحاب النبي صلى الله عليه وسلم ، الشوكاني كيف يسبهم وله كتاب اسمه: "در السحابة في مناقب القرابة والصحابة" ، وله الدفاع العظيم في كتبه ، وله "إرشاد الغبي إلى مذهب الصحب في آل بيت النبي"، فتبيّن بهذا أن ادّعاء التحقيق كل واحد يدّعيه، والتحقيق الحقيقي قليل ما يوجد، فتحقيقات هذا الرجل أنا لا أطمئنُ إليها،يكفيكم هذا دليلًا؟ وباستطاعتكم ترجعون إلى الطبعتين في السوق، فلو حقّق هذا الرجل تحقيقًا صحيحا لكانت هذه المسألة أولى ما يحقّقه؛ حتى تُبعد التهمة عن هذا الرجل وهو بريء منها، لكن كونه يُقطع ببراءته بإثبات هذه المخطوطات التي بقلمه وقلم تلاميذه، ويزعم هذا الرجل أنه اعتمد على نسخة قلم تلاميذه ولا سبّ فيها ويطبعها وهي بالسب، هذا من أعظم الأدلة أنه لا تحقيق عنده، وأنه إنما يُعمل له ويُكتَب له، وهم يضعون أسماءهم، وهذا شائعٌ اليوم وذائع.

The above rendered into English:

“Verily Awad Allah's investigations, may Allah reward their purchaser, are mere claims of investigation containing no true investigation whatsoever. Perhaps this speech will be published while I know it will be published, but I do not fear its publication, rather I love that it be published as it is sincere advice. And I will prove this so that my words are not mere accusations. So, I will mention to you one strange and wondrous example. Investigation, if present, should be focused

on this matter. *'Nayl al-Awtar'* by al-Shawkani, may Allah have mercy on him, since ancient times, its old and new prints, and some of them are pictured on some, and some of them claim investigation and are printed as they are, printed in it is al-Shawkani's curse of Muawiyya and Yazid, the author for al-Shawkani in this book cursed Muawiyah and Yazid, so we are from old, the first thing we saw that was our Shaykhs denouncing it, after that we advanced in age and knowledge little by little, so we decisively denied it, because such a scholar who has the authorship in defence of the Companions of the Prophet, peace be upon him, and the positions that are exposed by those who fall into the Companions of the Prophet, peace be upon him, and he responds to them, and refutes what they have of falsehood, cannot insult the Companions of the Prophet, peace be upon him, this is definitely impossible but the book is printed in it with the insult, so some of our Shaykhs used to say: Perhaps it was forged on al-Shawkani and this is the reality.

The book was then printed years ago with this man's verification, and I and my brother, Shaykh Dr. Abdullah Abdur Rahim al-Bukhari, were at the Islamic University Book Fair, and we were delighted with this edition when they said it was a major verified version of ten volumes or more—I do not remember now. The Shaykh bought it, I told him to wait until we see, he said: I have already bought it. So, he bought it and took it home. I visited him later, and I asked for this place and found the insult as it is!

By Allah's will, the Exalted and Most High, another edition was published, that of Muhammad Subhi Hallaq, in which he mentioned relying on two manuscripts, or several, but among them, first, the manuscript copy relied upon by Tariq Awaḍ Allah, and second, which is higher than it, is al-Shawkani's own manuscript in his own handwriting, which is sweeter and loftier. So, when he came to this passage - the two passages containing the cursing - he went to the book and here

in the footnote pictured the image from the manuscript relied upon by this man. Above his picture here there is no cursing, yet in the printed copy there is cursing!

This manuscript is in the writing of two students from al-Shawkani's senior students, one of whom was a judge who heard the book from him directly. This is the manuscript relied upon by Tariq Awad Allah. Brother Subhi Hallaq pictured it in this passage with no cursing in it. So how can the handwritten manuscript contain no cursing while the printed contains cursing?! Is this investigation? This shows you there is no real investigation.

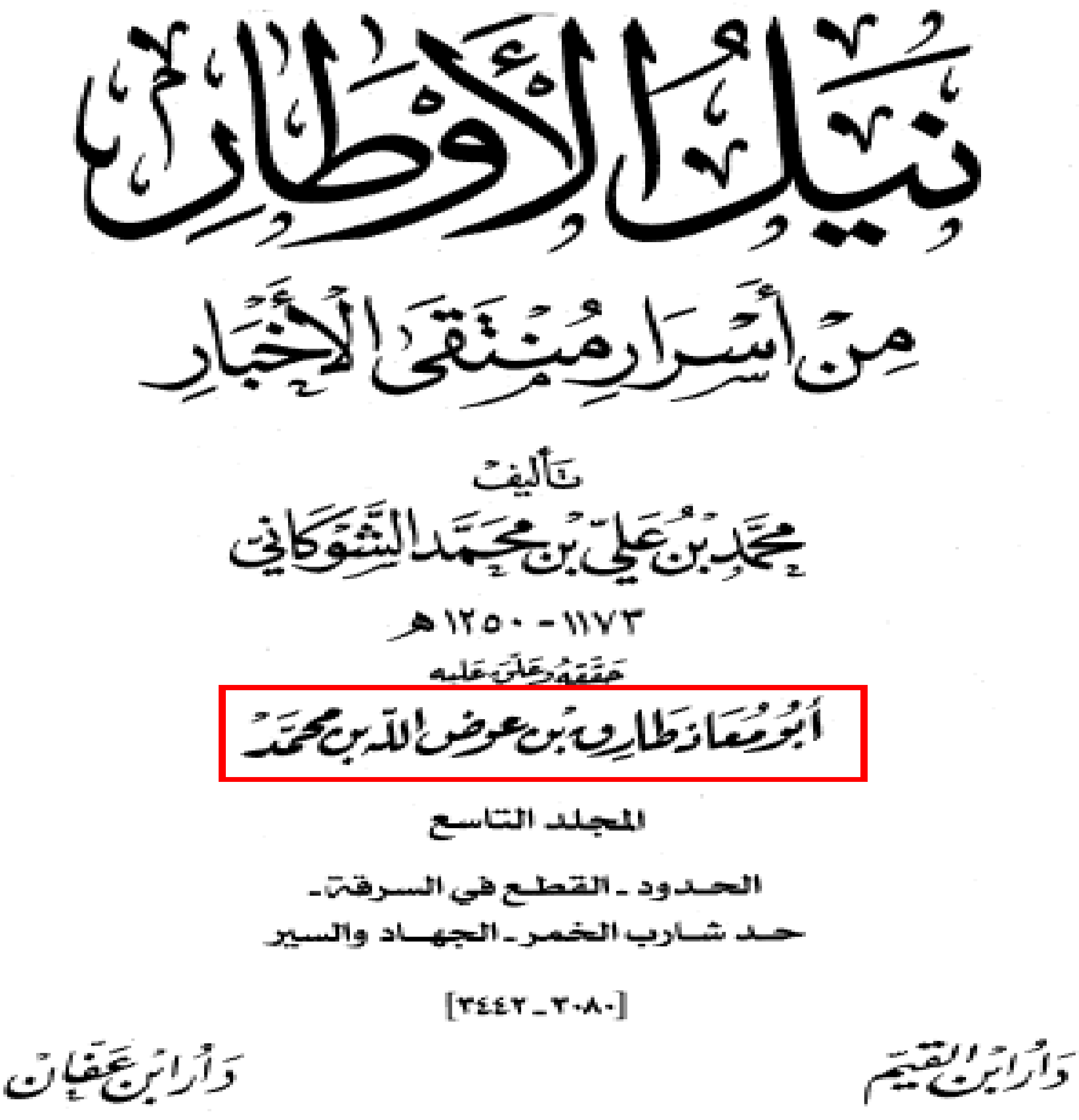
The second manuscript is that of Shaykh al-Shawkani himself - may Allah have mercy on him. Likewise in the two passages, he photographed them using sunlight and placed them below, to conclusively prove to people that this cursing was interpolated by the additions of the Zaydi-Jarūdīs, as they are the ones who insult the Prophet's ﷺ companions. How could al-Shawkani insult them when he has a book called *The Dripping Clouds Concerning the Merits of the Relatives and Companions,* and great defences of them in his books, and *Guiding the Ignorant to the Position of the Companions Regarding the Prophet's Household.*

It is thus made clear that claims of investigation, everyone makes them, while true investigation is rare. I do not feel assured by this man’s investigations. Is this enough evidence for you? You can refer to both editions available. Had this man conducted proper verification, this issue would have been the first he verified, in order to distance the accusation from this innocent man.

But the fact that he establishes his innocence by documenting these manuscripts in his and his students’ handwriting, yet this man claims to rely on a manuscript in the students’ handwriting containing no cursing while printing it with cursing, is among the greatest proofs that he has no real investigation. ***Rather, work is produced for him and written for him while they place his name on it. This is common and widespread today*.**”

Here is how Tariq Awad Allah published the tampered with words of curse and claimed in the footnote that it was with regards to the Khawarij!

Nayl al-Awtar (9/172, edited by Abu Muadh Tariq ibn Awad Allah ibn Muhammad, printed by Dar ibn Affan (in Cairo) and Dar ibn al-Qayyim (in Riyadh), 1st edn, 2005/1426 AH):



نيل الأوطار

من أسرار منتقى الأخبار

تأليف

محمد بن علي بن محمد الشوكاني

١١٧٣ - ١٢٥٠ هـ

حققه وعلق عليه

أبو معاذ طارق بن عوض الله بن محمد

المجلد التاسع

الحدود - القطع في السرقة -
حد شارب الخمر - الجهاد والسير

[٣٠٨٠ - ٣٤٤٢]

دار ابن القيم

دار ابن عفان

ثمّ لمّا وقعَ صلحُ الحسنِ ومعاويةَ ثارت منهم طائفةٌ، فأوقعَ بهم عسكرُ الشّامِ بمكانٍ يُقالُ لهُ: النُّخيلةُ، وكانوا منقمعينَ في إمارةِ زيادٍ وابنِهِ طولَ مدّةِ ولايةِ معاويةَ وابنِهِ يزيدَ - لعنهم اللّهُ[1] - وظفرَ زيادٌ وابنهُ بجماعةٍ منهم، فأبادهم بينَ قتلٍ وحبسٍ طويلٍ. فلمّا ماتَ يزيدُ ووقعَ الافتراقُ ووُلّيَ الخلافةَ عبدُ اللّهِ بنُ الزُّبيرِ وأطاعهُ أهلُ الأمصارِ إلّا بعضَ أهلِ الشّامِ، ثارَ مروانُ فادّعى الخلافةَ وغلبَ على جميعِ الشّامِ ثمّ مصرَ، فظهرَ الخوارجُ حينئذٍ بالعراقِ معَ نافعِ بنِ الأزرقِ، وباليمامةِ معَ نجدةَ بنِ عامرٍ.

وزادَ نجدةُ على معتقدِ الخوارجِ أنّ من لم يخرج ويُحارب المسلمينَ فهوَ كافرٌ ولو اعتقدَ معتقدهم، وعظمَ البلاءُ بهم، وتوسّعوا في معتقدهم الفاسدِ، فأبطلوا رجمَ المحصنِ، وقطعوا يد السّارقِ من الإبطِ، وأوجبوا الصّلاةَ على الحائضِ في حالِ حيضها، وكفّروا من تركَ الأمرَ بالمعروفِ والنّهيَ عن المنكرِ إن كانَ قادرًا، وإن لم يكن قادرًا فقد ارتكبَ كبيرةً، وحكمُ مرتكبِ الكبيرةِ عندهم حكمُ الكافرِ، وكفّوا عن أموالِ أهلِ الذّمّةِ وعن التّعرّضِ لهم مطلقًا، وفتكوا في المنتسبينَ إلى الإسلامِ بالقتلِ والسّبيِ والنّهبِ، فمنهم من يفعلُ ذلكَ مطلقًا بغيرِ دعوةٍ، ومنهم من يدعو أوّلًا ثمّ يفتكُ.

ولم يزل البلاءُ بهم يزيدُ إلى أن أمّرَ المهلّبُ بنُ أبي صفرةَ على قتالهم، فطاولهم حتّى ظفرَ بهم وتقلّلَ جمعهم، ثمّ لم يزل منهم بقايا في طولِ الدّولةِ الأمويّةِ وصدرِ الدّولةِ العبّاسيّةِ، ودخلت طائفةٌ منهم المغربَ.

وقد صنّفَ في أخبارهم أبو مخنفٍ - بكسرِ الميمِ، وسكونِ المعجمةِ،

(١) يقصد الخوارج.

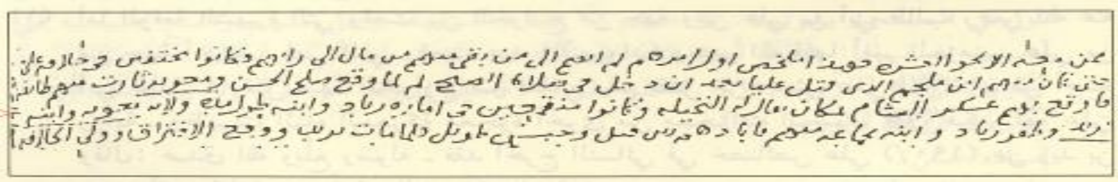
The following edition by Muhammad Subhi Hallaq clarified that the curse was absent in the original handwritten copy of *Nayl al-Awtar* by al-Shawkani and by the scribes known as al-Dalwani and al-Kabsi.

Nayl al-Awtar (13/426, Dar ibn al Jawzi, Riyadh, 1st edn, 1427 AH) edited by Muhammad Subhi ibn Hasan Hallaq:

ثم لما وقع صلح الحسن ومعاوية ثارت منهم طائفة فأوقع بهم عسكر الشام بمكان يقال له: النخيلة، وكانوا منقمعين في إمارة زياد وابنه طول مدة ولاية معاوية وابنه يزيد[1]. وظفر زياد وابنه بجماعة منهم فأبادهم بين قتل وحبس طويل.

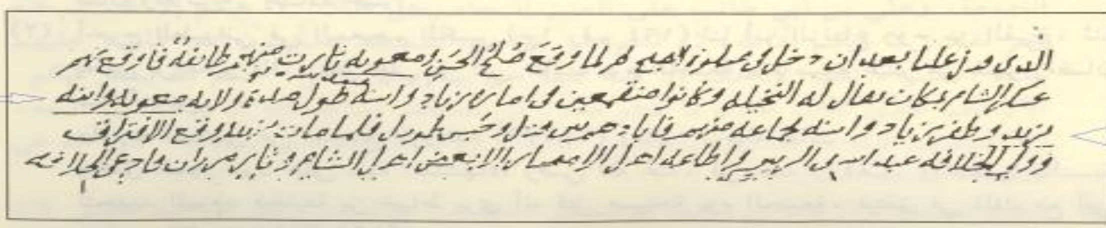
= وقال الحافظ ابن كثير في «البداية والنهاية» (٧/٣٤٣): وحاصل الأمر أن علياً قتل يوم الجمعة سَحَراً، وذلك لسبع عشرة ليلة خلت من رمضان من سنة أربعين.
وقيل: قتل في ربيع الأول.
والأول هو الأصح والأشهر، والله أعلم.

(١) تنبيه: في كل طبعات «نيل الأوطار» بلا استثناء، جملة (لعنهما الله). مما دفع كثيراً من العلماء الغيورين لسؤالي عن هذه الجملة هل هي من الشوكاني، أم من النساخ، أم ماذا؟!.
وتبرأة للإمام الشوكاني من هذه الجملة أثبت من صورة المخطوط التي كتب بيده عدم وجودها مطلقاً.



[هذه صورة من المخطوط (أ) المكتوب بيد الإمام الشوكاني [٢/١٣٠]]

وتبرأة للنساخ طلاب العلم والحقيقة أثبت من صورة المخطوط (ب) عدم وجود هذه الجملة أيضاً.



[هذه صورة من المخطوط (ب) المكتوب بخط: يحيى بن محسن الدلواني وحسن بن يحيى بن أحمد الكبسي [١٨٨/ب/٢]].

• والذي يبدو أن بعض المبتدعة أقحموها في بعض نسخ الكتاب لاتهام الشوكاني بها أو إرواء لما في قلوبهم من غل وحقد على الصحابي الجليل معاوية رضي الله عنه.

The fact that Tariq Awad Allah allowed the words of curse to be published in his edition shows that he did not use the actual handwritten manuscripts at this critical juncture properly, and it seems as though he merely used another printed edition which also had these distasteful words of curse added in by claiming them to have originated from al-Shawkani himself! This shows the level of trustworthiness of Tariq Awad Allah and another quandary for the detractors being responded to dig themselves out of, as even other Salafis have condemned Tariq Awad Allah for the above matter.

THE TWO DETRACTORS AND THEIR POINTS ABOUT ISA AL-HIMYARI

On p. 346 of their pdf file, the two detractors brought in the name of the Yemeni writer, Dr Isa al-Himyari, who compiled a large volume in some 621 pages on the proofs regarding Tawassul and other related matters entitled *at-Ta'ammul Fi Haqiqat ut-Tawassul.* They stated:

> Mr Himyaree compiled what he thought was his masterpiece on Tawassul, in this book he brings the narration of Abu Ayoob (τ) for making Tawassul with the Messenger of Allaah (ρ) after his demise. In doing so he clearly admits the chain is weak and then copies and pastes the words of his former partner, Mr Mahmood Sa'eed Mamduh.

After showing digital images of the cover of this book and al-Himyari's mention of the narration of Abu Ayyub al-Ansari (ra) as recorded in the Musnad Ahmed and Mustadrak al-Hakim, the two detractors stated on pp. 348-349:

> Here Mr Eesaa Himyaree cites some references and brings the controversial authentication of Imaam Haakim and then says, "*"As for this chain it has a light weakness but it is removed with a supporting (narration)"*
>
> So Mr Eesaa Himyaree, the blind follower that he is - just copied and pasted the exact words of Mr Mamduh except one additional word. This shows these arguments to date remained unanswered and hence the ploy by these soofees who

continuously concoct new fabricated answers. However a time comes when no alternative explanations remain and the truth must be accepted.

In this regard it can be said that both Mr Mahmood Sa'eed Mamduh and Mr Eesaa Himyaree categorically accept and admit that this narration under question and discussion has weakness.

So when two more of GF Haddads and Abul Hasans trusted authorities agree to the weakness of the chain. We wonder what possess them to remain bigoted and staunch with regards to forcing the authenticity of this narration!!! Is this not a prime example of being bigoted and blind.

Reply:

Mahmud Saeed Mamduh and al-Himyari are not the so-called trusted authorities for us when looking at the status of the narration's authenticity. If this was the ultimate case, then the grading of Mamduh would have been mentioned by us, but these detractors know very well that this was not mentioned or depended on when compiling the initial reply to these two detractors. Secondly, as will become apparent within this reply, our dependency is not limited to just al-Hakim and al-Dhahabi alone, but several other authorities that were not mentioned by these detractors due to their incomplete and woefully inadequate research.

As for their claim that al-Himyari plagiarized from Mamduh, then what is known is that al-Himyari and Mamduh are both friends and al-Himyari praised and did utilize the latter's *Raf al-Minara* as can be seen in al-Himyari's *al-Ta'ammul* (see p. 62, fn. 2, p. 209, fn. 2, p. 216, fn. 1, p. 291, fn. 1, p. 311, fn. 2, p. 344). At the end of the day, al-Himyari still accepted the narration due to the existence of

the supporting narration from al-Muttalib ibn Abdullah. Mahmud Saeed Mamduh graded the narration to be Hasan li-ghayrihi[222] (good due to supporting narrations) by using the version via the route of al-Muttalib ibn Abdullah in his *Raf al-Minara* (p. 235). Hence, these points about Mamduh and al-Himyari were impractical digressions from the main argument which surrounds the authenticity of the narration at hand. This is because they left out a number of other authorities who graded this narration in a positive light.

This was not the only place in their decrepit pdf file that the name of al-Himyari was brought in, and they claimed that this writer plagiarized from him! **This shameful lie will be addressed later on.**

THE SO-CALLED 2ND AND 3RD CHAIN

Between pages 350-354 as well as between pages 358 to 368, they started to once again discuss the 2nd Chain from two works by al-Tabarani. They also mentioned this on pp. 171-172 of their pdf file, and this matter is a side-tracking issue, as the overall authenticity of the narration going back to al-Muttalib ibn Abdullah is not based on al-Tabarani's chains of transmission, but that recorded

222 The two detractors failed to mention this grading from Mamduh on p. 349 of their pdf when they said with utter arrogance: "In this regard it can be said that both Mr Mahmood Sa'eed Mamduh and Mr Eesaa Himyaree categorically accept and admit that this narration under question and discussion has weakness. So when two more of GF Haddads and Abul Hasans trusted authorities agree to the weakness of the chain. We wonder what possess them to remain bigoted and staunch with regards to forcing the authenticity of this narration!!! Is this not a prime example of being bigoted and blind**."** **They admitted that Mamduh did declare it as being Hasan li-Ghayrihi** between pp. 335-336 by saying:
"He goes onto say and acknowledges that "Mutaalib bin Abdullaah bin Hantab who although is truthful used to commit tadlees. He (ie Muttalib) and those similar to him are good to be used or serve to be fit as supporting narrators whether he clarified if he clearly heard the narration or not or whether he met Abu Ayoob or not. Therefore this chain although having a light disconnection (ie a breakage in the chain) may still be used as a supporting narration to the narration that has preceeded. This supporting narration establishes the hadeeth and becomes from the category of **al-Hasan Li-Ghayrihi** and Allaahs knows best." (Raf ul-Minaarah (pg.235)."

in the Tarikh of ibn Abi Khaythama that was mentioned a number of times earlier on in full. One may go back a few pages and see the response under the section heading:

A LOOK AT WHAT THEY MENTIONED ABOUT MAHMUD SA'EED MAMDUH AND THEIR RELIANCE ON AMR ABDUL MUNIM SALIM

Hence, there is no need to address their points about the so-called 2nd chain as it is not used ultimately to strengthen the version going back to Dawud ibn Abi Salih (as in Musnad Ahmed and Mustadrak al-Hakim).

They also mentioned more about the so-called 3rd chain on pp. 369 to 374 and this was also mentioned by them on p. 172. This being as follows as mentioned by them on p. 369:

(3) Umar bin Khaalid from Abu Nabaatah from Katheer ibn Zaid from Muttalib bin Abdullaah bin Hantab

The sanad being referred to is the one recorded by Imam Taqiuddin al-Subki in his *Shifa al-Siqam*. This was mentioned earlier on as follows:

And in Akhbar al-Madina of Abul Hussain Yahya ibn al-Hasan as mentioned by al-Subki in his *Shifa al-Siqam*:

فقد روى أبو الحسين يحيى بن الحسن بن جعفر بن عبيدالله الحسينيّ في كتاب «أخبار المدينة» قال: حدّثني عمر بن خالد، ثنا أبو نباتة، عن كثير بن زيد، عن المطّلب بن عبدالله بن حَنْطَب قال: أقبل مروان بن الحكم، فإذا رجل ملتزم القبر، فأخذ مروان برقبته، ثمّ قال: هل تدري ماذا تصنع؟!

فأقبل عليه فقال: نعم، إنّي لم آتِ الحجر، ولم آتِ اللبن، إنّما جئت رسول الله(صلى الله عليه وآله وسلم).

لا تبكوا على الدين إذا وليه أهله، ولكن ابكوا عليه إذا وليه غير أهله.

قال المطّلب: وذلك الرجل أبو أيّوب الأنصاريّ(رضي الله عنه)

Now if one focusses on the two versions reported by Kathir from Dawud ibn Abi Salih and al-Muttalib as found in Musnad Ahmed and Akhbar al-Madina, one may note that these two variants were mentioned by Imam Nurud-Din al-Samhudi[223] in his *Wafa al-Wafa* as follows:

Al-Samhudi in *Wafa al Wafa* (4/184):

و روى أحمد بسند حسن كما رأيته بخط الحافظ أبي الفتح المراغي المدني قال:

حدثنا عبد الملك بن عمرو قال: حدثنا كثير بن زيد عن داود بن أبي صالح قال: أقبل مروان يوما، فوجد رجلا واضعا وجهه على القبر، فأخذ مروان برقبته ثم قال: هل تدري ما تصنع؟ فأقبل عليه، فقال: نعم إني لم آت الحجر، إنما جئت رسول الله صلى الله تعالى عليه و سلم و لم آت الحجر، سمعت رسول الله صلى الله عليه و سلم يقول: لا تبكوا على الدين إذا وليه أهله، و لكن ابكوا على الدين إذا وليه غير أهله، قال الهيتمي: رواه أحمد و الطبراني في الكبير و الأوسط، و فيه كثير بن زيد، وثقة جماعة و ضعفه النسائي و غيره.

[223] Both passages from al-Samhudi were translated by Mufti Zameelur Rahman in his translation of a section of *I'la al-Sunan* of Shaykh Zafar Ahmed al-Uthmani.

قلت: هو كما قال في التقريب– صدوق يخطئ، و سيأتي في الفصل بعده أن يحيى رواه من طريقه، و أن السبكي اعتمد توثيقه.

Ahmad narrated with a *hasan* chain – as I saw in the handwriting of Hafiz Abu l-Fath al-Maraghi – he said: 'Abd al-Malik ibn 'Amr narrated to us: Kathir ibn Zayd narrated to us from Dawud ibn Abi Salih, he said: Marwan came one day to find a man placing his face on the grave [of the Prophet (peace and blessings be upon him)], so Marwan grasped his neck and said: "Do you know what you are doing?" Thereupon, he turned to him and said: "Yes! I have not come to a stone. I have come only to the Messenger of Allah, and I have not come to a stone. I heard Allah's Messenger (Allah bless him and grant him peace) say: 'Do not cry upon religion when those worthy of it take charge of it, but cry upon it when those unworthy of it take charge of it.'" Al-Haythami said: "Ahmad and al-Tabarani in *al-Kabir* and *al-Awsat* narrated it, and Kathir ibn Zayd is in it, who was declared trustworthy by a group and weakened by al-Nasa'i and others."

Also, 4/217:

فقد روى أبو الحسين يحيى بن الحسين بن جعفر بن عبيد الله الحسيني في أخبار المدينة قال: حدثني عمر بن خالد حدثنا أبو نباتة عن كثير بن زيد عن المطلب بن عبد الله بن حنطب قال: أقبل مروان بن الحكم. فإذا رجل ملتزم القبر، فأخذ مروان برقبته ثم قال: هل تدري ما تصنع؟ فأقبل عليه فقال: نعم، إني لم آت الحجر، و لم آت اللّبن، إنما جئت رسول الله صلى الله تعالى عليه و سلم، لا تبكوا على الدين إذا وليه أهله، و لكن ابكوا عليه إذا وليه غير أهله، قال المطلب: و ذلك الرجل أبو أيوب الأنصاري. قال السبكي: و أبو نباتة يونس بن يحية، و من

فوقه ثقات، و عمر بن خالد لم أعرفه، فإن صح هذا الإسناد لم يكره مس جدار القبر، و إنما أردنا بذكره القدح في القطع بكراهة ذلك، انتهى.

قلت: سبق في الفصل قبله أن أحمد رواه بأتم من ذلك عن عبد الملك بن عمرو و هو ثقة عن كثير بن زيد، و قد حكم السبكي بتوثيقه، فإنه الذي فوق أبي نباتة في إسناد يحيى، و قد وثقه جماعة، لكن ضعفه النسائي كما سبق.

Yahya ibn al-Husayn ibn Ja'far al-Husayni narrated in *Akhbar al-Madinah*, he said: 'Umar ibn Khalid narrated to me: Abu Nubatah narrated to us from Kathir ibn Zayd from al-Muttalib ibn 'Abd Allah ibn Hantab, he said: Marwan ibn al-Hakam came while a man clung to the grave, so Marwan grasped his neck and said: "Do you know what you are doing?" Thereupon, he turned to him and said: "Yes! I have not come to a stone. And I have not come to a brick. I have come only to the Messenger of Allah. I heard Allah's Messenger (Allah bless him and grant him peace) say: 'Do not cry upon religion when those worthy of it take charge of it, but cry upon it when those unworthy of it take charge of it.'". Al-Muttalib said: "That man was Abu Ayyub al-Ansari." Al-Subki said: "Abu Nubatah is Yunus ibn Yahya, and those above him [in the chain] are trustworthy, and I don't recognise 'Umar ibn Khalid."...I say: It has preceded in the previous section that Ahmad narrated it from 'Abd al-Malik ibn 'Amr, who is trustworthy, from Kathir ibn Zayid, and al-Subki declared him trustworthy.[224]

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[224] Al-Subki considered Kathir to be Thiqa (trustworthy) as al-Samhudi understood since he said in his Shifa al-Siqam**:**
قلت: وأبو نباتة يونس بن يحيى ومن فوقه ثقات

Meaning: "I say: Abu Nubata Yunus ibn Yahya and those above him are trustworthy."

This means that Kathir ibn Zayd and al-Muttalib ibn Abdullah are Thiqa to al-Subki who was a recognised Muhaddith praised by Huffaz like al-Dhahabi. Al-Subki was Shaykhul-Hadith in Darul Hadith al-Ashrafiyya which was the most acclaimed institute of Hadith in the whole of Damascus.

With regard to Abul Hussain Yahya ibn al-Hasan, the two detractors said on p. 369:

Abul Hussain Yahyaa ibn al-Hasan ibn Ja'far ibn Ubaidullaah al-Hussainee, the author transmits this chain in his book *'Akbaar al-Madeenah'* yet his trustworthiness is not known ie if he was trustworthy or untrustworthy. Abul Hussain Yahyaa ibn al-Hasan reports this incidence in his book via his chain and in this manner he is by default a part of the chain, hence the need to verify his authenticity and trustworthiness is mandatory

Indeed, there is a lack of information about the reliability of Yahya ibn al-Hasan. The only pertinent piece of information that could be found while writing this was from *Matla al-Budur wa Majma al-Buhur* by Safiud-Din Ahmed ibn Salih al Yemani (d. 1092 AH). This work is connected to Zaydi-Shia narrators from Yemen. This is what was mentioned in *Matla al-Budur* (4/458):

يحيى بن الحسن العقيقي

يحيى بن الحسن العقيقي – عليه السلام – هو يحيى بن الحسن بن جعفر بن عبد الله بن الحسين بن علي بن الحسين بن علي بن أبي طالب – عليهم السلام – هو النسابة الشهير صاحب أخبار المدينة، ويقال: إنه أول من صنف في أنساب الطالبيين، وهو من مشاهير أصحاب الإمام الأعظم القاسم بن إبراهيم ترجمان الدين – عليه السلام – وله إليه مسائل، وهو جليل القدر عظيم الشأن، روى فأكثر وروى عنه اهله والمحدثون من غيرهم، ومن تلامذته ابن عقدة الحافظ، ويقال: إنه العقيقي، (وهو والد

طاهر بن يحيى العقيقي)(1) المحدث المشهور الذي ينسب إليه بنو إخوته، فيقال: فلان بن أخي طاهر العقيقي زيادة في تشريفهم وتعريفهم وبيتهم كبير وعقبهم كثير، ومن(2) ولد طاهر (هذا)(3) الأصغر بن الحسن بن طاهر بن يحيى، وهو ممدوح المتنبي بالبابية التي منها:

إذا علوي لم يكن مثل طاهر ... فما هو إلا حجة للنواصب

Hence, little is known about the reliability of Yahya ibn al-Hasan as a transmitter of narrations despite the general praise mentioned by Safiud-Din al-Yemani who said about him:

وهو جليل القدر عظيم الشأن

Meaning: ***"He is of great worth and immense stature."***

Nevertheless, there is an example of how Imam al-Samhudi (d. 922 AH) mentioned a Hadith going back to Ali ibn Abi Talib (ra) in his *Wafa al-Wafa* (3/17) and it was recorded by Yahya ibn al-Hasan in his *Akhbar al-Madina:*

قلت: و قال يحيى بن الحسين في أخبار المدينة: حدثنا بكر بن عبد الوهاب أنبأنا عيسى بن عبد الله عن أبيه عن جده عن علي بن أبي طالب أن النبي صلى الله عليه و سلم قال «المسجد الذي أسّس على التقوى من أول يوم هو مسجد قباء، قال الله جل ثناءه فِيهِ رِجالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا وَ اللَّهُ يُحِبُّ الْمُطَّهِّرِينَ [التوبة: 108] و بكر بن عبد الوهاب هو ابن أخت الواقدي صدوق، و عيسى بن عبد الله يظهر لي أنه عيسى بن عبد الله بن مالك و

هو مقبول؛ فيكون جده حينئذ عبد الله بن مالك، و هو شيخ مقبول يروى عن علي و ابن عمر؛ فالحديث حسن؛ فتعين الجمع بما تقدم، و الله أعلم.

Translation:

I say: Yahya bin Al-Hussain said in *Akhbar Al-Madina*: Bakr bin 'Abdul-Wahhab narrated to us, 'Isa bin 'Abdullah narrated from his father, from his grandfather, from 'Ali bin Abi Talib that the Prophet (peace be upon him) said: 'The mosque that was founded upon piety from the first day is the Mosque of Quba. Allah, Exalted is His Praise, said about it: In it are men who love to purify themselves, and Allah loves those who purify themselves' [al-Tawba 9:108].'

Bakr bin 'Abdul-Wahhab is the nephew of Al-Waqidi, he is truthful. And 'Isa bin 'Abdullah, it appears to me that he is 'Isa bin 'Abdullah bin Malik, and he is acceptable. So, his grandfather would be 'Abdullah bin Malik, and he is an acceptable Shaykh who narrates from 'Ali and Ibn 'Umar. ***Thus, the hadith is good.*** This is supported by what preceded. And Allah knows best.

Hence, he declared the Hadith to be Hasan (good), and this is an indication that Yahya ibn al-Hasan was a reliable transmitter of Hadith to al-Samhudi, who must have known some form of accreditation (tawthiq) on Yahya from an earlier source, or else he would have said something negative about him and weakened the overall narration from Ali (ra). The same seems to be the position of al-Subki as indicated by the words of the late Saudi Mufti, Muhammad ibn Ibrahim, as quoted by the detractors (see below), who said on pp. 369-370 with regard to Umar ibn Khalid:

We have discussed this further at a later stage but suffice it to say Shaikh Subkee after citing chain from *Akhbaar al-Madeenah* said, Shaikh Subkee said himself after citing this report, *"I say: "Abu Nabatah (is) Yoonus ibn Yahyaa, and those above him are trustworthy, and Umar bin Khaalid I do not know (ie don't know*

his trustworthiness)" (*Shifaa us-Saqaam* (pg.113) of the 1371H Indian Edn and (pg.343)

Allaamah Muhammad ibn Ibraaheem Aal-ash-Shaikh said, *"And Umar bin Khaalid is the reason why Subkee abstained from authenticating this hadeeth."* (*Shifaa as-Sadoor Fee ar-Radd A'lal Jawaab al-Mashkoor* (pg.24)

One can note the poor English in the 2nd to 3rd line; nevertheless, the only reason mentioned by Muhammad ibn Ibrahim based on his reading of al-Subki's words to weaken this so-called 3rd chain is down to Umar ibn Khalid, and not the status of the author of Akhbar al-Madina, Yahya ibn al-Hasan, or Kathir ibn Zayd and al-Muttalib ibn Abdullah. After showing digital images from al-Subki's work they said on p. 372:

So Subkee himself is saying I don't know Umar bin Khaalid and he goes on to say if this chain was authentic then there would be no prohibition in touching the sidewall of the grave.

And on p. 373 they said further:

What further elucidates this is what Shaikh Muhammad ibn Ibraaheem said in expounding on Subkees statement, *"This is evidence that he was uncertain or unconvinced with regards to the occurrence of this incident."* (*Shifaa as-Sadoor* (pg.25)

Allaamah Muhammad ibn Ibraaheem's statement and his insight into Shaikhs Subkee's position is indeed worth noting because 2 elements of Shaikh Subkee's statement elucidate to the weakness of this narration. The first Subkee being unaware of Umar ibn Khaalid and the second, his saying, *"If the chain was authentic..."*

Shaikh Muhammad's statement also refutes the position which the verifier of *Shifaa us-Saqaam*, **Hussain Muhammad Alee Shukree** wherein he says, *"As for this hadeeth is Insha'Allah Hasan."* (in his checking of *Shifaa us-Saqaam* (pg.344).

This quote also admitted that there were contemporaries like Hussain Shukri who declared the narration at hand to be Hasan (good), but nevertheless, this is not the only proof of authentication. It has already been mentioned how a predecessor of Muhammad ibn Ibrahim's ideology also authenticated the sanad. It was said earlier on:

Now, before presenting the systematic list of those classical scholars of Hadith who were noted to have authenticated the narration from Abu Ayyub al-Ansari (ra) in some way from this writer's independent findings, it is worth rewarding the detractors with the grading of this very narration from someone from the admirers of their own school of creedal aberrations, namely, a follower of Muhammad ibn Abdul Wahhab an-Najdi al-Hanbali (d. 1206 AH).

It is well known that Muhammad ibn Abdul Wahhab compiled a work known as *Kitab al-Tawhid*. This work is heavily promoted by most branches of Salafism all over the world. Despite it being a work related to aqida the work has a number

of weak narrations within it, but rarely do the readers know of this fact, unless, they were to go back and analyse all the narrations independently or rely on someone who has demonstrated this glaring fact. It has received numerous commentaries and one such early and large commentary was written by a 13th century Hanbali admirer of Muhammad ibn Abdul Wahhab's, by the name of **Uthman ibn Abdul Aziz ibn Mansur al-Tamimi (d. 1282 AH).** The latter wrote a commentary on the named Kitab al-Tawhid with the title *Fath al-Hamid fi Sharh al-Tawhid*.

Within this named work,[225]Uthman al-Tamimi has exceeded Mamhud Saeed Mamduh by stating that the sanad (chain of transmission) for the version as recorded in the Musnad Ahmed and Mustadrak al-Hakim is Sahih (rigoroulsy authentic). The digital image from this work will be presented later on with the other examples, but it is sufficient to conclude that to Uthman al-Tamimi all the subnarrators are reliable in someway, and that would necessitate that Kathir ibn Zayd and Dawud ibn Abi Salih were reliable narrators to him in someway. His declaration of the sanad to be Sahih is to be taken as effectively declaring the textual wording of the narration as being also Sahih as he did not highlight any objections to its wording and its legal implication(s).

As for the status of Umar ibn Khalid being unknown, then that may be the case if al-Subki (d. 756 AH) lacked access to a book(s) which mentioned any accreditation (tawthiq) on him. However, **al-Hafiz Nurud-Din al-Haythami** (d. 807 AH) has considered him to be reliable in some way and this must have been down to his seeing some form of tawthiq on Umar ibn Khalid. Here is a narration

[225] *Fath al-Hamid fi Sharh al-Tawhid* (p. 990, Dar A'lam al-Fawa'id, Makka, 1st edn, 1425 AH).

recorded in *al-Mu'jam al-Kabir* (10/216) of al-Tabarani via the route of Umar ibn Khalid (al-Makhzumi) from Abu Nubata:

10515 – حَدَّثَنَا الْحُسَيْنُ بْنُ إِسْحَاقَ التُّسْتَرِيُّ، ثنا عُمَرُ بْنُ خَالِدٍ الْمَخْزُومِيُّ، ثنا أَبُو نُبَاتَةَ يُونُسُ بْنُ يَحْيَى، عَنْ عَبَّادِ بْنِ كَثِيرٍ، عَنْ لَيْثِ بْنِ أَبِي سُلَيْمٍ، عَنْ طَلْحَةَ بْنِ مُصَرِّفٍ، عَنْ خَيْثَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ أَشَدَّ أَهْلِ النَّارِ عَذَابًا يَوْمَ الْقِيَامَةِ مَنْ قَتَلَ نَبِيًّا، أَوْ قَتَلَهُ نَبِيٌّ، وَإِمَامٌ جَائِرٌ، وَهَؤُلَاءِ الْمُصَوِّرُونَ»

This narration was recorded by al-Haythami in his *Majma al-Zawa'id* (5/236) as follows:

9198 – وَعَنِ ابْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ – صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ –: " «إِنَّ أَشَدَّ أَهْلِ النَّارِ عَذَابًا يَوْمَ الْقِيَامَةِ مَنْ قَتَلَ نَبِيًّا أَوْ قَتَلَهُ نَبِيٌّ، أَوْ إِمَامٌ جَائِرٌ» ".

قُلْتُ: فِي الصَّحِيحِ بَعْضُهُ.

رَوَاهُ الطَّبَرَانِيُّ وَفِيهِ لَيْثُ بْنُ أَبِي سُلَيْمٍ وَهُوَ مُدَلِّسٌ، وَبَقِيَّةُ رِجَالِهِ ثِقَاتٌ.

وَرَوَاهُ الْبَزَّارُ إِلَّا أَنَّهُ قَالَ: " وَإِمَامُ ضَلَالَةٍ ". (وَرِجَالُهُ ثِقَاتٌ. وَكَذَلِكَ رَوَاهُ أَحْمَدُ)

Hence, al-Haythami said that in its sanad was Layth ibn Abi Sulaym who was a mudallis, and the rest of the narrators where thiqa (reliable), and this means that Umar ibn Khalid was one of the reliable narrators in the above sanad.

Additionally, al-Hafiz Abdul Azim al-Mundhiri (d. 656 AH) has also recorded this narration in *his al-Targhib wa al-Tarhib* (3/117) as follows:

3309 – وَعَن عبد الله بن مَسْعُود رَضِي الله عَنهُ قَالَ قَالَ رَسُول الله صلى الله عَلَيْهِ وَسلم إِن أَشد أهل النَّار عذَابا يَوْم الْقِيَامَة من قتل نَبيا أَو قَتله نَبِي وَإِمَام جَائِر

رَوَاهُ الطَّبَرَانِيّ وَرُوَاته ثِقَات

إِلَّا لَيْث بن أبي سليم وَفِي الصَّحِيح بعضه

وَرَوَاهُ الْبَزَّار بِإِسْنَاد جيد إِلَّا أَنه قَالَ وَإِمَام ضَلَالَة

Al-Mundhiri also declared all the sub narrators to be thiqa (reliable), except Layth ibn Abi Sulaym. Hence, Umar ibn Khalid was considered to be reliable by al-Mundhiri who died in 656 AH and lived before the time of al-Subki and al-Haythami. Al-Hafiz ibn Hajar al-Asqalani abridged the named *al-Targhib* and named it *Mukhtasar al-Targhib wa al-Tarhib* (see p. 255, no. 792). He did not weaken any of the sub narrators or state that Umar ibn Khalid was majhul (unknown), except by indication that it contained Layth ibn Abi Sulaym (who has some weakness) in the sanad of al-Tabarani's report. This indicates that ibn Hajar also accepted al-Mundhiri's tawthiq of Umar ibn Khalid.

Hence, there were major Huffaz of Hadith who considered Umar ibn Khalid to be a reliable narrator, and this must have been based on some form of evidence that they knew of from an earlier book on Hadith narrators, even though we may lack it in this era.

The detractors brought in the name of Shaykh Zafar Ahmed once again on pp. 376-378 by stating:

Shaikh Zafar Ahmed Uthmaanee Thanawee Deobandee Hanafee attempted to answer Shaikh Subkee where he says he did not know who Umar ibn Khaalid was. Shaikh Zafar says, *"I say, this is not a problem since Ahmad narrated it from Abdul Maalik bin Amr who is trustworthy from Katheer ibn Zaid, and Subkee declared him to be trustworthy."* (*E'laa as-Sunan* (10/507).

This is a major discrepancy and more problematic and we don't know how Shaikh Zafar Ahmed Thanwee could have even suggested this explanation as an answer and clause out for Umar ibn Khaalid as this in itself is riddled with confusion and contradictions.

The contention here in reality IS the authenticity of the Abdul Maalik bin Amr narration in the *Musnad Ahmad* and in the *Mustadrak* of Imaam Haakim and this is what we were questioning in the first place.

This narration ie of Abul Maalik bin Amr also contains Dawood bin Abee Saaleh who is unknown. So how can one narration containing one unknown narrator support another narration which also contains an unknown narrator!!!! Secondly Katheer ibn Zaid is in both chains who is disputed and it would not be unfair to say due to his Dhabt he was falling into weakness.

Then in the narration of al-Hussainee we have Muttalib bin Abdullaah who poses an even bigger problem because he was a mudallis and did irsaal. We ask how can Abdul Maalik bin Amr's narration be used to alleviate the ignorance of Umar bin Khaalid when it is itself riddled with problems.

Furthermore, Katheer ibn Zaid narrates from Dawood ibn Abee Saaleh and he also narrates the same incident from Muttalib bin Abdullaah, ie indicating his lack or precision or possibly a weak memory.

In conclusion both narrations have their own major problems and even if both narrations were combined they contradict each other with regards to the chain and even with regards to the text. Furtheremore, we know Abdul Maalik ibn Amr is trustworthy but where did Shaikh Zafar Ahmed get Subkee declaring him to be trustworthy, unless we have missed something.

This seemed to be a very far stretch of the imagination by Shaikh Zafar Ahmed and a desperate plea to authenticate this narration which was totally fruitless and in vain.

Reply:

It has been shown above that Umar ibn Khalid was declared to be reliable by al-Mundhiri and al-Haythami, while ibn Hajar al-Asqalani also did not dispute this tawthiq made by al-Mundhiri in his Mukhtasar of *al-Targhib* by al-Mundhiri. Secondly, the narration as recorded by Yahya ibn al-Hasan al-Hussaini in his *Akhbar al-Madina* was supported by the narration from Tarikh ibn Abi Khaythama which does not contain Umar ibn Khalid or Dawud ibn Abi Salih, but

it is via the route of al-Muttalib ibn Abdullah. This has been mentioned previously and repeated to aid the readers amalgamation of this information. This was what was mentioned earlier on:

It is strange that they gave in their so called non-exhaustive list reference to the narration being found as follows (on p. 121 of their pdf file) also but did not show the full chains of transmission and wording:

Taareekh (1/444) of Ibn Abee Khaithamah,

Taareekh Dimashq (57/249-250) of Ibn Asaakir,

On p. 167 they introduced a heading as follows:

AN ANALYSIS OF THE CHAINS AND TEXTS OF ALL THE CITED REFERENCES

This exercise of mentioning the chains was not complete based on "all the cited references", since they did not provide the chains for what was listed above, namely: Tarikh ibn Abi Khaythama and Tarikh Dimashq! It spanned pages 167 to 170 and despite giving the chains they did not give the translation of each of the variants linked to each chain. They complained about others not translating from Arabic to English at times, but they themselves are also culpable of this as they demonstrated. This is how it was mentioned in Tarikh ibn Abi Khaythama:

Tarikh ibn Abi Khaythama (2/76):[226]

[226] Edited by Salah ibn Fathi Halal, printed by Faruq al-Haditha, Cairo, 2006

1801- حَدَّثَنا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، قال: حدثنا سُفْيَانُ بْنُ حَمْزَةَ، عَنْ كَثِيرٍ – يَعْنِي: ابْنَ زَيْدٍ، عَنِ الْمُطَّلِبِ، قال: جاء أبو أيوب الأَنْصَارِيّ [ق/121/أ] يُرِيدُ أَنْ يُسَلِّمَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَجَاءَ مَرْوَان وَهُوَ كَذَلِكَ فَأَخَذَ بِرَقَبَتِهِ، فَقَالَ: هَلْ تَدْرِي مَا تَصْنَعُ؟ فَقَالَ: قَدْ دَرَيْتُ أَنِّي لَمْ آتِ الْخُدْرِ وَلا الْحِجْرِ- وَلَكِنِّي جِئْتُ رَسُولَ اللَّهِ، سَمِعْتُ رَسُولَ اللَّهِ عَلَيْهِ السَّلامُ يَقُولُ: "لا تَبْكُوا عَلَى الِّدِينِ مَا وَلِيَهُ أَهْلُهُ، وَلَكِنِ ابْكُوا عَلَى الدين

إِذَا وَلِيَهُ غَيْرُ أَهْلِهِ.

(Ibn Abi Khaythama narrated): Ibrahim ibn al-Mundhir transmitted to us, saying: Sufyan ibn Hamza transmitted to us from Kathir, meaning: Ibn Zayd, from al-Muttalib, who said: Abu Ayyub Al Ansari (ra) came wanting to greet the Messenger of (sallallahu alaihi wa sallam), so Marwan came while He (Abu Ayyub) was like that[227] *and grabbed him by the neck and said: Do you know what you are doing? He (Abu Ayyub) said: "I know that I did not come with numbness or for a stone – but I came to the Messenger of Allah (sallallahu alaihi wa sallam). I heard the Messenger of Allah (sallallahu alaihi wa sallam) saying: 'Do not cry upon religion (Islam) as long as the righteous people (of Islam) are the leaders (handling its affairs), but cry upon religion (Islam) if the wrong people became the leaders (handling its affairs)"'*

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[227] Meaning with his face on the actual blessed grave as other versions mentioned

As for their contentions with regard to Dawud ibn Abi Salih and Kathir ibn Zayd once again, then this has been discussed and verified to be a weak argument on their parts earlier on. They stated as quoted above:

> Then in the narration of al-Hussainee we have Muttalib bin Abdullaah who poses an even bigger problem because he was a mudallis and did irsal.

This claim that al-Muttalib was a mudallis has also been deconstructed earlier on and will be revisited below under the discussion on al-Muttalib. As for irsal and whether or not his mursal narrations are acceptable or not, this too will be discussed below. What the detractors also failed to realise was that their late Saudi grand Mufti, Muhammad ibn Ibrahim did not state anything negative to weaken al-Hussaini (the author of *Akhbar al-Madina*) or al-Muttalib ibn Abdullah, as noticed from the quotation they gave from Ibn Ibrahim's *Shifa al-Sudur* (p. 25).

At the end of the day, Zafar Ahmed relied on the grading of the narration at hand by quoting from al-Samhudi's *Wafa al-Wafa,* who relied on its sanad being graded as Hasan from al-Hafiz Abul-Fath al-Maraghi.

Indeed, the detractors said this about Shaykh Zafar on p. 279 of their pdf as quoted earlier on:

> It must also be noted even **Shaikh Zafar Ahmed Uthmaanee Thanwee accepted the chain was Hasan** and not Saheeh and so he begins the passage by saying, *"Ahmad narrated with a good (hasan) chain..."* (*E'laa as-Sunan* 20/507). Well of course he will say Hasan because in his incorrect understanding and in a desperate attempt he tries prove the narration is Hasan by falsely presenting these narrations as supports for each other.

In fact most of Shaikh Zafar Ahmed's work in this chapter has been a copy and paste job from the ***Wafaa al-Wafaa*** of Shaikh Samhudee, which does not present a great deal concerning his original scholarship.

He was not the only one who declared the sanad to be Hasan as will become apparent later on. What they failed to mention is that Shaykh Zafar also considered the narration to be authentic by his own judgement too as mentioned in his footnotes to *I'la al-Sunan* (10/498, Karachi print):

انتهى. (وقد صح عن أبي أيوب الأنصاري أنه قال لمن أنكر عليه وضع وجهه على القبر: إنما جئت رسول الله ﷺ ولم آت اللبن أو الحجر. كما سيأتي، فثبت أن حكم الآية باق بعد وفاته ﷺ، فينبغي لمن ظلم نفسه أن يزور قبره ويستغفر الله عنده فيستغفر له الرسول).

This section from *I'la al-Sunan* was translated into English by Shaykh Zameelur Rahman as follows:

"And it ***is authentic from Abu Ayyub al-Ansari*** *that he said to the one who denounced him for placing his face on the grave: "I came only to the Messenger of Allah (Allah bless him and grant him peace) and I did not come to a brick or stone" as will come, so it is established that the ruling of the verse remains after his (Allah bless him and grant him peace) departure. Thus, the one who wrongs himself should visit his grave and seek forgiveness from Allah in his presence, whereupon the Messenger will seek forgiveness for him."*

AL-MUTTALIB IBN ABDULLAH AND HIS HEARING OF OR WITNESSING THE INCIDENT OF ABU AYYUB AL-ANSARI (RA)

The detractors brought up some speculation between pages 379 to 382 on whether or not al-Muttalib ibn Abdullah's narration with regard to the incident of Abu Ayyub (ra) possessed full connectivity (ittisal) in the chain of transmission or not. They said with no direct and incontrovertible proof to support their speculations the following points of contention:

PROBLEMS WITH THE CHRONOLOGY OF THE 2ND & 3RD NARRATION

We say there is another problem and that is the chronology of this report ie was it possible for the narrators to have actually witnessed this incident. For example the main narrators are Dawood ibn Abee Saaleh and not a lot is known about him. The other main narrator is Muttalib bin Abdullaah bin Hantab and Imaam Dhahabee said he died at the end of 120H (*Siyaar al-A'laam an-Nabula*[228] (5/317 no.154).

In the 2nd and 3rd chain Muttalib bin Abdullaah is the narrator **and in Tabaraanee's book's, Muttalib narrates by saying Abu Ayoob (τ) said**, so this

[228] This has not been transliterated correctly by them due to their weak Arabic language skills. It should be typed as Siyar a'lam an-Nubala.

leaves us with 3 possibilities, either he narrated this incidence based on actually witnessing it, or he narrated it from someone else or lastly he narrated it directly from Abu Ayoob (τ).

However we know from his biography that he never narrated from Abu Ayoob al-Ansaari (τ), so by default this renders the third possibility false. As for the second possibility that he narrated it from someone else, then we ask where is the evidence and clarification where he mentions who he heard it from directly. The third possibility is that he actually witnessed this incident and was present at the time, this would also fall in line with why Muttalib said what Abu Ayoob said (τ).

The first two possibilities render this narration to be mursal from first principles and also establish the criticism levied against Muttalib bin Abdullaah that we would do tadlees and irsaal to be absolutely correct.

Abu Ayoob al-Ansaari (τ) died between approximately 50H - 52H based on different opinions and he was martyred in Constantinople. Marwan Ibn al-Hakam died in the year 65H (refer to ***Siyaar A'laam an-Nabula*** (3/476). This means Muttalib bin Abdullaah could have only witnessed this incident or he could have directly narrated it at the very latest at around 50-52H.

Muttalib ibn Abdullaah died in 120H and If we hypothetically assume Muttalib lived for approximately 80 years his birth date would have been around 40H,

therefore he would have been child who was approximately 10 years old at the very latest possible time the incident could have occurred.

The average age was 70 years and this shows Muttalib was probably just born in 50H ie just possibly a baby at the latest possible potential time of the incident!!! Bear in mind this is all hypothentical and all sorts of possibilities are likely, yet this point is sufficient to add a wider scope to the contention of this report.

Furthermore according to ABU LAYTHs research, he says "Abu Ayyub Al-Ansaari (radhiya allahu Anhu) died sometime around 50+ A.H.....According to Hafith Shu'ayb, Muttalib heard from Sahl ibn Sa'ad who died between 10-91 A.H. according to Historians. Salamah ibn Al-Akwa' died around 74 A.H..."

So this poses more problems as the Companions he heard from died at least 20 years after Abu Ayoob died!!! What is further interesting is that there is nothing that restricts this incident to the last years of Abu Ayoobs (τ) life ie between 50-52H, because the incident could have occurred earlier and if this is the case it necessitates an increase in Muttalib's age in order for him to have witnessed it and this is very unlikely.

This also ties in with the overall information because we known Abu Ayoob (τ) was martyred in Constantinople and again this shows he was not in Madeenah during his last days. So with all of this coupled together, with all the information it is highly

probable and likely that Muttalib ibn Abdullaah bin Hantab never actually witnessed this incident nor was he around at the time.

If it is argued he might have heard this from the younger companions, there where do we draw the line regarding this principle or rule as this can be applied everytime to any such situation and in this approach the importance of direct continuous chains is lost and diminished. This potential point is also refuted from the angle that Muttalib needs to mention clearly who he heard the narration from.

The fact is there is ambiguity with regards to the continuity of this chain especially after what Haafidh Hajr and other scholars of hadeeth have opined that Muttalib bin Abdullaah only met or saw some select companions, not including Abu Ayoob (τ).

Reply:

The two detractors did not manage to quote a single early authority who stated indisputably that al-Muttalib ibn Abdullah never met, heard or lived in the time of Abu Ayyub al-Ansari (ra). Hence, all of their assertions as quoted above are mere hyperbolic speculations gathered together in order to desperately refute the authenticity of the chain of transmission going back to al-Muttalib.

They claimed once again that al-Muttalib was a mudallis due to his alleged performance of tadlis! This was refuted earlier on when it was stated:

Firstly, the point about al-Muttalib committing tadlis was derived from the *Taqrib al-Tahdhib* of Ibn Hajar al-Asqalani as follows:

6710- المطلب ابن عبد الله ابن المطلب ابن حنطب ابن الحارث المخزومي صدوق كثير التدليس والإرسال من الرابعة ر 4

Had the detractors looked into the *Tahdhib al-Tahdhib* (10/178-179) of al-Hafiz Ibn Hajar then they would have realized that Ibn Hajar did not mention a single hadith scholar from the earliest times declaring al-Muttalib to have been a mudallis. In addition, this was addressed by Shuayb al-Arna'ut and Bashhar Awwad Ma'ruf in their *Tahrir Taqrib al-Tahdhib* (3/386, no. 6710). It was quoted earlier on from Abu Layth who mentioned:

> Al-Hafith Ibn Hajr states about him in his Taqrib, "Saduq (truthful), alot of tadlees and Irsaal."[9] Hafith Shu'ayb Al-Arna'ut disagrees and states, "Rather he is thiqah (impeccably trustworthy). His reports from the Sahaabah are Munqati' (disconneted) [Mursalah] exept from Sahl ibn Sa'ad, Anas, Salamah ibn Al-Akwa' and those who were near to them (in time)...he was declared thiqah by Abu Zura'ah Ar-Raazi, Ya'qub ibn Sufyan, Ad-Daaraqutni, and Ibn Hibbaan mentioned him in his Ath-Thiqaat. Ibn Sa'ad weakened him for the reason of his many reports being Mursal."

What Abu Layth did not translate from Shuayb al-Arnaut and Bashhar Awwad was their point that no one suspected al-Muttalib of actual tadlis, but he is said to have narrated via irsal. Here is the digital image from their *Tahrir* with underlining of what Abu Layth left untranslated by putting three dots to move onto the next words instead.

٦٧١٠ - المُـطَّلب بن عبـدالله بن المُـطَّلب بن حَنْـطَب بن الحـارث المخزومي: صدوقٌ كثيرُ التدليسِ والإرسالِ، من الرابعة. ر٤.

● بل: ثقةٌ، وروايته عن الصحابة منقطعة (مرسلة) إلا سهل بن سعد، وأنساً، وسلمة بن الأكوع، ومن كان قريباً منهم، ولم يتهمه أحد بالتدليس، لكن يظهـر أنهم يريدون بالتـدليس: الإرسـال. وقد وثقه أبو زرعة الرازي، ويعقوب بن سفيان، والدارقطني، وذكره ابن حبان في «الثقات». وقد ضعّفه ابن سعد بسبب كثرة إرساله.

Shaykh Muhammad Awwama also mentioned in his editing of *al-Kashif fi Ma'rifa Man Lahu Riwaya fi al-Kutub al-Sitta (2/271),* that Ibn Hajar's claim of tadlis for al-Muttalib is not correct, and the fact that Ibn Hajar has not also listed al-Muttalib in his work on those said to have been actual Mudallisun (those who did tadlis), known as *Tabaqat al-Mudallisin*, is a proof for this point. In addition, al-Dhahabi did not mention al-Muttalib as being a mudallis under the entry on al-Muttalib in his *al-Kashif* (2/270, no. 5483).

Hence, the issue of tadlis is ruled out for al-Muttalib. He would at times report from some Sahaba by not mentioning the intermediary source and this dropping of the source is known as irsal, and thus some of his narrations that he raised back to some Sahaba were mursal. Such mursal narrations are technically weak to a group of Hadith scholars but accepted with some conditions by others.

Despite the lengthy rebuttal by the likes of these two detractors to my initial piece, it is quite astonishing how they failed to realise that al-Muttalib ibn Abdullah was not proven to be a mudallis! Just as they avoided mentioning the variant from al-Muttalib as recorded in the Tarikh of Ibn Abi Khaythama with its full chain of transmission, despite giving reference to it!

Now, as for their notion which was speculated as follows:

Abu Ayoob al-Ansaari (τ) died between approximately 50H - 52H based on different opinions and he was martyred in Constantinople. Marwan Ibn al-Hakam died in the year 65H (refer to ***Siyaar A'laam an-Nabula*** (3/476). This means Muttalib bin Abdullaah could have only witnessed this incident or he could have directly narrated it at the very latest at around 50-52H.

Muttalib ibn Abdullaah died in 120H and If we hypothetically assume Muttalib lived for approximately 80 years his birth date would have been around 40H, therefore he would have been child who was approximately 10 years old at the very latest possible time the incident could have occurred.

The average age was 70 years and this shows Muttalib was probably just born in 50H ie just possibly a baby at the latest possible potential time of the incident!!! Bear in mind this is all hypothentical and all sorts of possibilities are likely, yet this point is sufficient to add a wider scope to the contention of this report.

First of all, the incident would have surely occurred before the death of Abu Ayyub (ra) and before his migration to Constantinople (now known as Istanbul) as he was buried there. They had mentioned that al-Muttalib died in 120 AH[229] but did not manage to locate a quotation on the year he may have been born and

[229] Al-Dhahabi stated in his Siyar a'lam an-Nubala (5/317) that he was alive towards the boundary of the year 120 AH, and he said in his Tarikh al-Islam (3/314, Dar al-Gharb al-Islami edition, as edited by Bashhar Awwad Ma'ruf) that he may have lived after 120 AH.

instead built up a theory that he may have lived for 80 years, and thus could have been born around the year 40 AH. What they have failed to appreciate is that there were some Sahaba who lived in excess of a hundred years of age even if it was not the norm.

Imam Abu Amr ibn al-Salah (d. 643 AH) stated in his Muqaddima[230]:

"Two Companions lived [about] sixty years in pre-Islamic times and [about] sixty years in Islam and both died in Medina in the year 54 [674 AD]. One was Hakim b. Hizam and he was born inside the Kaaba thirteen years before the Year of the Elephant.[12] [13] The second was the Ansarite Hassan b. Thabit b. al-Mundhir b. Haram. Ibn Ishaq related that he, his father Thabit, al-Mundhir and Haram all lived one hundred and twenty years. The expert Abu Nu'aym [al-Isbahani] said that he did not know the like of this among the Arabs. Alternatively, some say that Hassan died in the year 50. God knows best."

Footnotes:

12 The Year of the Elephant was traditionally dated 570 AD.

13 This last clause was apparently included to prevent the misreading of "seventy" for "ninety," which when written out in Arabic look very similar. In this regard, Dhahabi remarked, "How often seven is misread for nine!" *Siyar*, 10:648.

Other Sahaba who lived for around 120 years have been listed in *Man aash mi'atan wa ishrina sanatan min al Sahaba*[231] by **Imam Yahya ibn Abdul Wahhab ibn Mandah** (d. 511 AH). This leads one to suggest that al-Muttalib may have lived in excess of 80 years as the detractors attempted to portray.

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[230] Published in English under the title: *An Introduction to the Science of the Hadith* (Kitab Ma'rifat anwa ilm al-hadith, p. 301), translated by Eerik Dickinson and reviewed by Professor Muneer Fareed, Garnet publishing, 2006

[231] Available as a pdf file here - https://ia801302.us.archive.org/31/items/FP2651/2651.pdf

Imam al-Bukhari has mentioned that al-Muttalib heard from the major Sahabi and Caliph, Umar ibn al-Khattab (ra) who is known to have died in the year 23AH,[232]in his Tarikh al-Kabir (8/7):

1942 – مطلب بْن عَبْد اللَّه بْن حنطب الْقُرَشِيّ وقَالَ بعضهم عَبْد اللَّه بْن المطلب، سَمِعَ عُمَر روى عنه مُحَمَّدُ بْنُ عَبَّادِ بْنِ جَعْفَرٍ يُعَدُّ فِي أهل الحجاز قَالَ (إِسْحَاق نا – 2) يحيى بْن بكير، هو أَبُو الحكم

Al-Khatib al-Baghdadi (d. 463 AH) said in his *Mudih Awham al Jam' wa al Tafriq* (1/129) that al-Bukhari erred by saying al-Muttalib heard from Umar (ra) and he should have said that he heard from Ibn Umar. Ibn Hibban also mentioned in his *Kitab al-Thiqat*[233] that al-Muttalib related from Umar (ra).

There is one narration transmitted by the well-known expert on Hadith narrators known as Imam Yahya ibn Ma'een (d. 233 AH) which mentioned al-Muttalib relating from Umar ibn al-Khattab (ra) in a work transmitted from ibn Ma'een by Abu Bakr al-Marwazi, under the title: *al-Juzz al-Thani min hadith Yahya ibn Ma'een.*[234] The narration being:

57 – حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنِ ابْنِ طَاوُسٍ، عَنِ الْمُطَّلِبِ بْنِ عَبْدِ اللَّهِ بْنِ حَنْطَبٍ، قَالَ: قَالَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ –[140]– عَنْهُ: «لَا أُمَّ لِمَنْ أَدْرَكَتْهُ خِلَافَةُ ابْنِ الْمَخْزُومِيَّةِ»

Meaning: "Narrated to us 'Abdur-Razzaq, from Ma'mar, from Ibn Tawus, from **Al-Muttalib bin 'Abdullah bin Hantab, he said: 'Umar bin Al-Khattab, may Allah**

232 Taqrib al-Tahdhib (no. 4888) of Ibn Hajar al-Asqalani
233 5/450, no. 5667
234 Published by Maktaba al-Rushd (Riyadh, 1998)

be pleased with him, said: *"Ruin upon the one who lives to see the caliphate of the son of al-Makhzumiyya."*

The above narration does not clarify if al-Muttalib heard the narration directly from Umar ibn al-Khattab, but if al-Bukhari was correct in his judgement that al-Muttalib did hear some narrations from Umar (ra), then this too increases the possibility of his hearing or witnessing the event surrounding Abu Ayyub al-Ansari (ra), either directly from Abu Ayyub (ra) or from Marwan ibn al-Hakam who is critical to the way the narration was transmitted.

What strengthens the argument that al-Muttalib heard about this incident from Marwan ibn al-Hakam is the fact that al-Muttalib was also related by blood to Marwan. Al-Dhahabi mentioned in his *Tarikh al-Islam*[235] that Marwan was the uncle of al-Muttalib. Al-Dhahabi said:

المطَّلِب بْن عَبْد اللَّه بْن حَنْطَب الْقُرَشِيّ المخزومي [الوفاة: 111 – 120 هـ]

عَنْ: عمر، وغيره مرسلاً، وعن أبي هُرَيْرَةَ، وابن عَبَّاس، وعَبْد اللَّه بْن عَمْرو، وَجَابِرِ بْنِ عَبْدِ الله، وجماعة،

وَعَنْهُ: ابناه؛ حكم وعبد العزيز، وعبد الله بن طاوس، ومولاه عمرو بن أبي عمرو، وابن جريج، والأوزاعي، وزهير بن محمد التميمي، وآخرون.

وثقه أبو زرعة والدارقطني.

وكان مروان بن الحكم خاله، ويروى عَنْ خاله الآخر أَبِي سَلَمَةَ.

Meaning:

"Al-Muttalib bin 'Abdullah bin Hantab Al-Qurashi Al-Makhzumi [death date: 111-120 AH]

[235] 3/314 (Bashhar Awwad Ma'ruf edition).

He narrated from: ‘Umar, and others in mursal form, and from Abu Hurayra, Ibn ‘Abbas, ‘Abdullah bin ‘Amr, Jabir bin ‘Abdullah, and a group.

And from him (narrated): his two sons; Hakam and ‘Abdul-‘Aziz, ‘Abdullah bin Tawus, his freed slave ‘Amr bin Abi ‘Amr, Ibn Jurayj, al-Awza’i, Zuhayr bin Muhammad al-Tamimi, and others.

He was declared trustworthy by Abu Zur’a and ad-Daraqutni.

Marwan bin Al-Hakam was his maternal uncle, and he narrated from his other maternal uncle Abu Salamah.”

Ibn Hibban (d. 354 AH) said in his *Kitab al-Thiqat*[236] under the entry for al-Muttalib that his mother’s name was Umm Aban bint al-Hakam ibn Abi’l Aas or Umm Salama bint al-Hakam ibn Abi’l Aas. Marwan’s full name has been given by Ibn Hajar in his Taqrib al-Tahdhib[237] as being Marwan ibn al Hakam ibn Abi al-Aas ibn Umayya Abu Abd al-Malik al-Umawi al-Madani.

Khalifa ibn Khayyat (d. 240 AH) also mentioned in his *Tabaqat*[238] under the entry for al-Muttalib that his mother’s name was Umm Aban bint al-Hakam ibn Abi al-Aas ibn Umayya ibn Abd Shams. Hence, since al-Muttalib was the nephew of Marwan ibn al-Hakam it is not far-fetched to surmise that al-Muttalib heard of the incident directly from his uncle, Marwan ibn al-Hakam.

This becomes even more apparent when one reads the narration from al-Muttalib that was mentioned previously from al-Samhudi’s *Wafa al-Wafa* (4/217). This being the narration from *Akhbar al-Madina* as quoted earlier as follows:

“Yahya ibn al-Husayn ibn Ja‘far al-Husayni narrated in *Akhbar al-Madinah*, he said: ‘Umar ibn Khalid narrated to me: Abu Nubatah narrated to us from Kathir

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[236] 5/450, no. 5667
[237] No. 6567
[238] Tabaqat Khalifa ibn Khayyat (no. 2242)

ibn Zayd from **al-Muttalib ibn ‘Abd Allah ibn Hantab, he said: Marwan ibn al-Hakam came** while a man clung to the grave, so Marwan grasped his neck and said: ‘Do you know what you are doing?’ Thereupon, he turned to him and said: ‘Yes! I have not come to a stone. And I have not come to a brick. I have come only to the Messenger of Allah. I heard Allah’s Messenger (Allah bless him and grant him peace) say: ‘Do not cry upon religion when those worthy of it take charge of it, but cry upon it when those unworthy of it take charge of it.”. **Al-Muttalib said: ‘That man was Abu Ayyub al-Ansari.’”**

Hence, from the above narration it becomes apparent that al-Muttalib took the narration from his uncle, Marwan ibn al-Hakam, and it was the latter who must have informed him that the Sahabi in question was Abu Ayyub al-Ansari (ra). There is no evidence to suggest that al-Muttalib did not narrate from Marwan.

The above narration with regard to al-Muttalib and Marwan is also similar to what was recorded in Tarikh ibn Abi Khaythama (2/76):[239]

1801– حَدَّثَنا إِبْرَاهِيمُ بْنُ الْمُنْذِر، قال: حدثنا سُفْيَانُ بْنُ حَمْزَةَ، عَنْ كَثِيرٍ – يَعْنِي: ابْنَ زَيْدٍ، عَنِ الْمُطَّلِبِ، قال: جاء أبو أيوب الأَنْصَارِيّ [ق/121/أ] يُرِيدُ أَنْ يُسَلِّمَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَجَاءَ مَرْوَان وَهُوَ كَذَلِكَ فَأَخَذَ بِرَقَبَتِهِ، فَقَالَ: هَلْ تَدْرِي مَا تَصْنَعُ؟ فَقَالَ: قَدْ دَرَيْتُ أَنِّي لَمْ آتِ الْخُدْرِ وَلا الْحِجْرِ– وَلَكِنِّي جِئْتُ رَسُولَ اللَّهِ، سَمِعْتُ رَسُولَ اللَّهِ عَلَيْهِ السَّلامُ يَقُولُ:

"لا تَبْكُوا عَلَى الِّدِينِ مَا وَلِيَهُ أَهْلُهُ، وَلَكِنِ ابْكُوا عَلَى الدين

إِذَا وَلِيَهُ غَيْرُ أَهْلِهِ.

[239] Edited by Salah ibn Fathi Halal, printed by Faruq al-Haditha, Cairo, 2006

(Ibn Abi Khaythama narrated): Ibrahim ibn al-Mundhir transmitted to us, saying: Sufyan ibn Hamza transmitted to us from Kathir, meaning: Ibn Zayd, from ***al-Muttalib****, who said: Abu Ayyub al Ansari (ra) came wanting to greet the Messenger of (sallallahu alaihi wa sallam),* ***so Marwan came*** *while He (Abu Ayyub) was like that*[240] *and grabbed him by the neck and said: Do you know what you are doing? He (Abu Ayyub) said: "I know that I did not come with numbness or for a stone – but I came to the Messenger of Allah (sallallahu alaihi wa sallam). I heard the Messenger of Allah (sallallahu alaihi wa sallam) saying: 'Do not cry upon religion (Islam) as long as the righteous people (of Islam) are the leaders (handling its affairs), but cry upon religion (Islam) if the wrong people became the leaders (handling its affairs)"'*

After this section and between pages 384-395 of their pdf file they began to repeat matters that were already mentioned by them in earlier parts of their work, and this has already been dealt with in this rebuttal in section headings entitled as follows:

IMAM AL-DHAHABI AND KATHIR IBN ZAYD

EXAMPLES OF AL-DHAHABI AGREEING WITH AL-HAKIM'S AUTHENTICATION OF SOME NARRATIONS VIA THE ROUTE OF KATHIR IBN ZAYD

IMAM AL-DHAHABI AND HIS METHODOLOGY IN AL-KASHIF AND AL-MUGHNI

Hence, the reader may refer back to the above three sections to read a response to pages 384-395 of their stupendously self-confident insolence.

[240] Meaning with his face on the actual blessed grave as other versions mentioned

IMAM AL-HAKIM'S DECLARATION OF THE SANAD BEING SAHIH AND AL-DHAHABI'S AUTHENTICATION EXPLORED FURTHER

On p. 396 of their file they introduced a section with the following heading:

> IMAAM HAAKIM'S METHODOLOGY IN HIS AL-MUSTADRAK
>
> THE OPINION OF IMAAM IBN AS-SALAAH AND IMAAM IBN KATHEER

They proceeded to state on the same page:

> We have discussed this in greater detail at a later section titled, '**THE SCHOLARS OF HADEETH ON IMAAM HAAKIMS GRADING IN HIS AL-MUSTADRAK AND ON HAAFIDH DHAHABEES AGREEMENT)** so please refer it. However here would just like to mention a very brief insight.
>
> **Imaam Ibn as-Salaah** comments on the methodology of Imaam Haakim in his '*al-Mustadrak*' and says, ***"In his conditions for Saheeh he is very far fetched and mutasaahil (lenient/soft) in his grading. It is better to be moderate and balanced with regards to the hadeeth he graded (to be Saheeh). If we do not find this grading from other Imaams then it is not as such, Saheeh rather it will be ranked Hasan, which will be used as evidence and acted upon, except if there is a defect that renders it to be weak."*** (*Uloom al-Hadeeth* (pg.22) Ed. Shaikh Noor ud deen Ittar Abul Hasans alleged teacher, surely he did not learn the sciences of hadeeth from him!!!

Reply:

Indeed, Shaykh Dr. Nurud-Din Itr was one of our Shaykhs and the Muhaddith of Sham (Syria). He passed away in September 2020, and I have written a short biography after his passing here –

https://www.darultahqiq.com/a-brief-biography-of-the-late-%e1%b8%a5anafi-muh%cc%a3addith-of-syria-shaykh-nur-al-din-%ca%bfitr/

The greater question for these two detractors is who from the recognised Muhaddithin of this age did these two detractors study the Science of Hadith from? Or are they merely like the late al-Albani who taught himself this noble Science by the autodidactic route rather than the way of the real Imams of Ahlul-Hadith! If they deny this, they can correct us by showing who did al-Albani hear the major books of Hadith from directly and who taught him Mustalah al-Hadith. Al-Albani did not study under the Hanafi Historian and Muhaddith of Halab known as Raghib al-Tabbakh, but merely received a general Ijaza that many beginners in Hadith can attain with little effort as was discussed much earlier on.

They also need to be congratulated for bringing forth the statement from Imam ibn al-Salah (d. 643 AH) the first Shaykh ul-Hadith of the Ash'ari Hadith institute known as *Darul Hadith al-Ashrafiyya* in Damascus. This is because the statement from Ibn al-Salah is an armament to demolish the conjectural discourse of the two detractors being responded to.

The statement they presented from the work by Ibn al-Salah was presented as follows in the English edition:[241]

[241] Published in English under the title: *An Introduction to the Science of the Hadith* (Kitab Ma'rifat anwa ilm al-hadith, p. 11), translated by Eerik Dickinson and reviewed by Professor Muneer Fareed, Garnet publishing, 2006.

"The expert Abu Abd Allah al-Hakim occupied himself with augmenting the number of sound hadith beyond the contents of the two Sahihs. He collected [the fruit of his research] in a book he called *al-Mustadrak* in which he placed the hadith not found in either of the two Sahihs which he regarded as meeting the standard of the two teachers [that is, Bukhari and Muslim] - that is, they had included material from the transmitters of the hadith in their book - or as meeting the standard of Bukhari alone or that of Muslim alone. In addition, al-Hakim included the hadith that his own efforts led him to regard as sound, even if they did not meet the standard of either Bukhari or Muslim. He is liberal in interpreting the standard of the sound hadith and free in applying it. **It is best that we take a moderate position regarding him. We say: A hadith he reckons to be sound, if we do not find it regarded as sound by any other authority, is, even if it is not sound, a fair[242] hadith to be cited as a proof and acted upon, unless a defect positively determining its weakness appears in it.** In this respect, the Sahih of Abu Hatim b. Hibban al-Busti (God bless all of them) is similar to it. God knows best."

One point worth quoting from p. 393 of their pdf file is this quotation:

As for the hanafees like Abul Hasan Hussain Ahmed and the soofee asha'aree, GF Haddad and the other newbies using the authentication of Imaam Haakim, we find this extremely strange and playing games, as they very well know when it comes to denying Imaam Haakims authentication, the words they almost always tend to utter are, *"Oh Haakim was mutasaahil (ie lenient or soft in his grading of hadeeth)."*

[242] A fair hadith is a Hasan hadith in this translation

However yet in this instance Imaam Haakim being mutasaahil is being clearly overlooked and abandoned here, is this not double standards and playing with words and positions just to suit their own feeble concocted desires?

Reply:

Indeed, we are the first to state that al-Hakim was at times mutasahil (lenient) and prone to errors. It was actually stated in my 2005 work entitled:

THE AUTHENTICITY OF A NARRATION FROM ABDULLAH IBN ABBAS (ra) AFFIRMING TA'WIL[243] OF THE SAAQ[244] AND A REPLY TO THOSE WHO WEAKENED IT

The following on p. 5:

Amr Abdal Mun'im admitted that al-Hakim had authenticated it as we mentioned above, hence to al-Hakim, **despite his lenience and many mistakes** in his ***al-Mustadrak ala'l Sahihayn,*** knew that the Usama in question was al-Laythi, because he said that its Isnad was Sahih (rigorously authentic). This means that al-Hakim believed that Usama ibn Zayd al-Laythi is Thiqa (trustworthy) as a narrator of the narration he recorded via him in his *al-Mustadrak*.

Secondly, the unscholarly Tadlis (deception) in this is the fact that Amr Abdal Mun'im hid one vital fact, and that is the fact that in the footnotes to the *Mustadrak* he used and which the digital scan is shown below, the critical notes of Hafiz al-Dhahabi (d. 748

[243] Figurative interpretation

[244] Translated by some as "Shin" in English

AH) were printed from his work known as *Talkhis al-Mustadrak* (printed beneath the Hyderabad edition of al-Hakim's *Mustadrak*).

In the *Talkhis al-Mustadrak*[245] Imam al-Dhahabi agreed with al Hakim and said that the narration is: Sahih (rigorously authentic)! The reader can decide why this was deliberately left out by Amr Abdal Mun'im, and his conveyers do not usually mention this fact also!

Hence, there was no double standards from our side but rather academic consistency as this writer did not merely depend on al-Hakim's declaration of the isnad for the Abu Ayyub al-Ansari (ra) narration to be Sahih, but also its tashih (authentication) by al-Dhahabi, and as will be demonstrated soon we have other great scholars also authenticating the narration in some way. Some of this has already been demonstrated above from al-Samhudi, al-Munawi (from his al-Taysir) and the follower of Muhammad ibn Abd al-Wahhab known as Uthman ibn Abdul Aziz ibn Mansur al-Tamimi (d. 1282 AH). Hence, Ibn al-Salah's rule has been maintained and followed through with the narration from al-Hakim's al-Mustadrak. Once again, their desperate nature in order to demean this writer have been put to rest by the rebuttal of their concocted and crass insinuations.

On the contrary, it is the two detractors who failed to act upon the rule that Ibn al-Salah mentioned as they utterly failed to mention the list of other scholarly names that made some form of authentication of al-Hakim's narration or its versions found in other Hadith works mentioned earlier on.

On p. 397 of their pdf file they stated:

[245] Vol. 2/p. 500

So in this example there is a defect and that defect is that Dawood ibn Abee Saaleh is unknown. Furtheremore who else has graded this Hadeeth to be SAHEEH, exactly no one. If someone even bothers to say Imaam Dhahabee agreed with him, then we answer and say we have overwhelmingly shown this is not the case.

Reply:

It has already been demonstrated that Dawud ibn Abi Salih is not technically unknown as no declaration of his being majhul (unknown) was brought forth by the detractors from any known book listing the Jarh and Ta'dil on Hadith narrators. In the chapter headed as follows in this work:

EXAMPLES OF AL-DHAHABI AGREEING WITH AL-HAKIM'S TASHIH (AUTHENTICATION) DESPITE HIS SAYING ABOUT A NARRATOR: 'NOT KNOWN (LA YU'RAF).' OR IMPLYING THE NARRATOR IS AN UNKNOWN (MAJHUL)

It was stated as follows for the benefit of the reader:

These examples demonstrate that Imam al-Dhahabi had a methodology which allowed himself to authenticate narrations that had in principle some type of majhul (unknown narrators) as he did not quote an earlier authority making tawthiq (praiseworthy accreditation). The question that naturally arises is how did al-Dhahabi allow himself to authenticate some narrations that contained in effect some majhul narrators?

The possible answers are as follows:

i) He may have relied on the tawthiq of al-Hakim alone on some narrators, so in this case this is possibly the case with Dawud Ibn Abi Salih. On the other hand, he may have utilized more plausibly the following principle.

ii) Al-Hafiz Abu Ahmed Ibn Adi (d. 365 AH) has mentioned in the introduction of his *al-Kamil fi du'afa al-Rijal (*1/84, Maktaba al-Rushd edn):

وذاكر في كتابي هذا كل من ذُكِر بضربٍ من الضعف، ومَن أُخْتُلِف فيهم، فجرحه البعض وعدله البعض الآخرون، ومرجح قول أحدهما مبلغ علمي من غير محاباة، فلعل من قبح أمره أو حسنه تحامل عليه، أو مال إليه، وذاكر لكل رجل منهم مما رواه ما يُضَعَّفُ من أجله، أو يُلْحِقه بروايته له اسم الضعف لحاجة الناس إليها لأقربه على الناظر فيه.

وصنفته على حروف المعجم ليكون أسهل على من طلب راويا منهم، ولا يبقى من الرواة الذين لم أذكرهم إلا من هو ثقة أو صدوق، وإن كان يُنْسَب إلى هوى وهو فيه متأول

Translation:

"This book of mine shall make mention of all hadīth narrators against whom the slightest amount of criticism was levelled as well as other narrators concerning whom hadīth critics are in disagreement with some validating them and some others invalidating them. I shall give more weight to a particular statement of any of these

critics to the best of my knowledge and without any prejudice. This is because criticizing or commending a certain narrator may be motivated by prejudice against or bias in favour of that particular narrator. Besides, I shall cite some narrations reported by each of these narrators on the basis of which they have been graded as weak. I shall also cite other hadiths, the narration of which renders its narrators as weak. This I do in consideration of people's need and in order to facilitate the matter for those critics who verify the status of such narrators.

I have put the names of the narrators in alphabetical order for easy reference. **I have also excluded from my book only those narrators who have been graded as trustworthy (thiqa) or truthful (ṣadūq)** even if they are accused of a certain innovation (hawā), yet they have a good point regarding its interpretation."

The underlined portion clearly indicates that any narrator not listed by Ibn Adi in his *al-Kamil* is either thiqa (trustworthy) or ṣadūq (truthful). Since Dawud Ibn Abi Salih has not been listed under an entry in *al-Kamil* then according to Ibn Adi he is a type of reliable narrator. It is also known that al-Dhahabi utilized *al-Kamil* of Ibn Adi when compiling his *Mizan al-I'tidal*. Hence, this may be the more plausible basis and reason why al-Dhahabi and others considered Dawud Ibn Abi Salih to be reliable as he was reliable in some way to Ibn Adi (d. 365 AH), and then al-Hakim (d. 405 AH) who was a younger contemporary of Ibn Adi's.

Al-Dhahabi said in the introduction to his *Mizan al-I'tidal* (1/1):

أما بعد, هدانا الله وسددنا, ووفقنا لطاعته, فهذا كتاب جليل مبسوط, في إيضاح نقلة العلم النبوي, وحملة الآثار, ألفته بعد كتابي المنعوت بالمغني, وطولت فيه العبارة, وفيه أسماء عدة من الرواة زائدا على من في المغني, زدت معظمهم من الكتاب الحافل المذيل على الكامل لابن عَدِي

Meaning:

"As for what follows, may Allah guide us, grant us rectitude, and bless us with obedience to Him. This is an extensive and noble book, aiming to explain the transmission of Prophetic knowledge and the bearers of the narrations. I have written it following my book entitled: 'al-Mughni', in which I have extended the expressions. It contains several names of narrators in addition to those in 'al-Mughni'. ***I have added most of them from the abundant book that complements 'al-Kamil' by Ibn Adi."***

This should not be taken that all majhul narrators are automatically reliable if not listed by Ibn Adi in his *al-Kamil*, but since Dawud Ibn Abi Salih's narration was authenticated by al-Hakim then he would have most likely had a precedence when considering Dawud to be reliable. Besides, Dawud's narration was supported by al-Muttalib ibn Abdullah ibn Hantab as mentioned earlier from the Tarikh of ibn Abi Khaythama.

This is how it was mentioned in *Tarikh ibn Abi Khaythama* (2/76):

1801- حَدَّثَنا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، قال: حدثنا سُفْيَانُ بْنُ حَمْزَةَ، عَنْ كَثِيرٍ – يَعْنِي: ابْنَ زَيْدٍ، عَنِ الْمُطَّلِبِ، قال: جاء أبو أيوب الأَنْصَارِيّ [ق/121/أ] يُرِيدُ أَنْ يُسَلِّمَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَجَاءَ مَرْوَان وَهُوَ كَذَلِكَ فَأَخَذَ بِرَقَبَتِهِ، فَقَالَ: هَلْ تَدْرِي مَا تَصْنَعُ؟ فَقَالَ: قَدْ دَرَيْتُ أَنِّي لَمْ آتِ الْخُدْرِ وَلا الْحِجْرِ– وَلَكِنِّي جِئْتُ رَسُولَ اللَّهِ، سَمِعْتُ رَسُولَ اللَّهِ عَلَيْهِ السَّلامُ يَقُولُ: "لا تَبْكُوا عَلَى الِّدِينِ مَا وَلِيَهُ أَهْلُهُ، وَلَكِنِ ابْكُوا عَلَى الدين

إِذَا وَلِيَهُ غَيْرُ أَهْلِهِ.

(Ibn Abi Khaythama narrated): Ibrahim ibn al-Mundhir transmitted to us, saying: Sufyan ibn Hamza transmitted to us from Kathir, meaning: Ibn Zayd, from al-Muttalib, who said: Abu Ayyub al Ansari (ra) came wanting to greet the Messenger of (sallallahu alaihi wa sallam), so Marwan came while He (Abu Ayyub) was like that and grabbed him by the neck and said: Do you know what you are doing? He (Abu Ayyub) said: "I know that I did not come with numbness or for a stone – but I came to the Messenger of Allah (sallallahu alaihi wa sallam). I heard the Messenger of Allah (sallallahu alaihi wa sallam) saying: 'Do not cry upon religion (Islam) as long as the righteous people (of Islam) are the leaders (handling its affairs), but cry upon religion (Islam) if the wrong people became the leaders (handling its affairs)"'

In conclusion to this section, even though al-Dhahabi did not know of any specific ta'dil (praiseworthy accreditation) from an earlier authority on Dawud ibn Abi Salih, he still agreed with al-Hakim's authentication (tashih) of the narration at hand going back to Abu Ayyub al-Ansari (ra). The reason why he did that was because he would accept the narrations of certain types of majhul (unknown) narrators as mentioned above from his *Diwan al-Du'afa* (p. 478, edited by Hammad al-Ansari). Quote from the latter once again:

وأما المجهولون من الرواة , فإن كان الرجل من كبار التابعين أو أوساطهم احتمل حديثه وتلقي بحسن الظن , إذا سلم من مخالفة الأصول وركاكة الألفاظ , وإن كان الرجل منهم من صغار التابعين فيتأنى في رواية خبره , ويختلف ذلك باختلاف جلالة الراوي عنه وتحريه وعدم ذلك

Meaning:

*"With regards to unknown narrators, **if one is from among the major or intermediate successors, his ḥadīth will be taken with good assumption**, provided it is safe from opposing the principles and from poor wording. If, however, he is from among the younger (sighar) successors, caution will be observed in narrating his ḥadīth. This would differ depending on the calibre of the one narrating from him and whether or not he is competent in investigation."*

The two detractors being responded to failed to mention all of these points, and had they had full working knowledge of the methodologies of previous Hadith masters they should have mentioned the above points.

Al-Suyuti authenticated the Abu Ayyub (ra) narration and the detractors weak memories

As for their claim quoted above as: "Furtheremore who else has graded this Hadeeth to be SAHEEH, exactly no one"

Reply:

They have shown their weakness of memory and lack of research techniques after making an earlier assumption! Indeed, they said on p. 289:

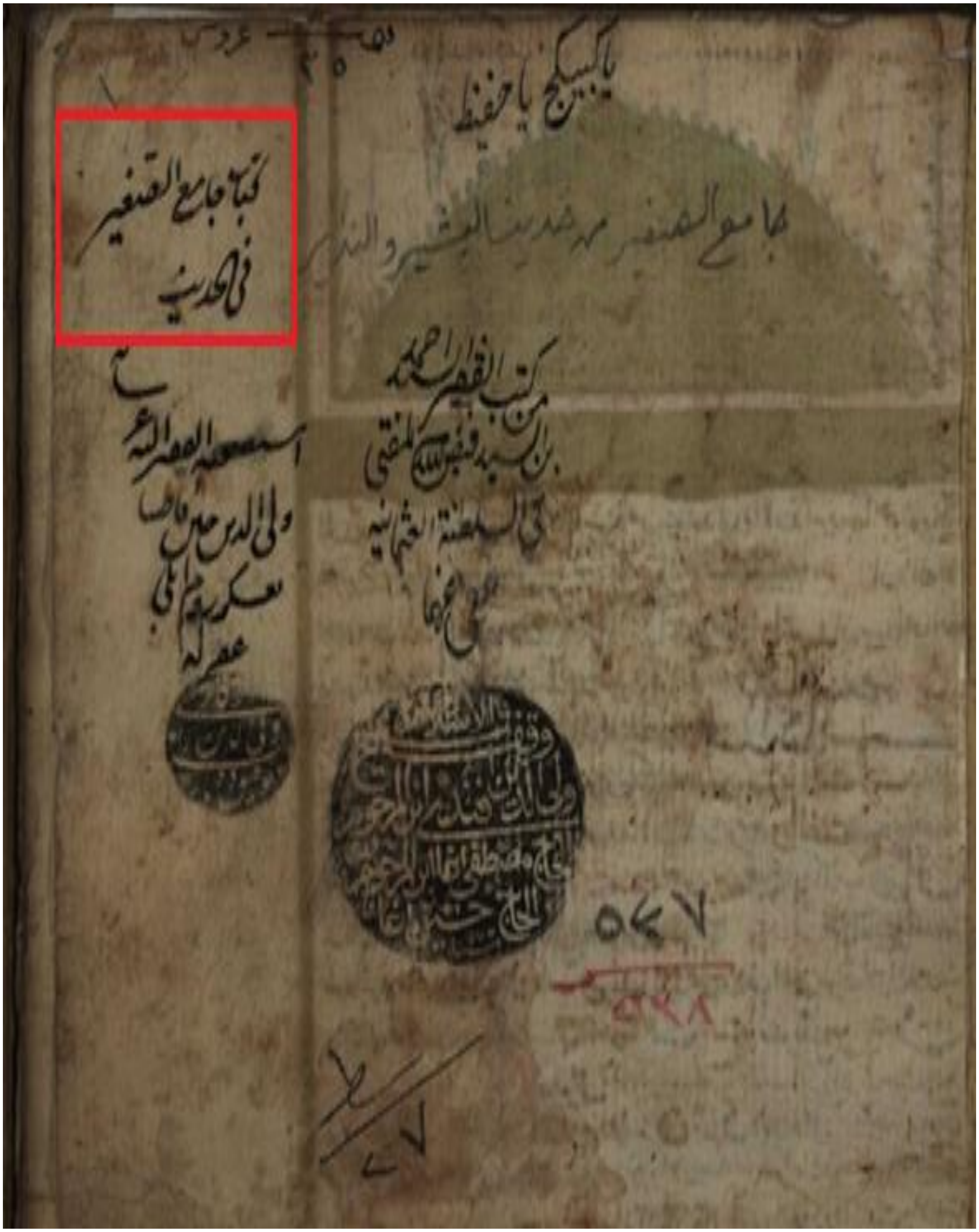
Let it also be known no one other than the 2 Imaams cited above declared this narration to be authentic. We will show further Insha'Allah, such gradings by

these 2 Imaam are seriously problematic and are unreliable. There is a possibility that Suyootee may have also authenticated it.

It is an utterly shameless lie to claim that only two Imams (al-Hakim and al-Dhahabi) declared the narration from Abu Ayyub al-Ansari (ra) to be authentic. What is more critical is their guess work with regard to Imam al-Suyuti when they stated: "There is a possibility that Suyootee may have also authenticated it."

Indeed, had these two self-styled Ahlul Hadith gone back and analysed Imam al-Suyuti's (d. 911 AH) methodology in his *al-Jami al-Saghir* where he collected the narration of Abu Ayyub al-Ansari (ra) as transmitted by al-Hakim in his Mustadrak and the Musnad Ahmed (ibn Hanbal), they would have realised that he had actually authenticated (tashih) the narration. It seems as though they did not look at any original manuscripts of this work by al-Suyuti as some of the manuscripts clearly mentioned al-Suyuti declaring it to be Sahih. Here is an example proving this tashih from the Veliyuddin manuscript (No. 537, folio 278b, scribed in 1040 AH) found in Istanbul, Turkiye:

Title page:



Actual narration:



لا تبكوا على الدين اذا وليه اهله ولكن ابكوا عليه اذا وليه غير اهله حم ك عن ابي ايوب صح

On the end (green arrow) of the above Hadith (in red) one may note that al-Suyuti had written the abbreviation in Arabic - **صح**

The abbreviation stands for the Arabic word – **صحيح** – which is the word 'Sahih' – authentic.

The fact that al-Suyuti authenticated the narration was also seen and noted by someone the detractors may admire, namely, the Yemeni ex-Zaydi scholar known as **al-Amir al-San'ani** (d. 1182 AH). Al-San'ani left behind a commentary to al-Suyuti's *al-Jami al-Saghir* with the title – *al-Tanwir Sharh al-Jami al-Saghir.* The following is how al-San'ani presented the narration with al-Suyuti's tashih straight after the narration in brackets, followed by his own comments in his al-Tanwir[246] (11/81):

9709 – "لا تبكوا على الدين إذا وليه أهله، ولكن ابكوا عليه إذا وليه غير أهله". (حم ك) عن أبي أيوب (صح) ".

[246] Published by Maktaba Dar al-Salam, Riyadh, 1st edn, 2011

(لا تبكوا على الدين إذا وليه أهله) يعني إذا ولي الأمور أهل الدين وولي العلم أهل الديانة فإنه لا يبكى على الدين ولا يخاف عليه لأنه لا يزال قويًّا (ولكن ابكوا عليه إذا وليه غير أهله) إذا كان الأمراء فجره والعلماء خونه فعند ذلك يبكى على الدين لضياعه بين أولئك. (حم ك عن أبي أيوب) رمز المصنف لصحته وقال الهيثمي: بعد أن عزاه لأحمد والطبراني: فيه كثير بن زيد وثقه أحمد وغيره وضعفه النسائي وغيره وفيه غيره.

The second yellow highlighted and underlined portion from al-San'ani stated: ***"The compiler (al-Suyuti) symbolised (the narration's) authenticity."***

Which means that al-Suyuti mentioned the narration to be Sahih with the abbreviated symbol at the end of the narration.

After this he also mentioned the words of al-Haythami (from his *Majma al-Zawa'id*) that have already been discussed previously.

Hence, besides al-Hakim (d. 405 AH) and al-Dhahabi (d. 748 AH), the later al-Suyuti (d. 911 AH) also authenticated the narration of Abu Ayyub al-Ansari (ra) as recorded from Musnad Ahmed and Mustadrak al-Hakim.

The two detractors also mentioned on p. 397 the following from Imam ibn Kathir (d. 774 AH):

> Imaam Ibn Katheer said, *"There are numerous types of hadeeth in this book (ie Haakims al-Mustadrak). There are some that are authentic (Saheeh) and they are very few, it also contains authentic ahadeeth which Bukhaari and Muslim or*

one of them has transmitted and Haakim was not aware of them. It also contains Hasan, da'eef (weak) and mawdoo (fabricated) (hadeeth).

Our teacher, Abu Abdullaah Dhahabee has abridged it and he has clarified all of them (ie which hadeeth is Saheeh, weak, etc). He has also compiled a large juzz (treatise) on the fabricated narrations (from Haakims al-Mustadrak) that number to approximately 100, and Allaah knows best." (END of Imaam Ibn Katheers words)

(***Ikhtisaar al-Uloom al-Hadeeth*** (pg.20) Edn. 1st, 1409H / 1989ce, Daar al-Kutub al-Illmiyyah, Beirut, Lebanon. Ed. Salaah Muhammad Muhammad Awaidhah) ***al-Baa'ith al-Hatheeth*** (pg.39-40) of Allaamah Shaakir and (1/112-114) of Imaam Albanaee and Shaikh Alee Hasan al-Halabees notes to the ***al-Baa'ith***

Reply:

The above quote from Ibn Kathir demonstrated that scholars knew of the problems surrounding the Mustadrak of al-Hakim and this was acknowledged by this writer as shown above from an article written in 2005. What is interesting is the point that Ibn Kathir knew of his Shaykh al-Dhahabi's two works on the Mustadrak al-Hakim and most possibly had access to them. It was stated earlier on by this writer:

Note also that Ibn Kathir has recorded the actual narration of Abu Ayyub al-Ansari (ra) in his *Jami al-Masanid wal-Sunan* (9/51) without weakening it as follows:

11350 – حدثنا عبد الملك بن عمرو حدثنا كثير بن زيد، عن داود بن أبي صالح. قال أقبل مروان يومًا فوجد رجلاً واضعًا وجهه على القبر فقال أتدرى ما تصنع: فإذا هو أبو أيوب، فقال: نعم جئت رسول الله – صلى الله عليه وسلم – ولم آت الحجر، سمعت رسول الله – صلى الله عليه وسلم – يقول «لا تبكوا على الدين إذا وليه أهله، ولكن أبكوا عليه إذا وليه غير أهله» (1) .

The footnote mentioned the hadith references:

أخرجه أحمد 5/422، (8486)

والطبرانى فى «المعجم الكبير

158/4 رقم3999» .

It was also mentioned from Muttalib as just the hadith in the same *Jami al-Masanid* (9/92):

مطلب بن عبد الله بن حنطب عنه

11436 – أنه قال لمروان: قال رسول الله – صلى الله عليه وسلم –: «لا تبكوا على الدين إذا وليتموه أهله، وابكوا عليه إذا وليتموه غير أهله» (2) .

رواه الطبرانى عن أحمد بن رشد عن سفيان بن بشر عن حاتم بن إسماعيل، عن كثير بن زيد عنه وقد تقدم مثله فى ترجمة ولده عنه.

The footnote was by the Saudi editor, Dr. Abdal Malik Dahish (no. 2) who stated:

(2) أخرجه الطبراني فى «المعجم الكبير 158/4 رقم3999» ، وأحمد 422/5، والحاكم 515/4 وصححه ووافقه الذهبي.

He gave references to al-Mu'jam al-Kabir of al-Tabarani (no. 3999), Musnad Ahmed (5/422), as well as mentioning that al-Hakim authenticated it (in al-Mustadrak, 4/515) and al-Dhahabi agreed. The fact that Abdal Malik Dahish did not disagree with al-Hakim and al-Dhahabi is a proof of his silent agreement with them.

PLAGIARISM AMONGST THE STUDENTS OF AL-ALBANI: QUOTES ON AL-HALABI, AL-HILALI AND MASHHUR HASAN SALMAN

On pages 397 and 398 of their pdf file the detractors also honoured the associate of al-Albani's by the name of Ali Hasan al-Halabi (d. 2020) with the title "Shaykh." This is a person who was declared to be an innovator (mubtadi) by their so-called Imam of Jarh wa al-Ta'dil known as Rabi Madkhali. Here is an example spread by British Salafis mentioning this about al-Halabi:



As if this was not sufficient then the likes of al-Halabi have also been accused of plagiarism[247] and he also admitted this in an interview with a researcher known

[247] See also the earlier section headed: ***Plagiarism by the late Ali Hasan al-Halabi.***

as Joas Wagemakers, based at Utrecht University in Holland, who wrote a work entitled *Salafism in Jordan: Political Islam in a Quietist Community*. Within the work was a section entitled *Fitna: Quietist Salafi Infighting in Jordan*. On p. 120-121 he mentioned:

> Al-Halabi's prominent position among quietist Salafis in Jordan today perhaps suggests that his stature was similar to that of al-Albani in the sense that Salafis in general looked up to him. This, however, was not the case. **Even during al-Albani's lifetime, rumours started to appear that al- Halabi was not entirely honest and had ascribed (parts of) other people's books to himself. More specifically, al-Halabi was accused of plagiarising a book by the Kuwaiti shaykh ʿAbd al-Rahman b. ʿAbd al-Khaliq and publishing a revised version under his own name as Kalimat ila l-Ukht al- Muslima** (Words to the Muslim Sister).19 When the news about this reached the original author, he apparently contacted al-Albani, who confronted al-Halabi with what he had done. The latter is said to have apologised profusely, to have claimed that he only wanted to engage in daʿwa and that it was never his intention to do anything wrong. **Given al- Halabi's lack of an academic education** and relative youth at the time, this explanation is perhaps less implausible than it sounds.20
>
> When I asked al-Halabi about this accusation, **he admitted that it was true**, but downplayed its importance and stressed that it happened decades ago.21 **Al-Albani is said to have blamed this type of behaviour on a lack of education, yet made it quite clear that he objected to it**.22 He only did so privately, however, not publicly.23 Al-Albani's refusal to disavow his students' behaviour in public may have contributed to a climate in which scepticism of al-Halabi in general could flourish. One author claims al-Halabi is ignorant,24 regularly makes mistakes25 and sometimes cites sources that are actually deviant.26 **Other sources claim al-Halabi committed plagiarism with more than just one book27 or did not always get his references to other books right.**28
>
> Footnotes:

19 Interviews with ʿIsam Hadı, Amman, 19 January 2013; Salih al-Lahham, Amman, 21 January 2013. Although it is quite common for Salafıs to use the same sources and arguments as other scholars, al-Halabı's actions apparently went further than this, meaning
he may have copied Ibn ʿAbd al-Khaliq's actual choice of words.
20 Interview with ʿIsam Hadı, Amman, 19 January 2013.
21 Interview with ʿAlı¯ al-Halabı, via e-mail, 17 June 2013.
22 Waʾil al-Batırı, Lusus al-Nusus (www.tawhed.ws/r?i=0504091k, n.d. (accessed
12 November 2012)), 2; Hadı, Muhaddith, 74–5.
23 Interview with ʿIsam Hadı, Amman, 19 January 2013.
24 Ibn Hamd al-Atharı, Mudhakkira fı l-Rudud ʿalá Jahalat al-Halabı wa-Sariqat al-ʿIlmiyya (http://alathary.net/vb2/attachment.p . . . ntid=695&stc=1, n.d. (accessed 8 November 2012)), 4–6.
25 Ibid., 28–32.
26 Ibid., 16–24.
27 ʿAbd al-ʿAzı¯z b. Fays al al-Ra¯jih, Al-Fariq bayna l-Muhaqqiq wa-l-Sa¯riq (www.saaid.net/Doat/rajhi/1.htm, published at various dates in 2000 and 2002 (accessed 8 November 2012)).
28 Khalid al-Hayik, Hakadha Badaʾa "Musalsil al-Sariqat" ʿinda Man Yantasib una li-l-Salaf
Zuran! (www.tawhed.ws/r?i=0504096s, 18 Juma¯dá l-Ulá [25 May 2008] (accessed 12 November 2012)). See also ʿAbdalla¯h b. Muhammad al-Shamra¯nı¯, Maza¯liq fı¯l-Tahqıq (www.tawhed.ws/r?i=72ffkf2o, n.d. (accessed 28 March 2013)).

Others from the associates of al-Albani that have been suspected of plagiarism include **Mashhur Hasan Salman**[248] and **Salim al-Hilali**. Wagemakers said on p. 122:

Al-Halabi was not the only quietist Jordanian scholar accused of plagiarism. His colleague Mashhur b. Hasan is also said to have used other people's work without proper reference, as claimed by an author who wrote an (unpublished) book about this topic.33 One Jordanian Islamist analyst mentions that **the phenomenon of plagiarism among quietist shaykhs is widespread**. Although he does not tell his readers explicitly who he means, he uses a play on the accused

[248] An associate of Nasiruddin al-Albani who was also accused of plagiarism by another Salafi. See here - https://archive.org/download/mashhur-hasan-salman-and-plagiarism_202005/Mashhur%20Hasan%20Salman%20and%20plagiarism.pdf

scholars' first names, saying that "the highest of them (aʿla¯hum)" is involved, as well as another who has "famous (mashhura) books" and one who "boasts through perfect (salı¯m) speech". Particularly because he accentuates these words, it is clear that he is referring to ʿAli al-Halabi, Mashhur b. Hasan and Salim al- Hilali, respectively.34

Al-Hilali is targeted in particular by critics for his alleged plagiarism. Several authors claim that he actually stole most or even all of what he wrote from other scholars.35 This is most likely an exaggeration, but several accusers have come up with highly detailed writings indicating what publications al-Hilali has supposedly used under his own name.36 One Jordanian critic also accuses al-Hilali of using such long citations that readers simply forget that these are not his own words.

Footnotes:

33 Abu Suhayb al-Hayik, Liqaʾ maʿa l-Shaykh Raʾid Sabrı hawla Sariqat Mashhur Hasan Al Salman li-Kutubihi wa-Kitabihi "Kashf al-Mastur ʿan Sariqat Mashhur" (www.addyaiya.com/uin/arb/Viewdataitems.aspx?ProductId=309, 27 Muharram 1430 [24 January 2009] (accessed 8 November 2012)).

34 Waʾil al-Batırı, ʿIsabat al-Surraq al-Muttahida! (www.tawhed.ws/r?i=1502094c, n.d. (accessed 12 November 2012)), 1–2.

35 Abu ʿAbdallah ʿAbd al-Rahım b. al-ʿArabı al-Atharı, Difaʿan ʿan Mashayikh al-Urdunn (www.kulalsalafiyeen.com/vb/showthread.php?t=15620, 24 March 2010 [originally published Shawwal 1428 [October–November 2007]] (accessed 7 February 2013)), 18; Wa¯ʾil al-Batırı, Sariqa ʿIlmiyya (www.tawhed.ws/r?i=0606091d, n.d. (accessed 12 November 2012)), 2.

36 Abu Suhayb Khalid al-Hayik, Fa-ltaqamahu l-Hut (www.tawhed.ws/r?i=1502092n, 11 Jumadá l-Ulá 1429 [17 May 2008] (accessed 29 November 2013)), esp. 27–38; Ahmad al-Kuwayti, Al-Kashf al-Mathalı ʿan Sariqat Salım al-Hilalı (http://alhalaby.net/main/arti cles.aspx?article_no=412, n.d. (accessed 7 May 2015)), 30–9, 43–91. With regard to the latter publication: I have made use of a pdf version of this book that is no longer available online. I will refer to that version in later footnotes since the version mentioned here is an html document, which cannot be referred to precisely.

37 Al-Kuwaytı, Al-Kashf, 21–2.

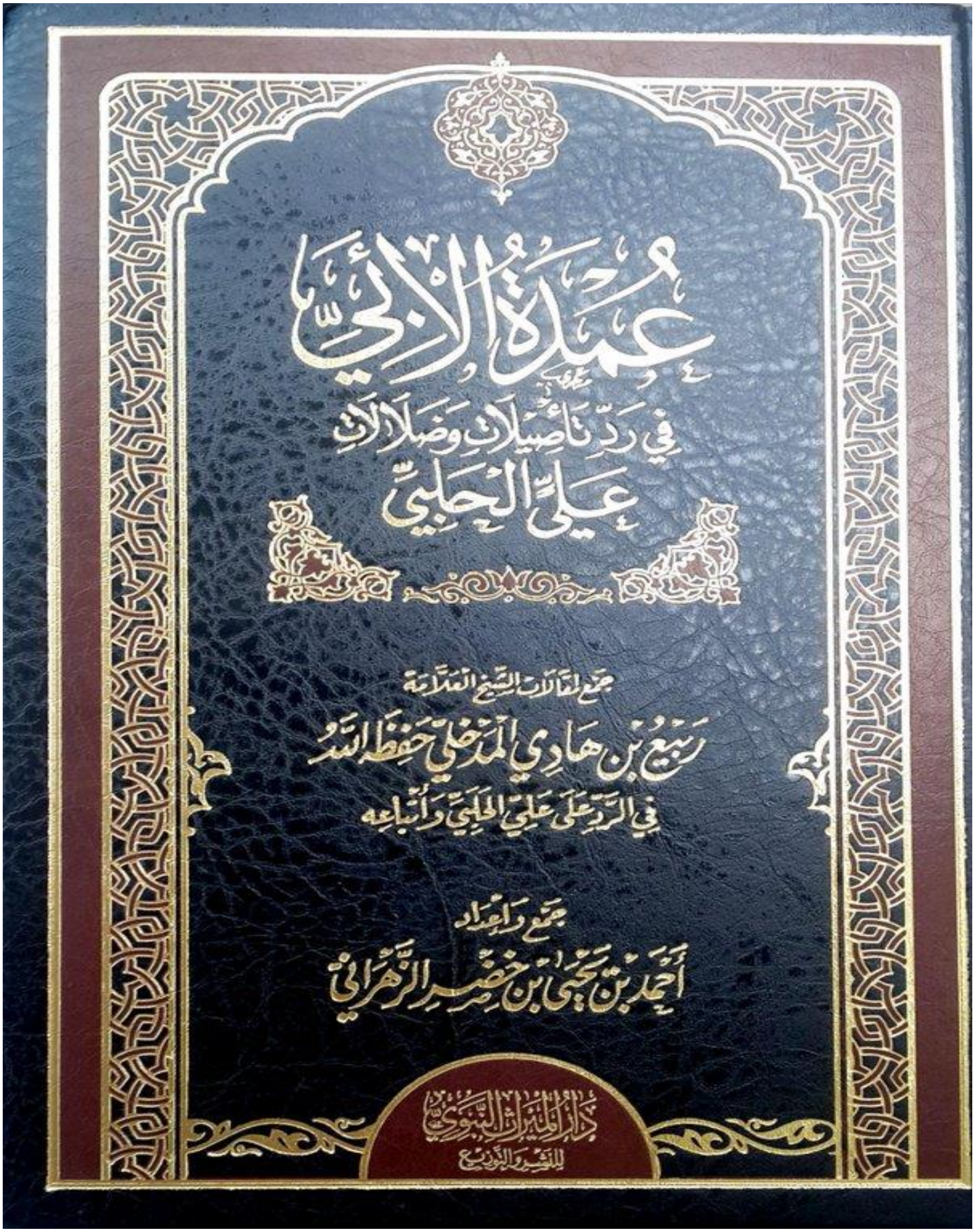
The detractors and their ex-colleagues from Madkhali-Salafism based in Birmingham were the ones who used to promote the likes of Ali Hasan al-Halabi back in the mid-90s when he made his first appearance in England alongside

Salim al-Hilali and others. Al-Halabi is said to be a self-taught person who has no formal Islamic qualifications and is said to have not even finished his studies at secondary school! Wagemakers quoted another Salafi by the name of Abu Ruhayyim (on p. 129) who said:

> The one called ʿAli Hasan [al-Halabi] asked for a debate with me. I, of course, asked **"Who is this ʿAli Hasan?" He did not even finish secondary school. Secondary school! Who is he, saying that he wants to debate me?** [. . .] He does not have any knowledge, absolutely none at all!68
>
> Footnote:
> 68 Interview with Muhammad Abu Ruhayyim, Amman, 16 January 2013.

Refutations on Ali Hasan al-Halabi by Rabi al-Madkhali and Ahmed Bazmul:

Titles:


عمدة الأبي
في رد تأصيلات وضلالات
علي الحلبي
جمع لمقالات الشيخ العلامة
ربيع بن هادي المدخلي حفظه الله
في الرد على علي الحلبي وأتباعه
جمع وإعداد
أحمد بن يحيى بن خضر الزهراني
دار الميراث النبوي
للنشر والتوزيع

الحلبي

يؤصل من قبل ثلاثين عاماً

أصولاً ضد منهج

السلف

في الجرح والتعديل

كتبه

ربيع بن هادي المدخلي

٢٩/٠٤/١٤٣٣ هـ

١

الحلبي

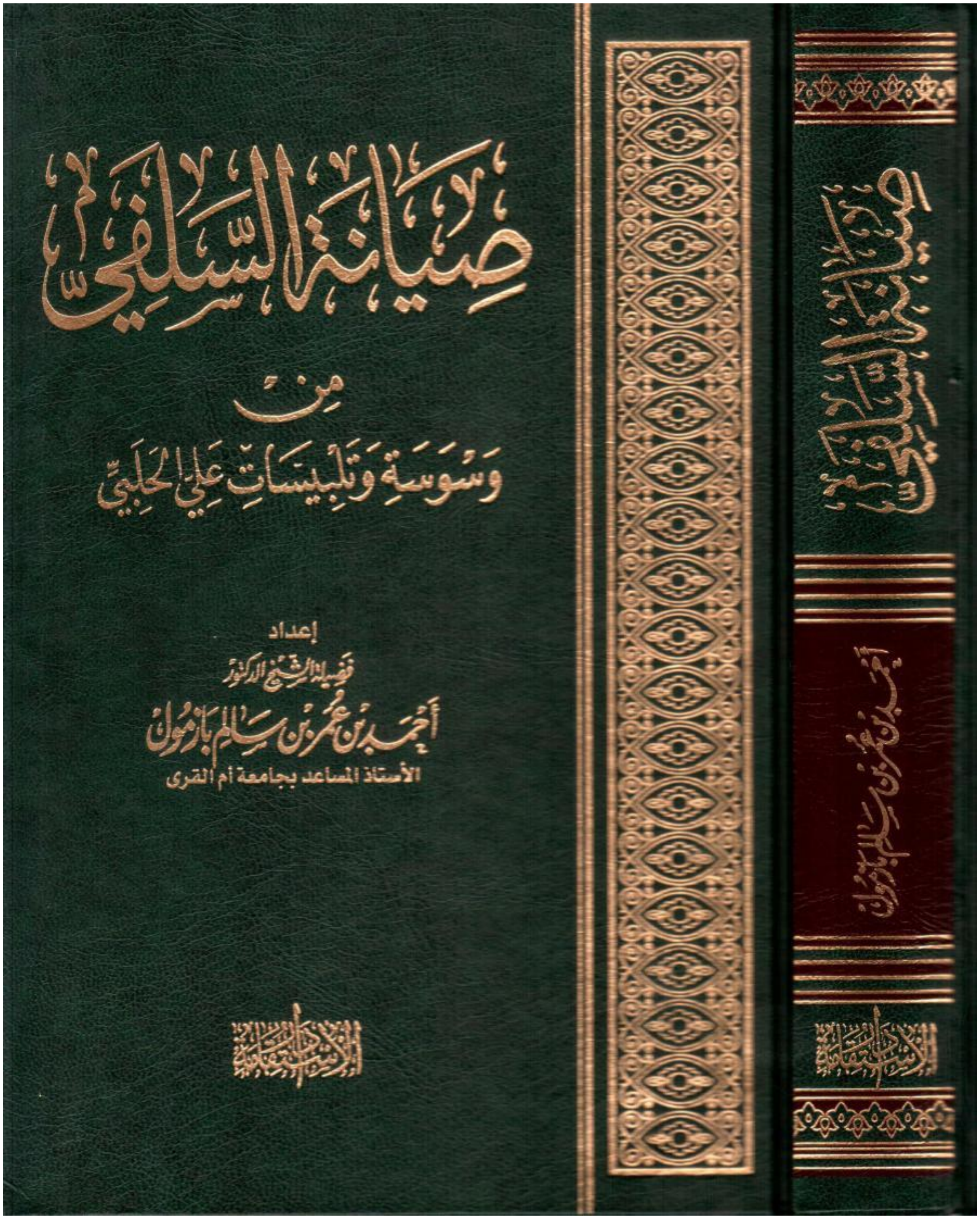
يُدَمِّرُ نفسَهُ بالجهل والعناد والكذب "الحلقة الأولى"

كتبه

ربيع بن هادي عمير المدخلي

١٤٣٣/٤/١٢هـ

١



This all reminds one of the two detractors who are said to be also mainly self-taught in the Hadith Sciences when it comes to be recognised amongst their so-

called Salafi peers in the city of Birmingham, UK. Plus, their own plagiarism at times from the late Zubair Ali Zai shall be shown later in this rebuttal.

On p. 399 of their pdf file the two detractors quoted some words from Imam al-Hakim:

> He says, *"This hadeeth is with an authentic chain. Ie Hadha Hadeeth Saheeh al-Isnaad"* Well this clearly means the chain is authentic which does not necessarily mean the hadeeth is authentic. There is a clear difference and even the basic student of knowledge who is studying the sciences of hadeeth is well aware and familiar with this.
>
> Haafidh ibn Hajr said as quoted by Imaam Suyootee, *"There is no doubt that when some of these Imaams says* **'Saheeh al-Isnaad'** *(authentic chain) instead of* **'Saheeh (authentic)'** *it is said so for a reason or there is some context."* (refer to Suyootee's *Tadreeb ur-Raawee* (1/161).
>
> At the same instance we also say this is not an absolute rule however in this instance when there is contention over the authenticity of this narration such words have a very important role to play in such gradings.

Reply:

By now we know that al-Hakim did authenticate the sanad which is an indication that he considered all of the narrators to be reliable in some way. Indeed, if a

Muhaddith declared a specific sanad to be Sahih this does not necessitate that the textual wording is automatically Sahih as there may be other reasons and defects that may lead it to be weakened in some way. Nevertheless, with regard to the case of the narration of Abu Ayyub al-Ansari (ra) as found in the Mustadrak al-Hakim we can also state unequivocally that not only did al-Dhahabi authenticate the text, but also al-Suyuti did as shown above from his *al-Jami al-Saghir*. The detractors also mentioned on p. 452 the following about Imam al-Suyuti:

> As did Haafidh Suyootee in his *'Tawdheeh al-Mudrak Fee Tas-Heeh al-Mustadrak'* and spoke about Imaams Haakims grading and authentications.

Hence, al-Suyuti knew of the issues pertaining to some of the problematic nature of al-Hakim's *al-Mustadrak*, but nevertheless the above work does not seem to be in print and one manuscript is listed[249] to exist in Leipzig, Germany. Despite this we now know that al-Suyuti agreed with al-Dhahabi before him that the narration is Sahih in its textual wording.

Imam ibn al-Salah said in his Muqaddima[250] under the section on the Hasan hadith (Category 2: Ma'rifat al-Hasan min al-Hadith): The statement of scholars,

[249] Mentioned in al-Fihris al-Shamil (1/446):

٧١٥ - توضيح المدرك في تصحيح المستدرك -
السيوطي
شرح لكتاب "المستدرك على الصحيحين"
للنيسابوري
١ - كارل ماركس/ لايبزج ١٣ [١٩].

[250] Published in English under the title: *An Introduction to the Science of the Hadith* (Kitab Ma'rifat anwa ilm al-hadith, p. 22), translated by Eerik Dickinson and reviewed by Professor Muneer Fareed, Garnet publishing, 2006

"This is a hadith sound from the standpoint of its isnad {*sahih al-isnad)"* - or "fair from the standpoint of its isnad {*hasan al-isnad)"*

— is less than their saying, "This is a sound hadith" - or "a fair hadith" - because sometimes it is said, "This is a hadith sound from the standpoint of its isnad," and the hadith is not actually sound on account of being anomalous or defective. **However, when a reliable author says nothing more than that it is sound from the standpoint of its isnad and he does not go on to bring up a defect in it or impugn it, the presumption from this is that he judged it to be intrinsically sound *(Sahih ft nafsihi)* because the lack of a defect or reason for impugnment is what is initially presumed.** God knows best.

Hence, this point from Ibn al-Salah can also be applied to al-Hakim's declaring the sanad to be Sahih as he did not go onto impugn any of the sub narrators like Kathir ibn Zayd and Dawud ibn Abi Salih or raise any objection to the overall authenticity of the textual wording and action of Abu Ayyub al-Ansari (ra). This principle will also be applicable to all those besides al-Hakim who graded the sanad to be Sahih or Hasan. This will be shown when listing the names of those who authenticated the narration at hand in due course as said several times already in this response.

MORE REPETITIVE CLAIMS ABOUT IMAM AL-DHAHABI BY THE TWO DETRACTORS

The two detractors were not very systematic and cogent in their style of presentation and argumentation of their claims. They stated a point about a specific matter and then repeated it again several pages later in order to misleadingly bolster their own unqualified contentions. Hence, once again they repeated their claims with regard to Imam al-Dhahabi on pp. 400-403 by saying:

As for Imaam Dhahabee agreeing with Imaam Haakim, the answer to this is that according to Imaam Dhahabee the narrator was not Katheer ibn Zaid but rather Waleed ibn Katheer and it highly possible that he authenticated it on these grounds and no doubt this was a mistake by the great Hadeeth Master, ie Imaam Dhahabee as we have already mentioned.

So Haafidh Dhahabee after knowing the affair of Katheer ibn Zaid, in conjunction with him authenticating this report he also had problems with Dawood ibn Abee Saaleh, which we have also already mentioned.

So there is also more confusion to add to the dilemma that Haafidh Dhahabee himself says about Dawood ibn Abee Saaleh, "*La Yu'raf.*" (he is not known), Dhahabee said in *Meezaan*, "*Dawood ibn Abee Saaleh Hijaazee, he is not known, he*

narrates from Abu Ayoob al-Ansaaree and only al-Waleed ibn Katheer narrates from him.” (*Meezaan ul-Ei’tidaal* (3/14 no.2620)

Therefore based on these 2 factors, Dhahabees alleged authentication of this report is ambiguous, problematic and his grading at the very least is questionable, this also falls in line what many of the researchers have said with regards to Imaam Dhahabee’s summary of Imaam Haakim’s *al-Mustadrak*, namely in his *Talkhees.*

So now with these 2 problems, the weakness of Katheer ibn Zaid and Dawood ibn Abee Saaleh being unknown, which in reality according to the understanding of the sciences of hadeeth means he is majhool (al-Haal) pose an obstacle with regards to its authentication. Haafidh Dhahabee has on many occasions agreed with Imaam Haakim’s grading and then weakened the very same narrators in the chains he authenticated.

So dear readers, please be fair and open minded, tell us, is it not possible that Imaam Dhahabee authenticated this narration on the basis of thinking the narrator was al-Waleed ibn Katheer who he assumed narrated from Dawood ibn Abee Saaleh and it was on this basis that he authenticated this narration?
However we know the narrator was Katheer ibn Zaid so how can this narration be authentic when Katheer ibn Zaid has problems and Dawood ibn Abee Saaleh is unknown. Also please note our saying that Haafidh Dahahbee may have authenticated it, is from making excuses, being just and open minded as opposed

to Abul Hasan Hussain Ahmed and his blind partisanship group who tend to just overlook such scholars.

In fact it would not be incorrect to say Katheer ibn Zaid was weak according to Dhahabee on account of him bringing him in his various books of weak and abandoned narrators as mentioned before and this then becomes the 3rd obstacle in the authenticity of this report according to Haafidh Dhahabee.

It must also be noted here that Haafidh Dhahabee must have known Katheer ibn Zaid was in the chain when he authenticated it. He said only Waleed ibn Katheer narrated it from Dawood ibn Abee Saaleh, so his authentication after seeing Katheer ibn Zaid was in it is also questionable.

What further adds a wider scope to this discussion is the methodology employed by Haafidh Dhahabee in his summarising of Haakims *al-Mustadrak* and the exact nature of his agreement with Imaam Haakim. Numerous books and treatise have been authored on this subject alone and this is not the time or place to dwelve into it.

What is well known, is that Haafidh Dhahabee looked into Imaam Haakim's grading and his summarisation of it was authored in the earlier part of his life. Therefore it is very probable he had not fully encompassed the wider and greater

knowledge with regards to narrators and hence his grading. Similarly he could have changed his opinion on the narrators when new information reached him.

As we have also mentioned previously there are numerous narrations that Imaam Dhahabee graded authentic in agreement with Imaam Haakim but then he himself weakened the very same narrators in the chains and he even declared some of the narrators to be liars.

Reply:

Virtually all of the above has been said by them in the earlier part of their work and responses have been given to them in this rejoinder. Without making the reply to the above claims too prolonged it is worth providing the replies to their main contentions here also.

As for their claim:

As for Imaam Dhahabee agreeing with Imaam Haakim, the answer to this is that according to Imaam Dhahabee the narrator was not Katheer ibn Zaid but rather Waleed ibn Katheer and it highly possible that he authenticated it on these grounds and no doubt this was a mistake by the great Hadeeth Master, ie Imaam Dhahabee as we have already mentioned.

It was already addressed in the section headed as follows:

CLARIFICATION ON AL-DHAHABI'S ALLEGED ERROR WITH REGARD TO WHO NARRATED FROM DAWUD IBN ABI SALIH

Where it was stated:

Indeed, al-Hafiz Ibn Hajar corrected al-Hafiz al-Dhahabi as quoted by the two detractors from the formers *Tahdhib al-Tahdhib*. Nevertheless, al-Dhahabi was not responsible for this minor error initially. It is likely that he took this from his teacher, al-Hafiz Jamalud-Din al-Mizzi (d. 742 AH), who mentioned it as being al-Walid Ibn Kathir taking from Dawud Ibn Abi Salih when it should have been mentioned as Kathir Ibn Zayd taking from Dawud Ibn Abi Salih. This can be witnessed from al-Mizzi's *Tahdhib al-Kamal* (8/405):

1766 – تمييز دَاوُد بن أَبِي صالح. حجازي (1) .

يروي عن: أبي أيوب الأَنْصارِيّ.

يروي عَنه: الْوَلِيد بْن كثير (2) .

ذكرناه للتمييز بينهما

What strengthens this point of where and why al-Dhahabi said it was al-Walid Ibn Kathir can be seen from his summary of al-Mizzi's *Tahdhib al-Kamal* entitled as *Tadh-hib al-Tahdhib* (3/162, no. 1790). Hence, this error originated from al-Mizzi and al-Dhahabi copied him without further investigation.

Now, let us look at al-Hakim's al-Mustadrak again. The sanad given by al-Hakim (4/515) was as follows:

8571– حَدَّثَنَا أَبُو الْعَبَّاسِ مُحَمَّدُ بْنُ يَعْقُوبَ ، حَدَّثَنَا الْعَبَّاسُ بْنُ مُحَمَّدِ بْنِ حَاتِمٍ الدُّورِيُّ ، حَدَّثَنَا أَبُو عَامِرٍ عَبْدُ الْمَلِكِ بْنُ عُمَرَ الْعَقَدِيُّ ، حَدَّثَنَا كَثِيرُ بْنُ زَيْدٍ ، عَنْ دَاوُدَ بْنِ أَبِي صَالِحٍ ، قَالَ : أَقْبَلَ مَرْوَانُ يَوْمًا فَوَجَدَ رَجُلاً وَاضِعًا وَجْهَهُ عَلَى الْقَبْرِ ، فَأَخَذَ بِرَقَبَتِهِ وَقَالَ : أَتَدْرِي مَا تَصْنَعُ ؟ قَالَ : نَعَمْ ، فَأَقْبَلَ عَلَيْهِ فَإِذَا هُوَ أَبُو أَيُّوبَ الأَنْصَارِيُّ رَضِيَ اللَّهُ عَنْهُ ، فَقَالَ : جِئْتُ رَسُولَ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَمْ آتِ الْحَجَرَ سَمِعْتُ رَسُولَ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، يَقُولُ : لاَ تَبْكُوا عَلَى الدِّينِ إِذَا وَلِيَهُ أَهْلُهُ ، وَلَكِنِ ابْكُوا عَلَيْهِ إِذَا وَلِيَهُ غَيْرُ أَهْلِهِ.

هَذَا حَدِيثٌ صَحِيحُ الإِسْنَادِ ، وَلَمْ يُخْرِجَاهُ.

When Imam al-Dhahabi saw the above sanad it is very clear and obvious that he saw the name of the sub narrator known as **Kathir ibn Zayd** relating from Dawud ibn Abi Salih. There is absolutely no proof that he thought or erred by confusing Kathir ibn Zayd with al-Walid ibn Kathir when giving his personal grading in his *Talkhis al-Mustadrak*. This is said for the following chronological reasons that were once again left out by these two detractors as it was obviously not in their interests while proposing their baseless theories:

1) The *Talkhis al-Mustadrak* is the work by Imam al-Dhahabi where he reviewed al-Hakim's *al-Mustadrak* and made some type of grading either on the narration at hand or mentioned some issues pertaining to certain sub narrators. The work was not meant to be a deep and exhaustive work and if al-Dhahabi did not openly reject a view he personally made on the status of a certain Hadith text, or a sub narrator, in another one of his

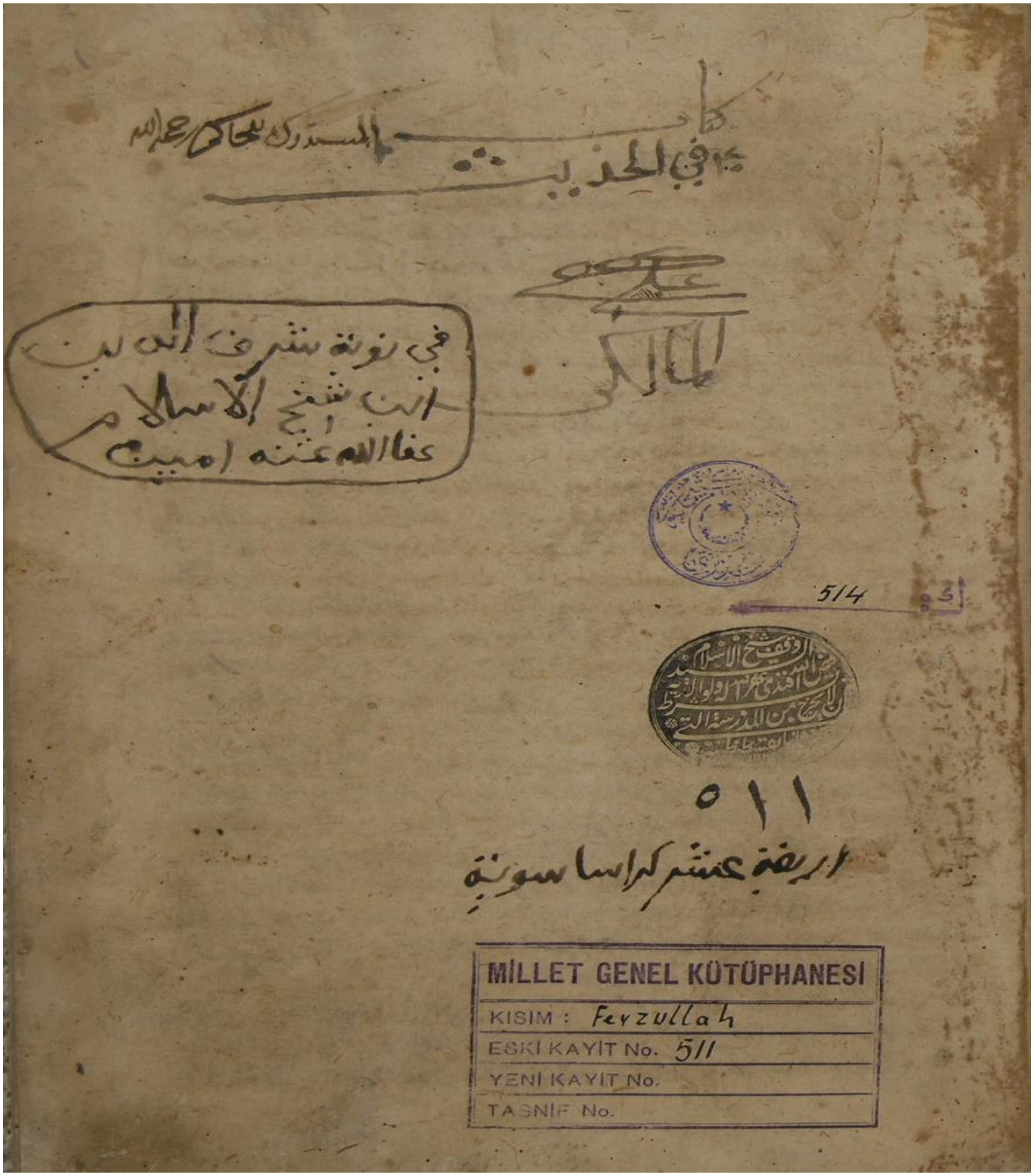
later works then one may assume that this was the only known grading on a Hadith provided by him.

2) Looking at some of the known manuscripts of the said *Talkhis al-Mustadrak* we may see the following examples of his personal grading on the narration from Abu Ayyub al-Ansari (ra). Recall, that the two detractors claimed: "What is well known, is that Haafidh Dhahabee looked into Imaam Haakim's grading and his summarisation of it was authored in the earlier part of his life."

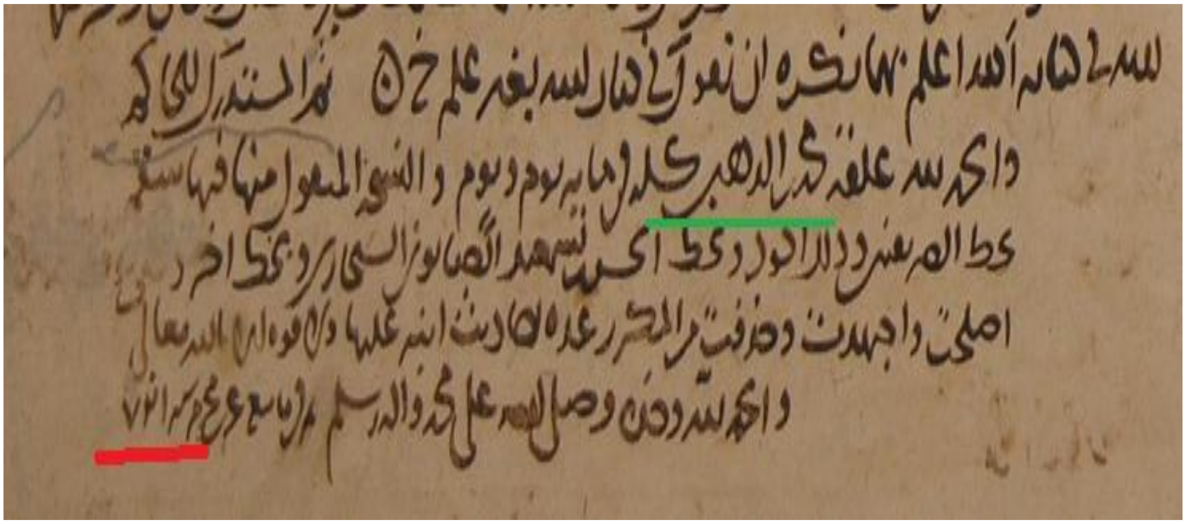
The following given below is the front page of the manuscript of the *Talkhis* from the Feyzullah Effendi (no. 511) manuscript found in the Suleymaniyye library in Istanbul, Turkiye. This manuscript is the original copy in the actual handwriting of Imam al-Dhahabi, and it was dated as 721 AH at the end of the manuscript.[251]Hence, this manuscript was compiled by al-Dhahabi some 27 years before his death in 748 AH. Al-Dhahabi was born in the year 673 AH and thus he was 48 Hijri years old[252] when he compiled the *Talkhis al-Mustadrak*. It cannot be said that he was not fully competent or that this was one of his much earlier compositions as a scholar as he was in his middle age by then as he died at the age of 75 Hijri years. Hence, this is a deconstruction and demolition of the false claims of the two detractors that al-Dhahabi compiled his Talkhis in their own words: "authored in the earlier part of his life."

[251] As stated in *Mu'jam al Tarikh al-Turath al Islami fi Maktabat al A'lam: Al-Makhtutat wa al-Matbu'at* (p. 2550)
[252] All of this is a reply to their claims (pp. 402-403 of their pdf file):

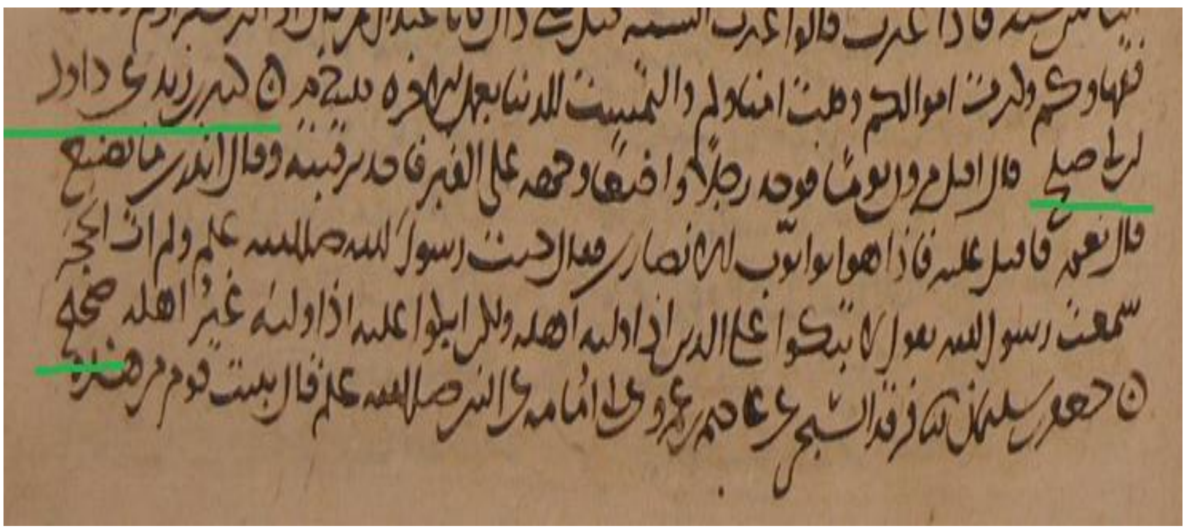
What is well known, is that Haafidh Dhahabee looked into Imaam Haakim's grading and his summarisation of it was authored in the earlier part of his life. Therefore it is very probable he had not fully encompassed the wider and greater knowledge with regards to narrators and hence his grading. Similarly he could have changed his opinion on the narrators when new information reached him.



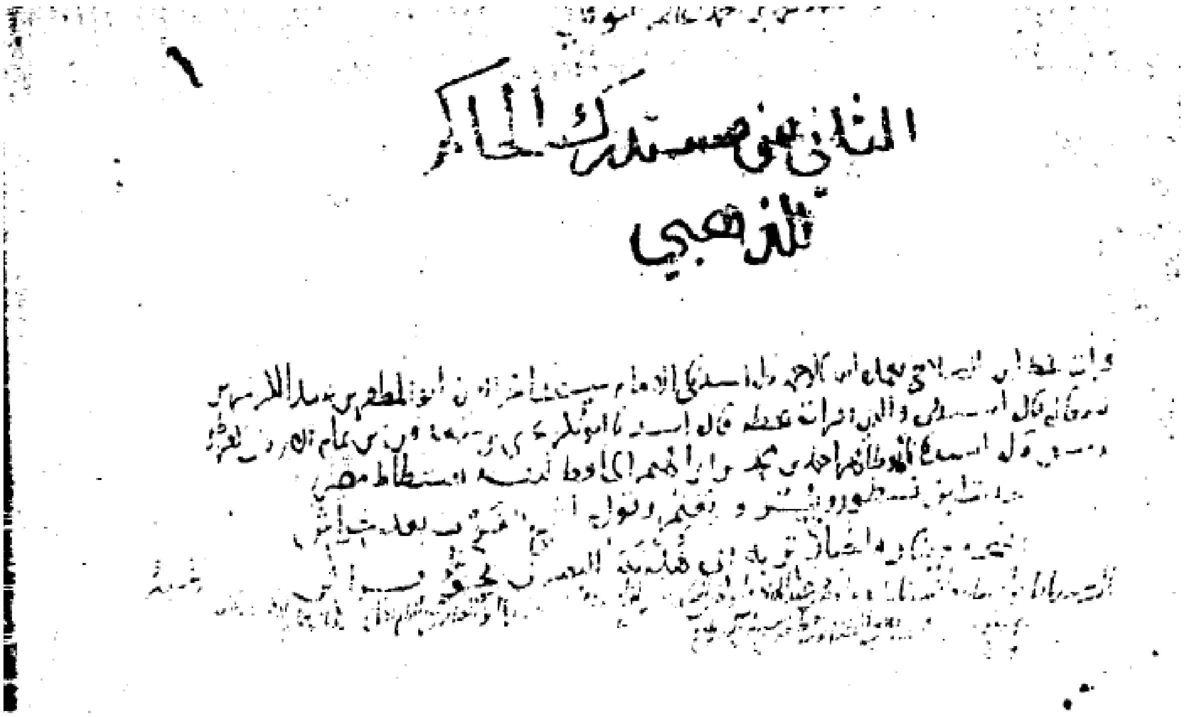
The last page has the date as 721 AH:



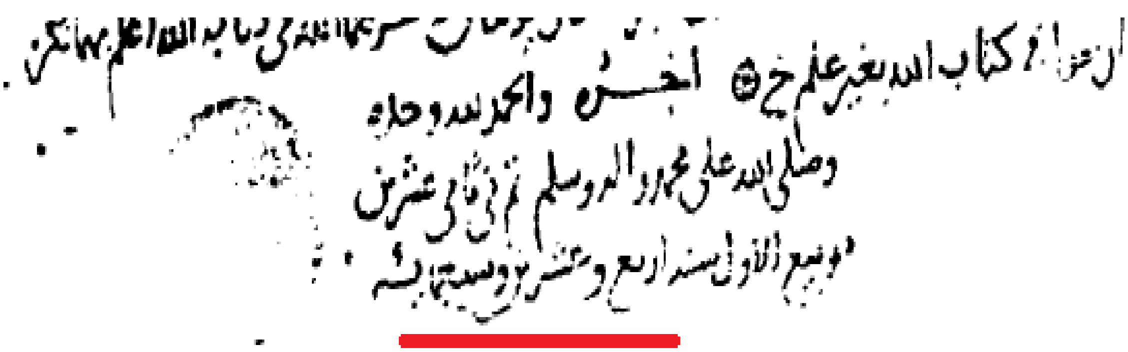
Actual page (folio 122b) with the narration of Abu Ayyub al-Ansari (ra) and the second green line is where al-Dhahabi declared the narration to be Sahih:



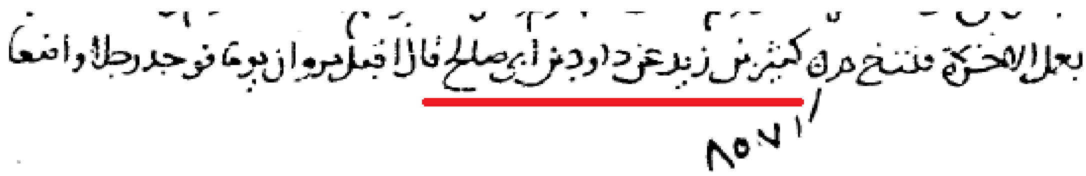
3) The following is the front page of the manuscript of the *Talkhis* from the Zahiriyya library in Damascus:

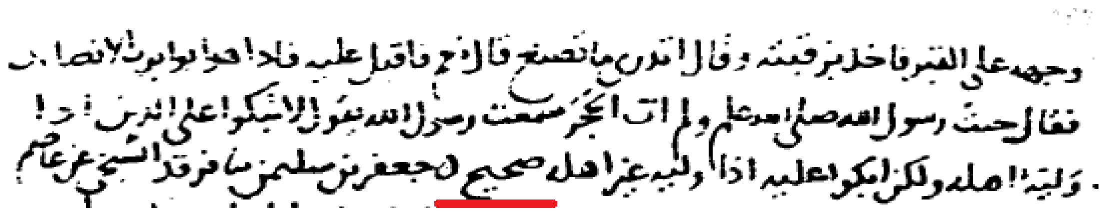


The last page of the manuscript mentioned that it was scribed in 724 AH which is just 24 years before al-Dhahabi passed away in 748AH:



The actual narration as provided by al-Dhahabi (2/228a-b):





It is clear to see that in both manuscripts al-Dhahabi abridged al-Hakim’s sanad and started off by writing the sanad from the point where he mentioned Kathir ibn Zayd narrated from Dawud ibn Abi Salih. In the last line of the manuscripts he also declared the narration to be Sahih and did not weaken any of the sub narrators, or declare any of them to be unknown (majhul) in status. Hence, al-Dhahabi did accept the authenticity of the sanad as al-Hakim declared and went to the next step in declaring the narrations wording to be Sahih.

4) Al-Dhahabi mentioned a short biography of Dawud ibn Abi Salih as we now know in his *Mizan al-I’tidal*. The oldest known manuscript of this work was from the year 724 AH[253] and it is located partially in the Khizana Aama (no. 129) library in Rabat, Morocco in the handwriting of Imam al-Dhahabi. This means that when al-Dhahabi wrote the entry on Dawud ibn Abi Salih and erred by claiming that al-Walid ibn Kathir took from Dawud, then this occurred some 3 years after he had compiled his *Talkhis al-Mustadrak* which was dated 721 AH as shown above. Hence, the error in the Mizan was down to reliance on his teacher al-Mizzi’s *Tahdhib al-Kamal* as shown above and when he graded the narration in his *Talkhis al-Mustadrak* he

[253] This was mentioned in the introduction of the *Mizan* (1/17) as published by Dar al-Risala al-Alamiyya as edited by Muhammad Ridwan Araqsusi

could not have had al-Walid ibn Kathir in mind as he clearly wrote the name as Kathir ibn Zayd.

5) Note that al-Dhahabi said in his entry on Dawud ibn Abi Salih in his *Mizan al-I'tidal* (no. 2617) that he took from Abu Ayyub al-Ansari (ra). Al-Dhahabi knew this as he saw that just 3 years earlier on when grading the narration of Abu Ayyub (ra) as in the *Mustadrak al-Hakim,* and in the *Mizan al-I'tidal* he did not weaken the narration from the said *Mustadrak*. This is said on the basis that al-Dhahabi went out of his way to weaken some narrations in his later *Mizan al-I'tidal* that he authenticated in his *Talkhis al-Mustadrak*. See examples under the following in his *Mizan al-I'tidal* – under Ahmed ibn Muhammad ibn Dawud al-San'ani (no. 547, which relates to his Talkhis 1/544-545), Umar ibn Ibrahim Abu Hafs al-Abdi al-Basri (no. 6042, which relates to his Talkhis 2/545). Since al-Dhahabi did not weaken the narration of Dawud ibn Abi Salih from Abu Ayyub al-Ansari in his later *Mizan al-I'tidal* that he had authenticated in his *Talkhis al-Mustadrak*, then this is a clear proof that al-Dhahabi still maintained his authentication (tashih) of the narration from Abu Ayyub al-Ansari (ra) as in in his *Talkhis al-Mustadrak* (4/515)

6) Hence, there is no doubt that al-Dhahabi considered Kathir ibn Zayd to be reliable enough for him to declare the narration to be Sahih and he did not think it was al-Walid ibn Kathir as he thought in his chronologically later work known as *Mizan al-I'tidal*

7) As for their claims:

So there is also more confusion to add to the dilemma that Haafidh Dhahabee himself says about Dawood ibn Abee Saaleh, *"La Yu'raf."* (he is not known), Dhahabee said in *Meezaan*, *"Dawood ibn Abee Saaleh Hijaazee, he is not known, he narrates from Abu Ayoob al-Ansaaree and only al-Waleed ibn Katheer narrates from him."* (*Meezaan ul-Ei'tidaal* (3/14 no.2620)

Therefore based on these 2 factors, Dhahabees alleged authentication of this report is ambiguous, problematic and his grading at the very least is questionable, this also falls in line what many of the researchers have said with regards to Imaam Dhahabee's summary of Imaam Haakim's *al-Mustadrak*, namely in his *Talkhees.*

So now with these 2 problems, the weakness of Katheer ibn Zaid and Dawood ibn Abee Saaleh being unknown, which in reality according to the understanding of the sciences of hadeeth means he is majhool (al-Haal) pose an obstacle with regards to its authentication. Haafidh Dhahabee has on many occasions agreed with Imaam Haakim's grading and then weakened the very same narrators in the chains he authenticated.

This issue has already been addressed under the headings:

IMAM AL-DHAHABI AND THE STATUS OF
DAWUD IBN ABI SALIH

EXAMPLES OF AL-DHAHABI AGREEING WITH AL-HAKIM'S TASHIH (AUTHENTICATION) DESPITE HIS SAYING ABOUT A NARRATOR: 'NOT KNOWN (LA YU'RAF).' OR IMPLYING THE NARRATOR IS AN UNKNOWN (MAJHUL)

In the first heading it was already said:

Al-Dhahabi stated that Dawud ibn Abi Salih is 'not known' (la yu'raf) to him personally and this is due to his not finding an explicit quotation to accredit Dawud with some form of valid praise (ta'dil) directly from the pen of an earlier Hadith master. He did not clearly state that Dawud is majhul (unknown), and this distinction between la yu'raf and majhul was not clarified by the two detractors. If they had bothered to read al-Dhahabi's *Mizan al-I'tidal* carefully from the beginning, they would have seen the following from al-Dhahabi's Mizan al-I'tidal (1/6) under the entry on Aban ibn Hatim:

4 – أبان بن حاتم الأملوكي من مشيخة أبي التقى اليزي.

روى عن عمر ابن المغيرة مجهول.

ثم اعلم أن كل من أقول فيه مجهول ولا أسنده إلى قائل فإن ذلك هو قول أبي حاتم فيه، وسيأتي من ذلك شئ كثير جدا فاعلمه، فإن عزوته إلى قائله كابن المديني وابن معين فذلك بين ظاهر، وإن قلت فيه جهالة أو نكرة، أو يجهل، أو لا يعرف، وأمثال ذلك، ولم أعزه إلى قائل فهو من قبلي، وكما إذا قلت: ثقة، وصدوق، وصالح، ولين، ونحو ذلك، ولم أضفه

This quote from al-Dhahabi clarified that whenever al-Dhahabi says ‘majhul’ in his Mizan al-I’tidal, he obtained this ruling originally from Ibn Abi Hatim’s book al-Jarh wat-Ta`dil. As for when he says ‘la yu’raf’ or some similar expressions in the Mizan, it is his own verdict not from an earlier authority.

We also know that Ibn Abi Hatim did not state that Dawud ibn Abi Salih was majhul and he remained silent on this specific Dawud ibn Abi Salih. There is no evidence that anyone weakened this specific Dawud. On the contrary, we do know that al-Hakim must have considered Dawud to be reliable in some way and al-Dhahabi agreed with the authentication of the narration at hand from Abu Ayyub al-Ansari in his *Talkhis al-Mustadrak* as shown earlier.

The question is – Did al-Dhahabi have his own foundation to agree with al-Hakim that this specific Dawud ibn Abi Salih is acceptable and reliable in some way or not? The answer is yes as shall be shown below.

Imam al-Dhahabi said in his *Diwan al-Du’afa* (p. 478, edited by Hammad al-Ansari):

وأما المجهولون من الرواة , فإن كان الرجل من كبار التابعين أو أوساطهم احتمل حديثه وتلقي بحسن الظن , إذا سلم من مخالفة الأصول وركاكة الألفاظ , وإن كان الرجل منهم من صغار التابعين فيتأنى في رواية خبره , ويختلف ذلك باختلاف جلالة الراوي عنه وتحريه وعدم ذلك

Meaning:

"With regards to unknown narrators, ***if one is from among the major or intermediate successors, his ḥadīth will be taken with good assumption****, provided it is safe from opposing the principles and from poor wording. If, however, he is from among the younger (sighar) successors, caution will be observed in narrating his ḥadīth. This would differ depending on the calibre of the one narrating from him and whether or not he is competent in investigation."*

The next question that arises is – Did al-Dhahabi consider Dawud ibn Abi Salih to be one of the major or intermediate narrators to allow his hadith to be taken with good assumption? The answer is a resounding yes, and this is because he agreed with the narration of Abu Ayyub al-Ansari (ra) to be Sahih by assenting with al-Hakim. Before one presents a possible reason, why al-Dhahabi came to such a ruling one would do well to present more examples of where al-Dhahabi agreed with al-Hakim's authentication (tashih) of some more narrations when he specifically declared the narrator in the chain of transmission to be not known (la yu'raf) to himself.

The examples were given in the second chapter heading mentioned above.

8) As for their ludicrous claim quoted above about al-Dhahabi: *"Dhahabees alleged authentication of this report is ambiguous, problematic and his grading at the very least is questionable…"*

Then, by now one may have realised that there is no doubt that al-Dhahabi did authenticate the narration of Abu Ayyub al-Ansari (ra) as in the Mustadrak al-Hakim in his *Talkhis al-Mustadrak* (4/515), and his methodology has been shown above to determine why he did so. It is not known to us that al-Dhahabi weakened the narration at hand in any later work that he penned, and thus his

authentication has been proven from his own pen from the Feyzullah Effendi (no. 511) manuscript of his *Talkhis al-Mustadrak* as found in the Suleymaniyye library in Istanbul

9) There is also a copy of the *Talkhis al-Mustadrak* of al-Dhahabi dated 769 AH, which is after al-Dhahabi's death in 748 AH by some 21 Hijri years. It is held in the Feyzullah Effendi collection (no. 294) and what is crucial to note is that this copy has the notes (ta'liqat) and follow up (istidrak) of another well-known Hafiz of hadith and expert on Hadith narrators by the name of **Imam Sibt ibn al-Ajami** (752-841 AH). Unfortunately, the section which would have had the narration of Abu Ayyub al-Ansari (ra) is not available in the Feyzullah Effendi collection as it may be incomplete or missing, and thus one cannot ascertain if Sibt ibn al-Ajami opposed or agreed with al-Dhahabi's grading

10) Nevertheless, there is also another work that is a follow up to al-Dhahabi's *Talkhis al-Mustadrak*, and indeed the two detractors mentioned this work but failed to ascertain the crucial conclusion that one may draw from it. They said on p. 453-454 of their pdf file:

> So Shaikh Siraaj ud deen Ahmad well known as Ibn al-Mulqin [804H] wrote a book in rectifying and correcting Imaam Dhahabees gradings and his agreement with Imaam Haakim. In his correction of Imaam Dhahabees grading, he says hundreds of ahadeeth were declared to be authentic when they were actually weak, abandoned and even fabrications. He brings such 1,100[254] ahadeeth!!! (refer to Ibn Mulqins '*Muktasar Istadraakul-Haafidh Dhahabee Ala Mustadrak Lee Abee Abdullaah al-*

[254] Rather, it was actually 1182 narrations

*Haakim' (*Edn.1st, Daar al-A'asimah, Riyaadh, KSA. 1411H. Ed. and studied by Abdullaah bin Hamd al-Luhaydaan and Sa'ad bin Abdullaah bin Abdul A'zeez Aal Humayd.)

Rather, the scholar of Hadith is not Ibn al-Mulqin but **Ibn al-Mulaqqin** (d. 804 AH) as can be seen by correctly reading the name presented on the front page of the *Mukhtasar Istadrakul Hafiz al-Dhahabi ala Mustadrak Abi Abdullah al-Hakim*. This is another example of how these two detractors showed their incompetence in reading the names of famous authors with the correct spelling (dabt). Nevertheless, the named work by Imam ibn al-Mulaqqin did not declare the narration from Abu Ayyub al-Ansari (ra) to be weak or refute al-Dhahabi and al-Hakim. Hence, this should be taken as agreement by Ibn al-Mulaqqin with al-Hakim and al-Dhahabi, unless proven otherwise. This is a critical piece of information left out by these two detractors as it was against their theoretical interests to weaken and demean the authenticity of the narration at hand! Ibn al-Mulaqqin was also one of the teachers of al-Hafiz ibn Hajar al-Asqalani (d. 852 AH).

Note also for the benefit of the detractors: Ibn al-Mulaqqin was also a Sufi who mentioned wearing the Sufi *khirqa* (a cloak passed from a Sufi master to a specific disciple) from a few Sufi Mashayikh in his *Tabaqat al-Awliyya* (p. 494). He also mentioned a route which extends via the famous Muhaddith known as al-Hafiz Abu Tahir al-Silafi[255] who also wore the Sufi khirqa. This is all problematic for the two detractors due to their sweltering wrath against the Sufiyya.

[255] See the *Tabaqat al-Awliyya* (p. 502)

Note also that Ibn al-Mulaqqin demonstrated the weakness of another Dawud ibn Abi Salih (al-Laythi al-Madani)[256] who related from Nafi from Ibn Umar (ra), but he did not weaken the Dawud ibn Abi Salih who related from Abu Ayyub al-Ansari (ra). This would also lead one to ascertain that Ibn al-Mulaqqin accepted the latter Dawud ibn Abi Salih to be reliable in some way as al-Hakim must have considered and not a weak or majhul (unknown) narrator as some may have thought in our times.

11) All of the above precise points are a direct refutation of their fictitious and preposterously arrogant claim on p. 403 of their pdf file where they stated:

> So Abul Hasan Hussain Ahmed lines of verbal disillusion, adding confusion and manipulating the readers is futile and shows his inability to research the truth. It also shows his ignorance in the books of rijaal and science of hadeeth, however we can say with full conviction that he is extremely proficient and an expert in copy and pasting with the intent of causing confusion for the readers and not caring to convey the truth.

Rather, as it will become more and more evident it was the insulting and rage fuelled detractors who left out mentioning the names and quotes from other Imams of the past who also authenticated the narration of Abu Ayyub al-Ansari (ra) in some form of positive light. It was they who showed their inability to

[256] See *Mukhtasar Istadrakul Hafiz al-Dhahabi ala Mustadrak Abi Abdullah al-Hakim (6/2909, no. 981).* Note, in the printed edition of the Mustadrak al-Hakim (Hyderabad edition, 4/280) it stated Dawud ibn Salih which was corrected as Dawud ibn Abi Salih by ibn al-Mulaqqin as the same narration is found in Sunan Abi Dawud, (no. 5273) as follows:

حَدَّثنا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ, حَدَّثنا أَبُو قُتَيْبَةَ سَلْمُ بْنُ قُتَيْبَةَ, عَنْ دَاوُدَ بْنِ أَبِي صَالِحٍ الْمَدَنِيِّ, عَنْ نَافِعٍ, عَنِ ابْنِ عُمَرَ؛ أَنَّ النَّبِيَّ صَلى الله عَلَيهِ وَسَلمَ نَهَى أَنْ يَمْشِيَ, يعني الرَّجُلُ بَيْنَ الْمَرْأَتَيْنِ.

discover all this extra and vital information that should have been mentioned by them if they had honest research techniques and penetrative research skills with the assistance of their named supporters, that they mentioned in the earlier part of their pdf file!

The two detractors also tried to obtain contemporary support from those that appear to be from their self-declared Salafi sect in order to weaken the narration recorded in the *Mustadrak al-Hakim*. This was witnessed on the bottom of p. 403 and p. 404 where they brought in the names of Abdullah bin Murad, Aziz Rashid Muhammad ad-Dayni and Ramadhan Ahmed Ali Muhammad. These latter authors did not explain what al-Dhahabi meant when he said "La Yu'raf" and this has been clarified in depth with examples earlier on when it was stated:

For more clarification, the reader may go back to the headings entitled:

IMAM AL-DHAHABI AND THE STATUS OF DAWUD IBN ABI SALIH

And

EXAMPLES OF AL-DHAHABI AGREEING WITH AL-HAKIM'S TASHIH (AUTHENTICATION) DESPITE HIS SAYING ABOUT A NARRATOR:
'NOT KNOWN (LA YU'RAF).' OR IMPLYING THE NARRATOR IS AN UNKNOWN (MAJHUL)

Just to mention an example from a contemporary who has mentioned al-Dhahabi's authentication of the narration at hand, it is worth mentioning the Egyptian admirer of al-Albani's by the name of **Yasir al-Hamadani**. The latter has compiled two hadith related works entitled *Mawsua al Raqa'iq wal Adab* (see p. 5745) and *Jawahir min aqwal al-Rasul* (see p. 98). Throughout both works he has brought in the gradings of al-Albani and given him the honorific title of 'al-Allama' when quoting him. In both places of the two books mentioned he has mentioned al-Dhahabi's authentication of the narration of Abu Ayyub al-Ansari

(ra) by al-Dhahabi in his *Talkhis al-Mustadrak*, and not bothered to mention that al-Albani weakened it, despite quoting him in many parts of both works mentioned in this paragraph. It is sufficient to state that al-Hamadani did not object to al-Hakim's authentication of the sanad nor al-Dhahabi's authentication (tashih). This is another example that annihilates the claims of the two detractors quoted above.

Hence, to bring in the names of some contemporaries who may have weakened the narration of Abu Ayyub al-Ansari (ra) is of little significant weight as one can easily quote others who have authenticated it in recent memory, and more critically from the previous centuries at the hands of acknowledged Hadith scholars in contradistinction to less recognized contemporary Hadith writers. The detractors also said on p. 404 with regard to Ramadan Ahmed Ali Muhammad:

> He goes onto mention Haafdih al-Haithamee was also perplexed with regards to this defect and says in Majma'a (5/245), *"Narrated Ahmad and Tabaraanee in al-Kabeer and al-Awsth and in it (the chain) is Katheer ibn Zaid, Ahmad and others (said) he is trustworthy (Thiqah) and an-Nasaa'ee and others weakened him."* (Refer to his *Tanbeeyatul Waahim A'la Maa Jaa Aa Fee Mustadrak al-Haakim* pg.530 no.1513) Edn. 1st, 1420H / 2000ce, Maktabah at-Tawbah, Riyaadh, KSA)

Reply:

Hafiz al-Haythami was not perplexed as they thought but he merely mentioned a few examples of Jarh and Ta'dil on Kathir ibn Zayd. This has been dealt with in more detail with examples in the chapter headed as follows is this reply:

AL-HAYTHAMI AND HIS ACCEPTANCE OF KATHIR IBN ZAYD AS A RELIABLE NARRATOR AND SOMETIMES GRADING CHAINS WITH HIM IN IT AS BEING AUTHENTIC IN SOME WAY

As for what they quoted from al-Haythami then the late Yemani Shafi' scholar known as **Abdullah Mahfuz al-Haddad** (d. 1996) mentioned the narration as presented by al-Haythami and came to the conclusion that based on what was mentioned by al-Haythami, then Kathir ibn Zayd is graded to be Hasan (good). This was mentioned in his well-known work entitled *al-Sunna wa al-Bid'a* (p. 146) where some 350 narrations were presented on the issue of Sunna and Bid'a.

The detractors also said on pp. 404-405:

> Another angle to this discussion is that no one other than Ibn Abee Haatim said that Katheer ibn Zaid narrates from Dawood ibn Abee Saaleh amongst most of the books of Rijaal and Taareekh. They have on the other hand said Katheer ibn Zaid narrated from Muttalib bin Abdullaah.
>
> So is it not possible that although Katheer ibn Zaid is truthful he made a mistake and as such he narrated this report from Dawood ibn Abee Saaleh when he normally narrates from Muttalib ibn Abdullaah? Sure this is possible.
>
> Lets really put this into perspective, Katheer ibn Zaid is truthful but makes mistakes and he narrates from Dawood ibn Abee Saaleh who is unknown. They answer this and say, he also narrates from Muttaalib ibn Abdullaah, but he would do tadlees and irsaal. How does this make sense?

Reply:

All of this is mere hyperbole with no real foundation. They provided no evidence that Kathir ibn Zayd may have mistakenly related it from Dawud ibn Abi Salih when he normally relates from al-Muttalib ibn Abdullah. It has already been clarified why Dawud ibn Abi Salih is not technically a majhul (unknown) and why al-Muttalib is not a Mudallis. Under the section headed earlier on:

A LOOK AT WHAT THEY MENTIONED ABOUT MAHMUD SA'EED MAMDUH AND THEIR RELIANCE ON AMR ABDUL MUNIM SALIM

It was stated:

"Shaykh Muhammad Awwama also mentioned in his editing of *al-Kashif fi Ma'rifa Man Lahu Riwaya fi al-Kutub al-Sitta (2/271),* that Ibn Hajar's claim of tadlis for al-Muttalib is not correct, and the fact that Ibn Hajar has not also listed al-Muttalib in his work on those said to have been actual Mudallisun (those who did tadlis), known as Tabaqat al-Mudallisin, is a proof for this point. In addition, al-Dhahabi did not mention al-Muttalib as being a mudallis under the entry on al-Muttalib in his al-Kashif (2/270, no. 5483).

Hence, the issue of tadlis is ruled out for al-Muttalib. He would at times report from some Sahaba by not mentioning the intermediary source and this dropping of the source is known as irsal, and thus some of his narrations that he raised back to some Sahaba were mursal. Such mursal narrations are technically weak to a group of Hadith scholars, but accepted with some conditions by others.

Despite the lengthy rebuttal by the likes of these two detractors to my initial piece, it is quite astonishing how they failed to realise that al-Muttalib ibn Abdullah was not proven to be a mudallis! Just as they avoided mentioning the variant from al-Muttalib as recorded in the Tarikh of Ibn Abi Khaythama with its full chain of transmission, despite giving reference to it!"

The reader may also go back to the section headed as follows for more on Dawud ibn Abi Salih and what was quoted from al-Hafiz Abu Ahmed ibn Adi:

IMAM AL-HAKIM'S DECLARATION OF THE SANAD BEING SAHIH AND AL-DHAHABI'S AUTHENTICATION EXPLORED FURTHER

All of the above sections clarified the stance on al-Hakim's *Mustadrak* as well as al-Dhahabi's methodology in authenticating **the specific narration of Abu Ayyub al-Ansari (ra) as in the Mustadrak**. It has already been acknowledged that al-Hakim was lenient (mutasahil) and his gradings in the *Mustadrak* are not totally dependable without further examination and mentioning what other later scholars after his time had to say with regard to specific narrations in his *Mustadrak*. They even admitted that we knew this by saying on p. 452:

> As we have mentioned Haakim being mutasaahil is well known and even GF Haddaad and Abul Hasan Hussain Ahmed know this. It is universally well known and accepted, yet we find both of them clinging to Imaam Haakims authentication as if they have been orphaned by all of the other earlier classical hadeeth masters

MORE WASTED EFFORTS BY THE TWO DETRACTORS SURROUNDING THE MUSTADRAK OF AL-HAKIM

The two detractors wasted a vast amount of time and effort in bringing forth many unnecessary and irrelevant pages of information to demonstrate the problematic nature of al-Hakim's *al-Mustadrak*, and other examples from al-Dhahabi. They did this over the following pages:

From 406 to 435, 450-455, and then they brought in the following brag filled words (on p. 455) about themselves when talking about the work known as *Bustan al-Muhaddithin* by the Indian scholar, Shah Abdul Aziz (the son of Shah Waliullah al-Dehlawi):

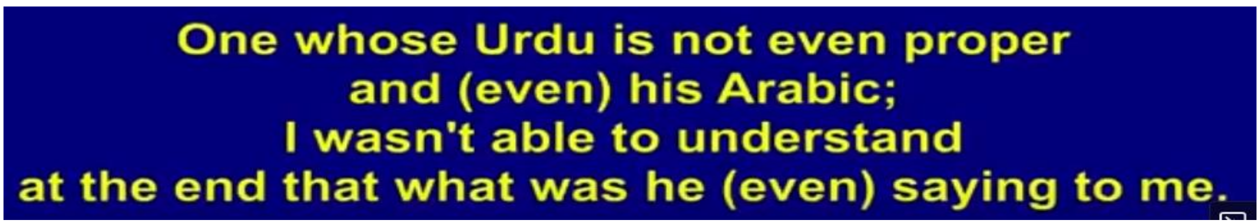
> Alhamdulillaah Rabbil A'lameen we have had the pleasure of studying this book on numerous occasions with our teachers and coupled with the fact we studied basic Farsi and **knowing Urdu very well**, we present our translation of this passage.

Indeed, throughout their work they have used this type of conceited, insolent, coarse and self-promoting attitude, as if they left no stone unturned to discover and distribute what they considered to be the truth about the overall status of the narration of Abu Ayyub al-Ansari (ra) and its authenticity. The fact of the matter is they failed to supply many more pertinent facts and the gradings of other Muhaddithin, which if they had bothered to dig out and present in an outstanding and academic manner would have further dampened their whole thesis to demean and degrade the overall authenticity of the narration at hand.

Abu Khuzaimah Imran Masoom claimed he knew Urdu very well when he co-authored their 2013 pdf work on the Abu Ayyub al-Ansari (ra) narration being replied to. It has been mentioned in the earlier chapter heading that even one of their previous Salafi authorities dismissed his Urdu and Arabic language skills well after the year 2013. See this heading:

THE AUDIO VERDICT OF DR. WASIULLAH ABBAS ON ABU KHUZAIMAH IMRAN MASOOM REGARDING ALLEGATIONS OF PLAGIARISM AND UNSCHOLARLINESS

This was quoted from Wasiullah Abbas on Imran Masoom:



On pages 456-457, they attempted to present a picture of **Dr. Muhamamd Akram Nadwi** as a proponent of Hanafi fiqh and his stance on the term 'Aqida'. The fact of the matter is that these two detractors should have also mentioned the fact that Dr. Akram Nadwi is known to be a type of Salafi[257] in his personal creed which became evident in some sessions on *al-Aqida al-Tahawiyya* that he presented in east London a few years back, as well as other Hanafis writing open critiques against the methodology and reliability of Dr. Akram Nadwi when it comes to Hanafi fiqh and other affairs. This should have been realised by these two detractors from the following blog which was active before they issued their pdf file in 2013. It was still active as of issuing this reply in 2024:

https://akramnadwi.wordpress.com/

[257] See here for quotes - https://akramnadwi.wordpress.com/2012/09/18/akram-nadwis-strange-salafi-views-on-aqida/

After this unnecessary digression of bringing in the name of Dr. Nadwi the two detractors brought in further superfluous digressions with regard to al-Hakim and al-Dhahabi between pages 461-477. Interestingly, they both said on p. 475:

If Abul Hasan Hussain Ahmed claims we cite Imaam Haakims authentication we will answer yes we do but we do not reply on Imaam Haakims authentication alone, any such authentications are supported and backed up by other scholars of hadeeth, their positions and gradings.

To which the answer is simple, we too also rely on al-Hakim's grading if other Muhaddithin agree with him after careful scrutiny, and this is evident by mentioning the names of author authoritative Muhaddithin that have authenticated the narration from Abu Ayyub al-Ansari (ra) independent of al-Hakim's initial claim. **This has been exemplified by giving examples from al-Dhahabi, al-Suyuti, al-Munawi's final grading that was left out by the two detractors, the position of Ibn al-Mulaqqin on al-Dhahabi's grading, the quote from al-Samhudi relying on al-Hafiz Abu'l Fath al-Maraghi, as well as the follower of Muhammad ibn Abd al-Wahhab known as Uthman ibn Abdul Aziz ibn Mansur al-Tamimi (d. 1282 AH).**

Hence, their futile conclusions on pp. 476-477 holds absolutely no weight and this will be deconstructed further on by mentioning the names of other scholars in a systematic manner after addressing their other contentions and claims in the upcoming pages of this riposte.

THEIR INSINCERE SHENANIGANS WITH REGARD TO IMAM AL-NASA'I'S QUOTE

In their initial 2002 article in weakening the narration from Abu Ayyub al-Ansari (ra) the two detractors said:

> Imaam Nasaa'ee himself said, "Katheer ibn Zaid is weak and this chain contains **Dawood ibn Saaleh**, and he is unknown (Majhool)." (Kitaab adh-Dhu'afaa Wal-Matrookeen (p.303) and (p.302) of two Indian editions.)

Indeed, the two detractors themselves also made a typographical error in their initial piece.[258] Instead of Dawud ibn Salih they should have typed it as Dawud ibn Abi Salih!

Now, in their 2013 pdf file they deliberately avoided quoting the above passage with regard to al-Nasa'i on p. 440 by saying in their shameless and slanderous language:

> Oh look, more of the grandeur and status talk, "I say: when I looked at..." attempting to set himself up as the next scholar of hadeeth already who does not even know the basics. We feel sorry for all those people they have ROBBED by getting them to pay money for their course on the science of hadeeth on their sunni courses, I suggest

[258] See here- https://ahlulhadeeth.wordpress.com/2012/06/30/the-weakness-of-the-hadeeth-of-abu-ayoob-of-placing-his-face-on-the-grave-of-the-messenger-of-allaah/

the participants claim an immediate refund because Allaahs knows best what they have been teaching!!!

This is most certainly and clearly a typo error from our part for which we apologise, this passage should have read as,

Imaam Nasaa'ee himself said, *"Katheer ibn Zaid is weak."* (*Kitaab adh-Dhu'afaa Wal-Matrookeen* (p.303) and (p.302) of two Indian editions) and this chain contains Dawood ibn Saaleh,[259] and he is unknown (Majhool).

Reply:

Rather, this writer has not robbed a single soul or taught things that go against the well-established principles of hadith as only recognised works have been utilised when teaching the Science of hadith, and this was only done after been given formal authorisation from recognised Muhaddithin. As for these puerile detractors and their background in the Science of hadith, then to date it is not known who they studied any famous books of Mustalah al-hadith under, or if they have ever heard the complete famous six books of hadith and have any fully connected chains of transmission back to these recognised and authoritative books connected to Ulum al-Hadith.

To date, the contrary has been observed as they are both unreliable in the eyes of their fellow Salafi brethren in Birmingham who advocate the Madkhali strand of contemporary apolitical Salafism, as well as Abu Khuzaimah being outed as a

[259] They failed to correct themselves here as it should be Dawud ibn Abi Salih and not Dawud ibn Salih!

type of charlatan by his own senior Salafi authority figure known as Dr. Wasiullah Abbas. The reader who has read all of this reply until this very point can hopefully agree how incompetent, hyper-arrogant, unreliable and puerile these two detractors have been in their style of language and the presentation of unconvincing understandings of matters that are beyond their level.

A short poem summarising the above paragraphs by one of our noble brothers:

In the citadel of wisdom, where knowledge is the gold,
Our honest writer dwells, his integrity bold.
No soul has he burgled, no falsehoods has he spread,
In the hallowed halls of Hadith, by Muhaddithin he's led.

With their works as his compass, the Science of Hadith he imparts,
After formal authorisation, his scholarly journey starts.
But in the shadows lurk detractors, their understanding immature,
Their background in Hadith's Science, remains obscure.

The famous books of Mustalah al-hadith, have they studied, we wonder?
Heard the complete six books of Hadith, or made a blunder?
Their chains of transmission, are they strong and tight?
Or just tenuous links, in the Ulum al-Hadith's light?

Their credibility is questioned, in Salafi circles of Birmingham,
Advocates of Madkhali's apolitical strand, their reputation dam.
Abu Khuzaimah, a charlatan, by senior Salafi authority unmasked,
Dr. Wasiullah Abbas's words, in the air have been cast.

The reader, having journeyed through this reply, over two thousand pages,
Sees their incompetence, their arrogance, their folly engages.
Unreliable and childish, their language and style,
Their understanding unconvincing, missing the truth by a mile.

In this saga of wisdom, of divine intellect and truth,
Stand the seekers, their spirit uncouth.
Detractors may murmur, their words may fly,
But before the altar of wisdom, their fallacies will die.

They claimed the following lines was down to a typographical error:

> "Katheer ibn Zaid is weak and this chain contains Dawood ibn Saaleh, and he is unknown (Majhool)."

This is surely not a typographical error as they have inserted in extra words to the original words of Imam an-Nasa'i! Imam al-Nasa'i only said:

كثير بن زيد ضعيف

"Kathir ibn Zayd is weak."

They added in the following to an-Nasai's original wording: "and this chain contains Dawood ibn Saaleh, and he is unknown (Majhool)."

They did apologise for their blunder but they did it with their usual haughtiness and upstart way by saying on p. 442:

So this is the reality of the statement of Imaam Nasaa'ee. Extra care should be exerted with regards to quoting from the scholars of hadeeth especially regarding such contentious and decisive issues and being clear with regards to the exact quote.

Also please note, a word of advice to the likes of Abul Hasan Hussain Ahmed and his step brothers, apologising or admitting fault is from the sign of the believers and it will not take away anything from our honour or dignity. We advise to GF Haddad, Abul Hasan Hussain Ahmed and his likes to admit to their horrendous mistakes and lies on Ahlus-Sunnah Wal-Jama'ah.

To which we may state that it is they who are the slanderers of the real Ahlus Sunna wa al-Jama'a, and it is they who are the real disseminators of lies, distortions, falsifications, calumnies, boastful arrogance and sheer incompetence. This would become more clearer by Allah's will to anyone who has read their whole pdf piece and then cross compared it to the manner of responding to their perfidious insults and superficial levels of scholarliness in this whole rejoinder.

Then they had the audacity to raise another wasteful heading on p. 444 entitled:

DOUBLE STANDARDS FOR HIS SOOFEE ASHA'AREE BROTHER & REVISITING HAAFIDH IBN HAJRS AND IMAAM DHAHABEES GRADING

Where they started frothing at the pen by saying in their usual puerile manner:

Ahaa so Abul Hasan Hussain Ahmed your asha'aree madhabee half stepbrother can make a typo mistake and no qualms with him but when we get one digit wrong or there is a slight mix of our quotes, do we not have the right to say its a TYPO!!!!!

No of course we don't as we don't belong to your mutassab, bigoted and stanch hanafee madhab. May Allaah reward the Hanafee brothers who have an open heart and stick to the truth whatever comes their way via the Book and Sunnah, May Allaah preserve all of you, Ameen. In the previous section we made a clear typo error which was dived upon like vultures. What is this bending the rules for your own hanafee brothers.

Reply:

To demonstrate how insincere, they really are it is worth noting for the benefit of the reader how they have still left the distortion and lie against Imam an-Nasa'i on their blog as can be witnessed in the following link:

https://ahlulhadeeth.wordpress.com/2012/06/30/the-weakness-of-the-hadeeth-of-abu-ayoob-of-placing-his-face-on-the-grave-of-the-messenger-of-allaah/

Screen shot taken in October 2023:

Imaam Nasaa'ee himself said, "Katheer ibn Zaid is weak and this chain contains Dawood ibn Saaleh, and he is unknown (Majhool)." (Kitaab adh-Dhu'afaa Wal-Matrookeen (p.303) and (p.302) of two Indian editions.)

Then as is their habit they ranted on in their repetitive tone all over again about Ibn Hajar al-Asqalani and al-Dhahabi. This has already been addressed in response to their earlier quotes so time will not be squandered on responding to their harangue between pages 446-449.

AL-ALBANI AND HIS STANCE ON KATHIR IBN ZAYD CONTINUED

On p. 478 of their pdf file the detractors quoted my earlier reply where it was stated:

Let us also show how even their own Muhaddith al-Asr, Nasir al-Albani himself declared a chain containing Kathir ibn Zayd to be Hasan (good). Al-Albani in his tahqiq to al-Sunna of ibn Abi Asim (no. 775) mentioned the following:

Al-Albani in his editing of al-Sunna of ibn Abi Asim said:

775 - ثنا يعقوب بن حميد ، حدثنا ابن أبي حازم ، عن كثير بن زيد ، عن الوليد بن رباح عن أبي هريرة : أن النبي صلى الله عليه وسلم قال
ومحلوف أبي القاسم ليقرعن أنف رجال عن حوضي كما يقرع رب الإبل عن حوضه ، فيلطه أولاطه (1)
775 . وفرط فيه - إسناده حسن رجاله ثقات ، وفي كثير بن زيد كلام لا ينحط به حديثه عن مرتبة الحسن ،
، ونحوه يعقوب بن حميد وهو ابن كاسب . وقد تقدم الحديث

After showing needlessly digital images of what was already quoted from *al-Sunna* of Ibn Abi Asim with al-Albani's comments the detractors admitted on p. 481:

Yes Shaikh al-Albaanee did declare the chain to be Hasan but please note this is not the only grading he gave to a chain which contained Katheer ibn Zaid, rather we have the clear words of Shaikh, al-Allaamah, the great hadeeth Master Muhammad Naasir ud deen (note how Abul Hasan Hussain Ahmed has omitted Shaikh al-Albaanees full name, he has omitted ud deen from the Shaikhs name!!!!

Reply:

It is not a type of misconduct to call al-Albani as merely Nasir without the portion of "ud-Din", as al-Albani himself would call himself just Nasir, and some of his supporters would address him as Shaykh Nasir rather than saying Shaykh Nasirud-Din. Throughout the footnotes to the editing of Sahih Ibn Khuzayma done initially by Dr. Muhammad Mustafa Azami, al-Albani himself would append his own notes by adding his name merely as Nasir. Here is an example from his footnote (no. 479) to the weak hadith on placing the hands on the chest in Salah as in Sahih Ibn Khuzayma (1/243, no. 479) where he placed his name down as merely Nasir:

٤٧٩ – إسناده ضعيف ، لأن مؤملا وهو ابن إسماعيل سيء الحفظ . لكن الحديث صحيح جاء من
طرق أخرى بمعناه ، وفي الوضع على الصدر أحاديث تشهد له . ناصر »

Hence, the shock and exaggeration of the two detractors over this trivial matter is a proof of their fanatical and biased support for al-Albani who was refuted in well over 50 books from Salafi types, and non-Salafi writers within and after his lifetime. This will be listed in due course as it demonstrates to the unbiased that

al-Albani is not to be relied on in all of his gradings of Ahadith without further investigation and clarification.

At this juncture it is worth pointing out to them that the late **Ahmed Abdul Ghafur Attar** (d. 1411 AH) also called Nasirud-Din al-Albani as Nasir al-Albani in his 1972 (1392 AH) published work[260] in expose of al-Albani entitled: ***Waylaka amn: Tafnid ba'd abatil Nasir al-Albani*.**

Indeed, had they paid attention to my initial 2005 piece they would have realized that instead of calling Imam Taqiud-Din al-Subki with adding the words: "ud-Din" to his name Taqi, I had merely said: "Taqi al-Subki". Here is what was stated back then:

"Imam Taqi al-Subki in his Shifa al-Siqam quoted a supporting narration, which does not contain Dawud ibn Abi Salih, but does come via the route of the Saduq (truthful) narrator: Kathir ibn Zayd, as follows:"

Hence, their fallacious theory has once again been deconstructed.

On pp. 481-482 they stated:

> If Abul Hasan Hussain Ahmed was even a little just, honest and open minded with a heart wanting to mention the actual truth in this issue he would have translated into English what Shaikh al-Albaanee said afterwards and he should have also mentioned what Shaikh al-Albaanee said in the later part of the quote which Abul Hasan Hussain Ahmed deliberately missed and cut out.

[260] Printed by Dar Thaqif, Ta'if, Saudi Arabia in 116 pages as mentioned under the biography of Ahmed Abdul Ghafur Attar in the book known as *Nathar al-Jawahir wa al-Durar* (p. 1722) by Dr. Yusuf al-Mar'ashali of Beirut.

Reply:

The aim was to merely show that al-Albani had himself graded a chain of transmission to be Hasan (good) via a route containing Kathir ibn Zayd, and there was no reason to translate it into English, as the point could have also been made without presenting even the original Arabic lines from al-Albani, but by merely giving the reference to Kitab al-Sunna (no. 775). As for their false claim of cutting up the last portion from al-Albani's words then this was not done deliberately as Allah is my witness, but that is how it appeared on some website that gave the quotation from al-Albani's notes to *Kitab al-Sunna* as I did not have a hard copy of *al-Sunna* with al-Albani's editing back then. Hence, if anyone is to blame then it should be directed to the individual(s) who posted it on the website that quoted it back in 2005 and it is no longer available after So many years later.

Nevertheless, the detractors translated the words of al-Albani on p. 484 by saying:

> If you look at what Shaikh al-Albaanee said, *"The chain is Hasan and the narrators are trustworthy, and in it (ie the chain) is Katheer ibn Zaid and there is speech concerning him yet this does not degrade the hadeeth from the rank of Hasan and same applies to Ya'qoob ibn Humaid and he is Ibn Kaasib and this has preceded in hadeeth no.769 via the route of Abu Hurairah and it is narrated through many routes from him as I have highlighted there"* (*Dhilaal al-Jannah Fee Takhreej Kitaab as-Sunnah Lil Ibn Abee Aasim* (pg.353 no.775)

Reply:

They have not been accurate in translating it in a critical part. The part which they translated as: *"The chain is Hasan and the narrators are trustworthy, and in it (ie the chain) is Katheer ibn Zaid and there is speech concerning him yet this does not degrade **the** hadeeth from the rank of Hasan and same applies to Ya'qoob ibn Humaid and he is Ibn Kaasib and this has preceded in hadeeth no.769…"*

Should be translated as: *"The chain is Hasan and the narrators are trustworthy, and in it (ie the chain) is Katheer ibn Zaid and there is speech concerning him yet this does not degrade **HIS** hadeeth from the rank of Hasan and same applies to Ya'qoob ibn Humaid and he is Ibn Kaasib and this has preceded in hadeeth no.769…"*

Indeed, there is a work mentioning a lot of the Jarh and Ta'dil that al-Albani mentioned with various narrators entitled: *Mu'jam Asami al-Ruwa alladhina tarjama lahum al-Allama Muhammad Nasirud-Din al-Albani: Jarhan wa Ta'dilan*, by two supporters of al-Albani known as Ahmed Isma'il Shakukani and Salih Usman al-Lahham. In this very work (3/468) they had an entry on Kathir ibn Zayd where they mentioned the critical part from al-Albani's notes to *Kitab al-Sunna* of Ibn Abi Asim known as *al-Dhilal al-Janna fi takhrij as-Sunna*, as follows:

- «الظلال» (٤٦٠): فيه كلام لا ينحط به حديثه عن مرتبة الحسن.

Hence, the two authors understood that al-Albani said about Kathir ibn Zayd from his al-Dhilal: "***There is speech about him, and this does not decrease his Hadith from the rank of Hasan (good).***

What indicates that al-Albani said that not only is the sanad Hasan, but Kathir ibn Zayd is Hasan al-Hadith (good in hadith), is because he said the same applies to Ya'qub ibn Humayd who is Ibn Kasib. This is what al-Albani said about Ya'qub ibn Humayd in his editing of *al-Sunna* of Ibn Abi Asim:

61 – "بَابٌ: فِي قَوْلِهِ عَلَيْهِ السَّلامُ: "إِنَّ النَّذْرَ لا يُقَرِّبُ شَيْئًا لِابْنِ آدَمَ".

312– ثنا يَعْقُوبُ بْنُ حُمَيْدٍ ثنا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو عَنِ الأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:

"إِنَّ النَّذْرَ لا يُقَرِّبُ شَيْئًا لِابْنِ آدَمَ لَمْ يَكُنْ أُتِيحَ قَدَرُهُ لَهُ وَلَكِنَّ النَّذْرَ يُوَافِقُ الْقَدَرَ فَيَسْتَخْرِجُ به من البخيل مالم يكن يريد أن يخرجه".

312– حديث صحيح وإسناده جيد على شرط مسلم غير يعقوب بن حميد وهو حسن الحديث وقد توبع.

Hence, al-Albani said in footnote no. 312:

*"The Hadith is Sahih, and its chain of transmission is jayyid (good) upon the condition of (Imam) Muslim, besides **Ya'qub ibn Humayd and he is Hasan al-Hadith** and he is followed up."*

Ibn Hajar said the following with regard to Ya'qub ibn Humayd in his *Taqrib al-Tahdhib*:

7815– يعقوب ابن حميد ابن كاسب المدني نزيل مكة وقد ينسب لجده صدوق ربما وهم من العاشرة مات سنة أربعين أو إحدى وأربعين عخ ق

This meant that he was *"Truthful but may sometimes err."*

Under Hadiths no. 623, 646 and 742 of *Kitab al-Sunna* (of Ibn Abi Asim), al-Albani also said that Ya'qub was Hasan al-Hadith. Hence, al-Albani said that Ya'qub and Kathir ibn Zayd are alike, and this meant that both narrators are Hasan al-Hadith. This will become clearer by looking at other places where al-Albani spoke about Kathir ibn Zayd.

On p. 483-484 the detractors said with another example of crass and vile puerile prattle which demonstrates once again their great distance from the real scholars of Ahlul-Hadith of the past:

> Shaikh al-Albaanee's words are conclusive in that he mentions there is speech concerning Katheer ibn Zaid and this coupled with what he said afterwards makes perfect sense that Shaikh al-Albaanee held Katheer ibn Zaid to be weak but due to the various chains his narration becomes Hasan!!! What a waste of Abul Hasans time studying with his so called teachers or was he too busy having arabic in the coffee shops of Beirut!!!!

Reply:

Al-Albani did not consider Kathir ibn Zayd to be weak as they falsely claimed against him! The detractors said with more obtuse defamation and without any proof about my biography:

> So we ask Abul Hasan Hussain Ahmed how is this from the angle of the science of hadeeth that Shaikh al-Albaanee made Katheer bin Zaid, hasan al-Hadeeth, rather he

said the chain is Hasan. There is a difference, phew this is the result of learning from over 100 teachers who lived so long. (refer to Abul Hasans fairy story bio)

The answer to this can be seen from observing what al-Albani said about Ya'qub ibn Humayd, for he said that Ya'qub is like Kathir ibn Zayd. Secondly, the two detractors brought in a number of examples from al-Albani's works mentioning what he said about chains containing Kathir ibn Zayd. This was spread over pages 485-499 where they also showed the digital images from al-Albani's works.

These are the quotes they translated, and it is clearer that in actual fact al-Albani did declare in a number of places chains of transmission to be Hasan with Kathir ibn Zayd, though he made a strange exception (in example no. 4 and 5):

1) Shaikh al-Albaanee brings a hadeeth containing Katheer ibn Zaid and says, *"And this chain is Hasan from what has preceded and Katheer ibn Zaid has a lot of Kalaam (critical speech) concerning him."* (*Sifah-Salaatun Nabee* (2/414)
2) Allaamah al-Albaanee said concerning another chain containing Katheer ibn Zaid, *"and this chain is Hasan or close to Hasan as for all the narrators are trustworthy and they are from the narrators of the six (books of hadeeth) other than (ie in terms of trustworthiness) Katheer ibn Zaid who was truthful but made mistakes as it is cited in at-Taqreeb."* (*Sifah-Salaatun Nabee* (3/839)
3) Shaikh al-Albaanee said about another chain, *"And the chain is Hasan and the narrators are trustworthy other than Katheer ibn Zaid who is truthful but had weakness in him as Abu Zur'ah said as it is in at-Taqreeb."* (*ath-Thamr al-*

Mustaab Fee Fiqhus-Sunnah Wal-Kitaab (1/530) of Shaikh al-Albaanee, Edn. 1st 1422H, Mu'assasah Gharaas, Kuwait)

4) Muhaddith ash-Shaikh al-Albaanee said about another chain containing Katheer ibn Zaid, *"I say this chain is weak, the narrators are trustworthy except Katheer ibn Zaid and he is as-Silmee al-Madanee. Dhahabee said in his Dhu'afaa that Nasaa'ee and others said he was weak. Haafidh Ibn Hajr said in Taqreeb, truthful but made mistakes but in al-Fath he made the chain Hasan[261]."* (*Silsilah Ahadeeth ad-Da'eefah Wal-Mawdoo'ah* (6/95 no.2586) Edn. 1st, 1421H / 2000ce, Maktabah al-Ma'arif, Riyadh, KSA)

5) The Hadeeth Master al-Allaamah al-Albaanee said about a chain which contained Katheer ibn Zaid, *"I say Katheer ibn Zaid who is as-Silmee is weak."* (*Silsilah Ahadeeh as-Saheehah* 4/328 no.1747) Edn. 1st, Maktabah al-Ma'arif, Riyadh, KSA)

Points to note:

Al-Albani gained the notoriety of contradicting himself and some of his followers know this very well and would make excuses for him by saying that they are actually revised opinions on either the status of a narrator, or the overall standing on a specific Hadith. On the other hand, al-Albani has himself not spared some previous Hadith Masters by calling them out as contradictors in some gradings related to ahadith etc. Hence, in example no. 5 above, al-Albani suggested that Kathir ibn Zayd is weak and note the detractors have shown once again that they lack competency in reading names! They transliterated the last bit of Kathir ibn

[261] This is a proof showing that Ibn Hajar al-Asqalani also graded some chains via Kathir ibn Zayd to be Hasan, and the two detractors should have taken heed of this when applying the grading mentioned by Ibn Hajar in his Taqrib al-Tahdhib on Kathir ibn Zayd!

Zayd's name as "as-Silmee" when it is actually al-Aslami as their colleague, Raza Hassan transliterated correctly when he mentioned most of the known Jarh and Ta'dil on Kathir ibn Zayd as shown earlier on, and what he mentioned about al-Albani and other Salafis of this age is reiterated once again below.

Dr. Sadi Kose has published a work in English entitled: "***When Shaykh Albani disagrees with himself.***"[262] In the introduction (pp. 5-7) he mentioned:

"At this time there are **at least four books** written in Arabic addressing the disparities found in the books of Shaykh Albani. Two of them are written by critics (see footnote 2) and two are written by those who are sympathizers of the Shaykh. I will be presenting, God willing, the translation of the portions of one of these books which is written by *Abdul Basit bin Yusuf al-Ghareeb called 'al-Tanbeehat al-Maleeha ala ma Traaca'a*[263] *anhu al-Allama al Muhaddith al-Albani min al-Ahaadith al-Daaifa wa al-Saheeha*.

The purpose of this translation is two-fold:

1. To allow the enthusiastic followers of Shaykh Albani know that he graded the ahadith differently on different occasions. When they read in a book that a certain hadith is weak because Shaykh Albani said so, this may not be the full story. He may have very well declared the same hadith authentic in another one of his books. Therefore, one has to be careful in reporting Shaykh Albani's verdicts on a given hadith.

[262] Pdf version: https://archive.org/download/WhenAlAlbaniDisagreesWithHimself/When%20al%20Albani%20disagrees%20with%20himself.pdf

[263] This is a typographical error as it should be Taraji.' The book may be downloaded here - http://www.archive.org/download/waq51066/51066.pdf

2. To let the Madhab followers know that when they are stopped by a follower of Shaykh Albani at the threshold of a masjid and told that they should not do such and such in prayer because such and such hadith has been declared authentic/weak by Shaykh Albani, they should say: 'Are you sure that is all that the Shaykh said about this hadith? I can show you more than 150 hadith where he contradicted himself.'

Furthermore, al-Ghareeb classified the inconsistencies and contradictions of Shaykh Albani into several categories. Among them are those hadith that Shaykh Albani explicitly mentions that he used to consider a given hadith weak but now, because of various reasons, he changed his mind and declared the hadith as authentic. The second category he mentions is how the Shaykh grades a hadith one way in a certain book but a different way in a later book. However, the Shaykh never made any mention of his previous grading.

Al-Ghareeb claims that Albani's later verdict abrogates his previous verdict and we may notice that by glancing at the publication date of Albani's books. Apparently not everyone knows about this undisclosed abrogation rule. Whether you concur with al-Ghareeb's explanations or not, the fact remains is that Shaykh Albani often graded the ahadith discordantly in his assorted books without alerting the reader. One has to be very careful when relying upon his judgement over the hadith, and in this booklet, we will present over two hundred examples to demonstrate why."

On p. 495 of their pdf file, the two detractors went overboard by claiming that this writer lied against al-Albani by saying in their usual self-indulgent tirade:

So Shaikh al-Albaanee here categorically declared Katheer Ibn Zaid to be weak and this clearly shows how Abul Hasan Hussain Ahmed has attempted to confuse the people and lied to them claiming Our Muhaddith al-Asr declared a chain containing Katheer ibn Zaid to be Hasan.

The above is easily refutable by bringing forth the findings of their fellow brother within their so-called Salafi way. Raza Hassan mentioned the following examples from al-Albani's regular views on the status of Kathir ibn Zayd:

After the mentioning the speech of Muhadditheen concerning Katheer, Muhaddith ul-Asr Allaamah Naasir ud-Deen al-Albaani said:

"فمثله حسن الحديث إن شاء الله تعالى"

"Thus the likes of him are Hasan ul-Hadeeth, in-shaa-Allaah Ta'ala"[264]

[Irwaa al-Ghaleel (5/143)]

At another place, he said:

"قلت: فهو حسن الحديث إن شاء الله ما لم يخالف"

"I say: Thus he is Hasan ul-Hadeeth in-shaa-Allaah in which he does not oppose (others)"

[Silsilah al-Ahaadeeth as-Saheehah (3/121)]

Raza Hassan also quoted other Salafis of this age on Kathir ibn Zayd:

[264] Note that al-Albani mentioned the gradings of al-Dhahabi and Ibn Hajar before stating what Raza Hassan quoted as al-Albani's personal opinion as follows:

قلت: وقال الذهبي: " صدوق، فيه لين ". وقال الحافظ: " صدوق يخطىء ".
قلت: فهو حسن الحديث إن شاء الله ما لم يخالف

Ash-Shaykh al-Muhaddith al-Kabeer, Al-Allaamah Abu Ishaaq al-Huwaynee[265] said about one of his hadeeth:

"إسناده حسن، والحديث صحيح"

"Its chain is Hasan and the Hadeeth is Saheeh"

At another place, he said:

"كثير بن زيد مختلف فيه، ولا بأس به كما قال أحمد وغيره"

"Katheer bin Zayd is differed upon, and there is nothing wrong in him as said by Ahmed and others."

[Bazl al-Ihsaan (1/170)]

Shaykh Ahmed bin Muhammad bin Shaakir authenticated his hadeeth saying:

"إسناده صحيح"

"Its chain is Saheeh"

[Tahqeeq al-Musnad (3/65)]

Shaykh Abdul Muhsin al-Abbaad said:

[265] He is one of the students of al-Albani from Egypt

أثنى عليه عدد من الأئمة، وتضعيفه لم يأت مفسراً؛ لأن الذين ضعفوه جاء التضعيف عنهم "

مجملاً"، وقد قال الحافظ في التقريب: صدوق يخطئ، فمثله يحسن حديثه.

"A number of A'immah have praised him, and his tad'eef is not Mufassar for verily those who weakened him narrated Mujmal tad'eef; and Haafidh Ibn Hajar has said about in al-Taqreeb: 'Sadooq makes mistakes' thus the hadeeth of his likes is Hasan"

[Sharh Sunan Abi Dawood by al-Abbaad (7/587)]

Shaykh Irshaad ul-Haqq al-Athari authenticated his hadeeth saying:

"إِسْنَادُه حسن"

"Its chain is Hasan"

[Tahqeeq Musnad al-Siraaj (128, 129, 490, 514)]

Shaykh Zubayr Ali Za'ee authenticated his hadeeth saying:

"إِسْنَادُه حسن"

"Its chain is Hasan"

[Tahqeeq Sunan Ibn Maajah (428 etc)]

At another place, he said:

"كثير بن زيد حسن الحديث"

"Katheer bin Zayd is Hasan ul-Hadeeth"

[Tahqeeq Sunan Abi Dawood (4/850-851 H. 5173)]

Conclusion: [266]

Katheer bin Zayd is Sadooq Hasan ul-Hadeeth.

On p. 495 the two detractors said with more sarcasm blended in with their usual arrogant caustic flavour:

> If all of the examples above were not sufficient and maybe there is a room for ambiguity in Abul Hasan Hussain Ahmed clearly lying on Shaikh al-Albaanee, then the following example is a crystal clear and outright example on how Abul Hasan Hussain Ahmed has lied on Shaikh al-Albaanee and lied to all of the readers, how dare he lie to you dear readers and treat you as fools.

This too is also a bizarre claim and an open lie for nowhere did we deny that al-Albani had not weakened the overall narration from Abu Ayyub al-Ansari (ra). The aim was merely to show what al-Albani thought of the status of Kathir ibn Zayd. Hence, their showing digital images between pages 496-499 from al-Albani's so called "*Silsilah Ahadeeth ad-Da'eefah Wal-Mawdhoo'ah* (1/552-554 no.373)" was a squandered effort.

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[266] This is Raza Hassan's conclusion which is in line with what this writer has been saying and the two detractors thus opposed even those named Salafi contemporaries mentioned above who also were in line with our position with regard to Kathir ibn Zayd.

The two detractors should also take note that their Salafi brethren who compiled *Mu'jam Asami al-Ruwa alladhina tarjama lahum al-Allama Muhammad Nasirud-Din al-Albani: Jarhan wa Ta'dilan* (3/468) also mentioned that al-Albani said the following about Kathir ibn Zayd in his footnotes to Mishkat al-Masabih (1/536):

- «المشكاة» (١ / ٥٣٦): فيه كلام لا يضر.

Meaning: *"There is speech about him that does not harm him."*

This is a clear proof that al-Albani did not always take into consideration the negative statements of disparagement mentioned about Kathir ibn Zayd, and as Raza Hassan showed, al-Albani had also considered Kathir ibn Zayd to be Hasan al-Hadith. One wonders if they would care to declare Raza Hassan a liar for showing what we knew about al-Albani's usual stance on Kathir ibn Zayd, or will they reiterate all their futile arguments against their other Salafi elders who were quoted by Raza Hassan as shown above with regards to Kathir ibn Zayd?!

The great conundrum facing the likes of these detractors who over rely on al-Albani's writings is his apparent contradictory gradings on the same Hadith in different places, as well as sometimes contradictory gradings over the same narrator at hand. They may like to call it his revised opinions, but they need to show what were his truly final gradings on certain Ahadith or narrators for that matter in a systematic manner with indisputable proof!

All of this was not mentioned by the two detractors who thought they knew the way of their late Hadith writer, al-Albani! Once again, their plan to win cheap points in their decrepit game playing was dismantled and demolished by quoting the examples of other contemporary Salafis and their views on Kathir ibn Zayd.

IMAM AL-TIRMIDHI AND A NARRATION FROM KATHIR IBN ZAYD

On p. 500 of their pdf file the two detractors quoted from my 2005 post as follows:

> An example of al-Tirmidhi in his Jami declaring a Hadith via Kathir ibn Zayd to be Sahih:
>
> **1575** – حَدَّثَنَا يَحْيَى بْنُ أَكْثَمَ قَالَ: حَدَّثَنَا عَبْدُ العَزِيزِ بْنُ أَبِي حَازِمٍ، عَنْ كَثِيرِ بْنِ زَيْدٍ، عَنْ الوَلِيدِ بْنِ رَبَاحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِنَّ المَرْأَةَ لَتَأْخُذُ لِلْقَوْمِ» ، يَعْنِي: تُجِيرُ عَلَى المُسْلِمِينَ وَفِي البَاب عَنْ أُمِّ هَانِئٍ وَهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَسَأَلْتُ مُحَمَّدًا، فَقَالَ: هَذَا حَدِيثٌ صَحِيحٌ وَكَثِيرُ بْنُ زَيْدٍ قَدْ سَمِعَ مِنَ الوَلِيدِ بْنِ رَبَاحٍ، وَالوَلِيدُ بْنُ رَبَاحٍ سَمِعَ مِنْ أَبِي هُرَيْرَةَ وَهُوَ مُقَارِبُ الحَدِيثِ

They then pursued this matter further on p. 501 by stating:

> "Talk about **disastrous translations** and misquoting Imaam Tirmidhee, he never said this hadeeth was Saheeh rather he actually graded it Hasan Ghareeb, good but odd, there is a big difference, why did Abul Hasan do this.
>
> Abul Hasan Hussain Ahmed why did you lie on Imaam Tirmidhee, this is yet another big lie.."

Reply:

There was no intentional lying against Imam al-Tirmidhi but merely a typographical error as it should have been the name of Imam al-Bukhari and not al-Tirmidhi. Indeed, I did say in the opening lines of my 2005 reply the following:

"I have put the following together in haste before travelling for the next 3 days, so if any mistakes have crept in, I apologise."

Hence, after the hadith, al-Tirmidhi[267] said: *"And in this chapter there is something from Umm Hani, and this hadith is Hasan gharib and I asked Muhammad[268], and he said: 'This hadith is Sahih. Kathir ibn Zayd heard from al-Walid ibn Rabah and al-Walid ibn Rabah heard from Abu Hurayra, and he is Muqaribul-Hadith.'"*[269]

They claimed it was a disastrous translation but no translation of al-Tirmidhi's actual quote was provided in my initial piece, so this is a lie on their part. Hence, the headline should have been

An example of al-Tirmidhi in his Jami quoting al-Bukhari declaring a Hadith via Kathir ibn Zayd to be Sahih:

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[267] The same narration with al-Tirmidhi's question to al-Bukhari is found in his Ilal al-Kabir (no. 475)
[268] Meaning Imam Muhammad ibn Isma'il al-Bukhari
[269] The meaning of Muqāribul Hadīth has been explained by al-Hāfiz Abdul Haqq al-Ishbili (d. 581 AH) in his *al-Salah wal Tahajjud* directly from Imam al-Bukhārī as follows when discussing the narrator known as Abū Zilāl:

قال البخارى : أبو ظلال مقارب الحديث ، يريد أن حديثه يقرب من حديث الثقات

أى لا بأس به

Meaning: *Al-Bukhārī said: "Abū Zilāl is Muqaribul Hadīth, it is desired that his Hadīth is near to the Hadīth of the trustworthy narrators (al-Thiqāt); that is there is no problem with him."*

The detractors thought they had gained some form of victory in accusing myself of lying against a noted Imam of hadith, and it was actually they who in their insincere giddiness proceeded to lie about me by saying without a shred of proof or independent testimony the following on p. 502:

> We say what a waste of time with over 100 ijazahs, he can not even determine who graded this hadeeth Saheeh and who graded it Hasan Ghareeb. If Abul Hasan really did study the sciences of hadeeth, it shows one of two things, either his teachers did not know what they were talking about and they never taught him properly or either he never learnt anything from them, but we believe did not even learn from them in the first place and rather probably got these ijazahs as tabarauk!!!

Hence, they lied about my teachers and my own credentials which are available in written formats and seen independently by others also, but it is not for us to brag and display such warrants of authorisation in an unrequired manner in this rejoinder, as humility is the way of the humble believer. Rather, to date, one still wonders who their actual teachers are in the Science of Hadith, and who gave them any valid forms of authorisation (Ijazat) that they frown upon as they are not true Ahlul-Hadith like the scholars of the past or the recognised authorities of this age.

It seems as though they hate the Ijaza system as their late authority, al-Albani, was one who also did not promote the Ijaza system or studying the books of Hadith face to face with recognised scholars over a few years. Additionally, if they were to produce their complete chains of transmission from this time all the way back to the early books of hadith, they would have to admit that many of the scholars in the chains are actually followers of one of the four Sunni Madhhabs,

Sufi, Ashari or Maturidi, and hardly any of the narrators in the chains can be claimed to be "Salafi" by their current standards and definitions in the chains.

Alas, they as per usual wasted their time and energy in distracting onto technicalities to do with al-Tirmidhi's definition of what is a Hasan hadith etc between pages 505-512!

They were swift, harsh and rash in declaring their opponents as liars and so on, but it has been shown several times in this response how they lack basic Arabic skills and cannot transliterate the names of scholars or some of their books properly! The reader is reminded of what they said on p. 444 of their pdf file:

> Ahaa so Abul Hasan Hussain Ahmed your asha'aree madhabee half stepbrother can make a typo mistake and no qualms with him but when we get one digit wrong or there is a slight mix of our quotes, do we not have the right to say its a TYPO!!!!!
>
> No of course we don't as we don't belong to your mutassab, bigoted and stanch hanafee madhab. May Allaah reward the Hanafee brothers who have an open heart and stick to the truth whatever comes their way via the Book and Sunnah, May Allaah preserve all of you, Ameen. In the previous section we made a clear typo error which was dived upon like vultures. What is this bending the rules for your own hanafee[270] brothers.

They were exposed earlier on with regard to what they said about Hamza Ahmed Zayn[271] and added words to the verdict of Imam al-Nasa'i on Kathir ibn Zayd, as

[270] If they were attempting to suggest that GF Haddad is a Hanafi then this too is another brazen mistake for he is a Shafi'i.
[271] See the chapter headed: **A LOOK AT WHAT HAMZA AHMED AL-ZAYN ACTUALLY SAID ABOUT THE NARRATION OF ABU AYYUB AL-ANSARI (RA) AND THE DISHONEST CLAIMS OF THE TWO DETRACTORS**

well as allowing these extra words put out in the name of al-Nasa'i to remain on their blog from June 2012, and it was still there as shown above when writing these sentences in 2023! But when this writer made a simple typographical error, they went overboard and declared me a liar.

An unanswered challenge: Provide original proof that Ishaq ibn Rahawayh would put his hands on his chest in Salah as al-Albani claimed

If they were honest and sincere in their quest to discover who is accurate and truthful in quoting from the Imams of the Salaf they will have the opportunity to declare their so called Muhaddith al-Asar: Nasirud-Din al-Albani, to be either a distorter or liar when an example is shown of his baseless claim that Imam Ishaq ibn Rahawayh would apparently place his hands on the chest in Salah!

Back in October 2015 the following work was released in reply to Abu Khuzaimah Imran Masoom and Abu Hibbaan Kamran Malik:

The Hanbali Position of Placing the Hands Below the Navel in Salah[272]

On p. 51, I mentioned the following

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[272] Posted here - https://www.darultahqiq.com/the-hanbali-position-of-placing-the-hands-below-the-navel-in-salah/
Full pdf can be downloaded here - https://archive.org/download/HanbaliPositionOfPlacingTheHandsBelowTheNavel/Hanbali%20position%20of%20placing%20the%20hands%20below%20the%20navel.pdf

A CHALLENGE FOR THE LOYAL READERS OF AL-ALBANI'S SIFATUS SALAH:

While we are on this subject matter of discussing al-Albani's *Sifatus Salah*, let us take this opportunity to ask all of his loyal followers and especially Abu Khuzaimah Imran Masoom and Abu Hibbaan Kamran Malik to take up the following challenge.

In his *Sifatus Salah*[273], al-Albani claimed in a footnote (no. 78):

> *"In fact, Imaam Ishaaq ibn Raahawaih acted on this sunnah, as Marwazi said in Masaa'il (p. 222): "Ishaaq used to pray witr with us he would raise his hands in qunoot, and make the qunoot before bowing, and place his hands on his breast or just under his breast."*

Question:

The admirers of al-Albani are asked to provide the original Arabic quotation from the Masa'il work named and explain what it actually means. Secondly, they are asked to go through the same work and inform all if the named work has discussed elsewhere the actual view of Imam Ishaq ibn Rahawayh on where the hands should be placed.

If the latter is the case, then they are asked to provide the actual statement of Ibn Rahawayh and finally explain what the verdict on al-Albani is for his manner of claiming and his meticulousness as a scholar on this matter.

[273] See here - http://www.qss.org/articles/salah/footnotes/06_fn.html#fn77

THE DETRACTORS DECLARED THE RELIABLE HADITH NARRATOR ALI IBN AL JA'D TO BE A SHIA LIAR

If this was not enough to show the unreliability of these two detractors, then let it also be known and shown that they both also declared a well-known narrator known as **Ali ibn al-Ja'd to be a "Shia liar!"** In my 2009 reply to these detractors entitled: ***Answering the claims that there are no authentic narrations for 20 rak'ats Taraweeh in Ramadan***,[274] it was stated on p. 24-27:

"ii) Abu Khuzaimah and Abu Hibban's declaration that Al-Hafiz Ali ibn al Ja'd was a Shi'a liar!

In their shorter pamphlet mentioned earlier with the title: An Answer to the article entitled Evidence for 20 rak'ahs of Taraweeh from authentic ahadith[275]

The two haughty braggarts went one step further and declared Ibn al-Ja'd to be a LIAR! They said on p.4 the following:

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[274] The two detractors also boasted on p. 758 of their pdf file that they would refute this work issued in Ramadan 2009. They said in August 2013: **"Oh and also watch out our response on your Magnun opus on taraaweeh."**
Reply: It is now 2023 when issuing this counter reply and there has been no reply to date and indeed they put out instead lies against Imam Abu Hanifa and other Hanafi scholars which was responded to in full here - https://archive.org/download/AnsweringTheClaimThatImamAbuHanifaAdvocated8RakatsTaraweeh/Answering%20the%20claim%20that%20Imam%20Abu%20Hanifa%20advocated%20%208%20rakats%20Taraweeh.pdf

[275] On the last page (p. 9) these two detractors also said***: "To the people who are free from any partisanship and taqleed we urge then to look at the above discussion and decide for yourselves what the correct position is."*** Reply: Indeed, this has been done and they both rejected a trustworthy Hafiz of Hadith known as Ali ibn al-Ja'd, and thus by their false principle it would mean rejecting a number of Sahih ahadith found in *Sahih al-Bukhari* which are via the route of Ali ibn al-Ja'd!

Secondly:

The narrator Ali ibn al-J'ad, is criticised for being a shee'ah, he would curse and criticise Mu'awiyyah and other companions. (See Tahdheeb at-Tahdheeb), hence the narration is weak.

Thirdly:

The narrator **Ibn Abi Dhib,** and it is really ibn Abee Dhaba'ib no Dhib. Ibn Abee Dhaba'ibs memory deteriorated. Ibn Abee Haatim said, my father said (Abee Haatim) "Darwardee would narrate rejected narrations from him." And hence he is not strong. (Jarh Wa'ta'deel). He was not trusted by Imaam Maalik as mentioned by Imaam Ibn Hajr in Tahdheeb at-Tahdheeb.

How then can it be said, **"All the men in the (above) isnad are trustworthy, as mentioned by the Indian research scholar, Shaykh al-Nimawi, in Athar al-Sunan."** Not what the muqallideen scholars say as they are mutassab as shown in this example. How on earth can you make someone trustworthy when he does not even exist and when there is a shee'ah liar in this chain.

The reader can now see the level of arrogance and unscholarly depths these two have sunk to with this false declaration of theirs. The bona fide Ahlul Hadith can also deduce by default that these two individuals must also have no choice now but to reject **13 Ahadith that Imam al-Bukhari transmitted in his Sahih via Ibn al-Ja'd, not to fail to mention the 3400 plus narrations transmitted by Ali ibn al Ja'd in his Musnad!**[276]

If the reader thinks that this is the height of folly, then let us also mention the blunder these two committed while bumbling over the real status of the narrator that Ali ibn al Ja'd heard hadith from,

[276] One may download his Musnad here - https://archive.org/details/71002

namely, Ibn Abi Dhi'b. The latter narrator is found in al-Bayhaqi's sanad mentioned earlier and also in the Musnad of Ali ibn al Ja'd (quoted earlier). One can see that the un-dynamic partnership claimed above that:

The narrator **Ibn Abi Dhib,** and it is really ibn Abee Dhaba'ib no Dhib.

I say:

They have confused two separate narrators thinking them to be one person! Indeed, Ibn Abi Dhi'b is known as Muhammad ibn Abdar Rahman ibn al Mughira, and he was ranked to be a Hafiz of Hadith by Imam al-Dhahabi in his Tadhkiratul Huffaz (vol. 1) as follows:

[185] ع بن أبي ذئب الامام الثبت العابد شيخ الوقت أبو الحارث محمد بن عبد الرحمن بن المغيرة بن الحارث بن أبي ذئب هشـام بن شـعبة بن عبد الملك بن أبي قيس بن عبد ود القرشـي العامري المدني الفقيه حدث عن عكرمة وشعبة بن دينار مولى بن عباس وسعيد المقبري وشرحبيل بن سعد والزهري ونافع العمري وصالح مولى التوءمة وخلق وعنه بن المبارك ويحيى القطان وأبو نعيم والقعنبي واسد بن موسى وأحمد بن يونس وعلي بن الجعد وخلق كثير قال أحمد بن حنبل كان بن أبي ذئب يشبه سعيد بن المسيب فقيل لأحمد أخلف مثله قال لا وقال كان أفضل من مالك إلا ان مالكا أشد تنقية للرجال منه قال الواقدي ولد سنة ثمانين وكان من أورع الناس وأفضلهم ورمي بالقدر وما كان قدريا لقد كان يعيبهم وكان يصلي الليل أجمع ويجتهد في العبادة ولو قيل له أن القيامة تقوم غدا ما كان فيه مزيد اجتهاد وأخبرني أخوه قال كان يصوم يوما ويفطر يوما ثم سرد الصوم وكان خشن العيش يتعشى الخبز بالزيت وله قميص وطيلسان يشتو فيه ويصيف وكان من رجال العلم صرامة وقولا بالحق وكان يحفظ حديثه لم يكن له كتاب وكان يبكر الى الجمعة فيصلي حتى يخرج الامام ورايته يأتي دار اجداده عند الصفا فيأخذ كراءها وكان لا يغير شيبه ولما خرج بن حسن لزم بيته قال وكان الحسن بن زيد الأمير يجري على بن أبي ذئب كل شهر خمسة دنانير ولما تولى جعفر بن سليمان المدينة بعث اليه بمائة دينار فاشترى منها ساجا كرديا بعشرة دنانير ولبسه بقية عمره وقدم به عليهم بغداد وما زالوا به حتى قبل منهم فأعطوه ألف دينار فلما رجع مات بالكوفة وقال أحمد هو اورع وأقوم بالحق من مالك دخل على المنصور فلم يهبه ان قال له الحق وقال الظلم ببابك فاش وأبو جعفر أبو جعفر قال مصعب الزبيري كان بن ذئب فقيه المدينة وقال أبو نعيم حججت عام حج أبو جعفر ومعه بن أبي ذئب ومالك فدعا بن أبي ذئب فاقعده معه على دار الندوة فقال له ما تقول في الحسن بن زيد قال انه ليتحرى العدل فقال له ما تقول في

واعاد عليه فقال ورب هذه البنية انك لجائر قال فأخذ الربيع بلحيته فقال له أبو جعفر كف يا بن اللخناء وأمر له بثلاثمائة دينار وقيل ان المهدي حج فدخل مسجد النبي صلى الله عليه وسلم فلم يبق الا من قام الا بن أبي ذئب فقيل له قم فهذا أمير المؤمنين قال إنما يقوم الناس لرب العالمين فقال المهدي دعوه فقد قامت كل شعرة في رأسي توفي سنة تسع وخمسين ومائة رحمه الله تعالى

The above quote establishes the fact that Ibn Abi Dhi'b's narrations are found in all 6 main books of Hadith, and Ali ibn al Ja'd did narrate from him also. Ibn Hajar al-Asqalani graded Ibn Abi Dhi'b to be a trustworthy and virtuous jurisprudent in Taqrib al-Tahdhib as follows:

[6082] محمد بن عبد الرحمن بن المغيرة بن الحارث بن أبي ذئب القرشي العامري أبو الحارث المدني ثقة فقيه فاضل من السابعة مات سنة ثمان وخمسين وقيل سنة تسع ع

The other narrator known as Ibn Abi Dhubab is al-Harith ibn Abdar Rahman, and Ibn Hajar declared him to be truthful but suspected of making some errors in al-Taqrib as follows:

[1030] الحارث بن عبد الرحمن بن عبد الله بن سعد بن أبي ذباب بضم المعجمة وموحدتين الدوسي بفتح الدال المدني صدوق يهم من الخامسة مات سنة ست وأربعين عخ م مد ت س ق

Shaykh Shu'ayb al-Arna'ut and Dr Bashhar Awwad Ma'ruf in their follow up work to Ibn Hajar's Taqrib al-Tahdhib, known as Tahrir al-Taqrib (no. 1030) opposed Ibn Hajar's above grading on Ibn Abi Dhubab. They both said that Ibn Abi Dhubab is Saduq Hasan al-Hadith (truthful and good in Hadith), except for the narrations of al-Darawardi from him, as only then are Ibn Abi Dhubab's narrations rejected. This latter point was derived from the statement of Abu Hatim al Razi, while Ibn Abi Dhubab had praise (ta'dil) on him from Abu Zur'a al-Razi, Ibn Hibban and al-Dhahabi, and Imam Muslim used him as proof in Sahih Muslim."

All of this serves to prove the case that these two detractors are incompetent and self-taught upstarts who in their pompous attitude, have self-declared themselves to be the representatives and defenders of the real Ahlul-Hadith in the Western world today. Rather, they are not in line with the real Ahlul Hadith of the past centuries as they oppose them in certain matters to do with aqida and the gradings of narrations.

SOME HADITHS IN SAHIH AL-BUKHARI VIA ALI IBN AL-JA'D THAT THE TWO DETRACTORS REJECTED DUE TO THEIR DENUNCIATION OF IBN AL-JA'D

As demonstrated above the two detractors declared Imam al-Bukhari's teacher known as al-Hafiz Ali ibn al-Ja'd to be a Shia liar, in their haste to weaken and reject a narration for 20 rak'ats Tarawih[277] that he transmitted.

Here follows a dozen examples of narrations that Imam al-Bukhari narrated in his Sahih where he took directly from Ali ibn al-Ja'd. The translation is from their late Salafi translator Muhsin Khan. The natural conclusion is their rejection of Ali ibn al-Ja'd means a rejection of at least a dozen narrations in Sahih al-Bukhari and his whole Musnad containing in excess of 3400 narrations! This is sufficient proof that they are not true followers of the real representatives of Ahlul Hadith.

1)

51 – حَدَّثَنَا <u>عَلِيُّ بْنُ الْجَعْدِ</u> قَالَ أَخْبَرَنَا شُعْبَةُ عَنْ أَبِي جَمْرَةَ قَالَ

كُنْتُ أَقْعُدُ مَعَ ابْنِ عَبَّاسٍ يُجْلِسُنِي عَلَى سَرِيرِهِ فَقَالَ أَقِمْ عِنْدِي حَتَّى أَجْعَلَ لَكَ سَهْمًا مِنْ مَالِي فَأَقَمْتُ مَعَهُ شَهْرَيْنِ ثُمَّ قَالَ إِنَّ وَفْدَ عَبْدِ الْقَيْسِ لَمَّا أَتَوْا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ الْقَوْمُ أَوْ مَنْ الْوَفْدُ قَالُوا رَبِيعَةُ قَالَ مَرْحَبًا بِالْقَوْمِ أَوْ بِالْوَفْدِ غَيْرَ خَزَايَا وَلَا

[277] See the article here - https://www.darultahqiq.com/salafi-scholars-who-authenticated-al-bayhaqis-narration-for-20-rakats-taraweeh/

نَدَامَى فَقَالُوا يَا رَسُولَ اللَّهِ إِنَّا لَا نَسْتَطِيعُ أَنْ نَأْتِيكَ إِلَّا فِي الشَّهْرِ الْحَرَامِ وَبَيْنَنَا وَبَيْنَكَ هَذَا الْحَيُّ مِنْ كُفَّارِ مُضَرَ فَمُرْنَا بِأَمْرٍ فَصْلٍ نُخْبِرْ بِهِ مَنْ وَرَاءَنَا وَنَدْخُلْ بِهِ الْجَنَّةَ وَسَأَلُوهُ عَنْ الْأَشْرِبَةِ فَأَمَرَهُمْ بِأَرْبَعٍ وَنَهَاهُمْ عَنْ أَرْبَعٍ أَمَرَهُمْ بِالْإِيمَانِ بِاللَّهِ وَحْدَهُ قَالَ أَتَدْرُونَ مَا الْإِيمَانُ بِاللَّهِ وَحْدَهُ قَالُوا اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَإِقَامُ الصَّلَاةِ وَإِيتَاءُ الزَّكَاةِ وَصِيَامُ رَمَضَانَ وَأَنْ تُعْطُوا مِنْ الْمَغْنَمِ الْخُمُسَ وَنَهَاهُمْ عَنْ أَرْبَعٍ عَنْ الْحَنْتَمِ وَالدُّبَّاءِ وَالنَّقِيرِ وَالْمُزَفَّتِ وَرُبَّمَا قَالَ الْمُقَيَّرِ وَقَالَ احْفَظُوهُنَّ وَأَخْبِرُوا بِهِنَّ مَنْ وَرَاءَكُمْ.

Narrated Abu Jamra:

I used to sit with Ibn 'Abbas and he made me sit on his sitting place. He requested me to stay with him in order that he might give me a share from his property. So, I stayed with him for two months. Once he told (me) that when the delegation of the tribe of 'Abdul Qais came to the Prophet ﷺ, the Prophet asked them, "Who are the people (i.e. you)? (Or) who are the delegate?" They replied, "We are from the tribe of Rabi'a." Then the Prophet said to them, "Welcome! O people (or O delegation of 'Abdul Qais)! Neither will you have disgrace nor will you regret." They said, "O Allah's Apostle! We cannot come to you except in the sacred month and there is the infidel tribe of Mudar intervening between you and us. So please order us to do something good (religious deeds) so that we may inform our people whom we have left behind (at home), and that we may enter Paradise (by acting on them)." Then they asked about drinks (what is legal and what is illegal). The Prophet ordered them to do four things and forbade them from four things. He ordered them to believe in Allah Alone and asked them, "Do you know what is meant by believing in Allah Alone?" They replied, "Allah and His Apostle know better." Thereupon the Prophet said, "It means:

1. To testify that none has the right to be worshipped but Allah and Muhammad is Allah's Apostle.

2. To offer prayers perfectly

3. To pay the Zakat (obligatory charity)

4. To observe fast during the month of Ramadan.

5. And to pay Al-Khumus (one fifth of the booty to be given in Allah's Cause).

Then he forbade them four things, namely, Hantam, Dubba,' Naqir Ann Muzaffat or Muqaiyar; (These were the names of pots in which Alcoholic drinks were prepared) (The Prophet mentioned the container of wine and he meant the wine itself). The Prophet further said (to them): "Memorize them (these instructions) and convey them to the people whom you have left behind."

2)

103 – حَدَّثَنَا عَلِيُّ بْنُ الْجَعْدِ قَالَ أَخْبَرَنَا شُعْبَةُ قَالَ أَخْبَرَنِي مَنْصُورٌ قَالَ سَمِعْتُ رِبْعِيَّ بْنَ حِرَاشٍ يَقُولُ سَمِعْتُ عَلِيًّا يَقُولُ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَكْذِبُوا عَلَيَّ فَإِنَّهُ مَنْ كَذَبَ عَلَيَّ فَلْيَلِجْ النَّارَ.

Narrated 'Ali: The Prophet ﷺ said, "Do not tell a lie against me for whoever tells a lie against me (intentionally) then he will surely enter the Hell-fire."

3)

1108 – حَدَّثَنَا عَلِيُّ بْنُ الْجَعْدِ أَخْبَرَنَا شُعْبَةُ عَنْ أَنَسِ بْنِ سِيرِينَ قَالَ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ الْأَنْصَارِيَّ قَالَ قَالَ رَجُلٌ مِنْ الْأَنْصَارِ وَكَانَ ضَخْمًا لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنِّي لَا أَسْتَطِيعُ الصَّلَاةَ مَعَكَ فَصَنَعَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَعَامًا فَدَعَاهُ إِلَى بَيْتِهِ وَنَضَحَ لَهُ طَرَفَ حَصِيرٍ بِمَاءٍ فَصَلَّى عَلَيْهِ رَكْعَتَيْنِ وَقَالَ فُلَانُ بْنُ فُلَانِ بْنِ جَارُودٍ لِأَنَسٍ رَضِيَ اللَّهُ عَنْهُ أَكَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي الضُّحَى فَقَالَ مَا رَأَيْتُهُ صَلَّى غَيْرَ ذَلِكَ الْيَوْمِ.

Narrated Anas bin Sirin: I heard Anas bin Malik al-Ansari saying, "An Ansari man, who was very fat, said to the Prophet ﷺ, 'I am unable to present myself for the prayer with you.' He prepared a meal for the Prophet and invited him to his

house. He washed one side of a mat with water and the Prophet offered two Rakat on it." So and so, the son of so and so, the son of Al-Jarud asked Anas, "Did the Prophet use to offer the Duha prayer?" Anas replied, "I never saw him praying (the Duha prayer) except on that day."

4)

1335 – حَدَّثَنَا عَلِيُّ بْنُ الْجَعْدِ أَخْبَرَنَا شُعْبَةُ قَالَ أَخْبَرَنِي مَعْبَدُ بْنُ خَالِدٍ قَالَ سَمِعْتُ حَارِثَةَ بْنَ وَهْبٍ الْخُزَاعِيَّ رَضِيَ اللَّهُ عَنْهُ يَقُولُ

سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ تَصَدَّقُوا فَسَيَأْتِي عَلَيْكُمْ زَمَانٌ يَمْشِي الرَّجُلُ بِصَدَقَتِهِ فَيَقُولُ الرَّجُلُ لَوْ جِئْتَ بِهَا بِالْأَمْسِ لَقَبِلْتُهَا مِنْكَ فَأَمَّا الْيَوْمَ فَلَا حَاجَةَ لِي فِيهَا.

Narrated Haritha bin Wahab Al-Khuza'i: I heard the Prophet ﷺ saying, "(O people!) Give in charity (for Allah's cause) because a time will come when a person will carry his object of charity from place to place (and he will not find any person to take it) and any person whom he shall request to take it, I will reply, 'If you had brought it yesterday, I would have taken it, but today I am not in need of it."

5)

2721 – حَدَّثَنَا عَلِيُّ بْنُ الْجَعْدِ أَخْبَرَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ سَمِعْتُ أَنَسًا رَضِيَ اللَّهُ عَنْهُ يَقُولُ

لَمَّا أَرَادَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَكْتُبَ إِلَى الرُّومِ قِيلَ لَهُ إِنَّهُمْ لَا يَقْرَءُونَ كِتَابًا إِلَّا أَنْ يَكُونَ مَخْتُومًا فَاتَّخَذَ خَاتَمًا مِنْ فِضَّةٍ فَكَأَنِّي أَنْظُرُ إِلَى بَيَاضِهِ فِي يَدِهِ وَنَقَشَ فِيهِ مُحَمَّدٌ رَسُولُ اللَّهِ.

Narrated Anas: When the Prophet ﷺ intended to write a letter to the ruler of the Byzantines, he was told that those people did not read any letter unless it was stamped with a seal. So, the Prophet got a silver ring-- as if I were just

looking at its white glitter on his hand ---- and stamped on it the expression "Muhammad, Apostle of Allah."

6)

3431 – حَدَّثَنَا عَلِيُّ بْنُ الْجَعْدِ أَخْبَرَنَا شُعْبَةُ عَنْ أَيُّوبَ عَنْ ابْنِ سِيرِينَ عَنْ عَبِيدَةَ عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ اقْضُوا كَمَا كُنْتُمْ تَقْضُونَ فَإِنِّي أَكْرَهُ الِاخْتِلَافَ حَتَّى يَكُونَ لِلنَّاسِ جَمَاعَةٌ أَوْ أَمُوتَ كَمَا مَاتَ أَصْحَابِي فَكَانَ ابْنُ سِيرِينَ يَرَى أَنَّ عَامَّةَ مَا يُرْوَى عَنْ عَلِيٍّ الْكَذِبُ.

Narrated Ubaida: Ali said (to the people of 'Iraq), "Judge as you used to judge, for I hate differences (and I do my best) till the people unite as one group, or I die as my companions have died."

7)

4929 – حَدَّثَنَا عَلِيُّ بْنُ الْجَعْدِ أَخْبَرَنَا شُعْبَةُ عَنْ مُحَمَّدِ بْنِ جُحَادَةَ عَنْ أَبِي حَازِمٍ عَنْ أَبِي هُرَيْرَةَ نَهَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ كَسْبِ الْإِمَاءِ.

Narrated Abu Huraira: The Prophet ﷺ forbade taking the earnings of a slave girl by prostitution.

8)

5386 – حَدَّثَنَا عَلِيُّ بْنُ الْجَعْدِ أَخْبَرَنَا شُعْبَةُ عَنْ أَبِي ذِبْيَانَ خَلِيفَةَ بْنِ كَعْبٍ قَالَ سَمِعْتُ ابْنَ الزُّبَيْرِ يَقُولُ سَمِعْتُ عُمَرَ يَقُولُ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ لَبِسَ الْحَرِيرَ فِي الدُّنْيَا لَمْ يَلْبَسْهُ فِي الْآخِرَةِ

Narrated Ibn Az-Zubair: I heard 'Umar saying, "The Prophet ﷺ said, 'Whoever wears silk in this world, shall not wear it in the Hereafter.

9)

5654 – حَدَّثَنَا عَلِيُّ بْنُ الْجَعْدِ أَخْبَرَنَا شُعْبَةُ عَنْ قَتَادَةَ عَنْ مَوْلَى أَنَسٍ قَالَ أَبُو عَبْد اللَّهِ اسْمُهُ عَبْدُ اللَّهِ بْنُ أَبِي عُتْبَةَ سَمِعْتُ أَبَا سَعِيدٍ يَقُولُ

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَشَدَّ حَيَاءً مِنْ الْعَذْرَاءِ فِي خِدْرِهَا

Narrated Abu Said: The Prophet was shier than a veiled virgin girl.

10)

5778 – حَدَّثَنَا عَلِيُّ بْنُ الْجَعْدِ أَخْبَرَنَا شُعْبَةُ عَنْ سَيَّارٍ عَنْ ثَابِتٍ الْبُنَانِيِّ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ

أَنَّهُ مَرَّ عَلَى صِبْيَانٍ فَسَلَّمَ عَلَيْهِمْ وَقَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَفْعَلُهُ.

Narrated Anas bin Malik: that he passed by a group of boys and greeted them and said, "The Prophet ﷺ used to do so."

11)

6035 – حَدَّثَنَا عَلِيُّ بْنُ الْجَعْدِ أَخْبَرَنَا شُعْبَةُ عَنْ الْأَعْمَشِ عَنْ مُجَاهِدٍ عَنْ عَائِشَةَ قَالَتْ

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَسُبُّوا الْأَمْوَاتَ فَإِنَّهُمْ قَدْ أَفْضَوْا إِلَى مَا قَدَّمُوا.

Narrated 'Aisha: The Prophet ﷺ said, "Do not abuse the dead, for they have reached the result of what they have done."

12)

6724 – حَدَّثَنَا عَلِيُّ بْنُ الْجَعْدِ أَخْبَرَنَا شُعْبَةُ ح و حَدَّثَنِي إِسْحَاقُ أَخْبَرَنَا النَّضْرُ أَخْبَرَنَا شُعْبَةُ عَنْ أَبِي جَمْرَةَ قَالَ كَانَ ابْنُ عَبَّاسٍ يُقْعِدُنِي عَلَى سَرِيرِهِ فَقَالَ

لِي إِنَّ وَفْدَ عَبْدِ الْقَيْسِ لَمَّا أَتَوْا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ الْوَفْدُ قَالُوا رَبِيعَةُ قَالَ مَرْحَبًا بِالْوَفْدِ أَوْ الْقَوْمِ غَيْرَ خَزَايَا وَلَا نَدَامَى قَالُوا يَا رَسُولَ اللَّهِ إِنَّ بَيْنَنَا وَبَيْنَكَ كُفَّارَ مُضَرَ فَمُرْنَا بِأَمْرٍ نَدْخُلُ بِهِ الْجَنَّةَ وَنُخْبِرُ بِهِ مَنْ وَرَاءَنَا فَسَأَلُوا عَنْ الْأَشْرِبَةِ فَنَهَاهُمْ عَنْ أَرْبَعٍ وَأَمَرَهُمْ بِأَرْبَعٍ أَمَرَهُمْ بِالْإِيمَانِ بِاللَّهِ قَالَ هَلْ تَدْرُونَ مَا الْإِيمَانُ بِاللَّهِ قَالُوا اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَإِقَامُ الصَّلَاةِ وَإِيتَاءُ الزَّكَاةِ وَأَظُنُّ فِيهِ صِيَامُ رَمَضَانَ وَتُؤْتُوا مِنْ الْمَغَانِمِ الْخُمُسَ وَنَهَاهُمْ عَنْ الدُّبَّاءِ وَالْحَنْتَمِ وَالْمُزَفَّتِ وَالنَّقِيرِ وَرُبَّمَا قَالَ الْمُقَيَّرِ قَالَ احْفَظُوهُنَّ وَأَبْلِغُوهُنَّ مَنْ وَرَاءَكُمْ.

Narrated Ibn Abbas:

When the delegate of 'Abd Al-Qais came to Allah's Apostle, he said, "Who are the delegate?" They said, "The delegate are from the tribe of Rabi'a." The Prophet said, "Welcome, O the delegate, and welcome! O people! Neither you will have any disgrace, nor will you regret." They said, "O Allah's Apostle! Between you and us there are the infidels of the tribe of Mudar, so please order us to do something good (religious deeds) that by acting on them we may enter Paradise, and that we may inform (our people) whom we have left behind, about it." They also asked (the Prophet) about drinks. He forbade them from four things and ordered them to do four things. He ordered them to believe in Allah, and asked them, "Do you know what is meant by belief in Allah?" They said, "Allah and His Apostle know best." He said, ''To testify that none has the right to be worshipped except Allah, the One, who has no partners with Him, and that Muhammad is Allah's Apostle; and to offer prayers perfectly and to pay Zakat." (the narrator thinks that fasting in Ramadan is included), "and to give one-fifth of the war booty (to the state)."

Then he forbade four (drinking utensils): Ad-Duba', Al-Hantam, Al-Mazaffat and An-Naqir, or probably, Al-Muqaiyar. And then the Prophet said, "Remember all these things by heart and preach it to those whom you have left behind."

ANSWERING THEIR FALSE CLAIMS ABOUT SAHIH IBN KHUZAYMA AND THE NARRATION OF WA'IL IBN HUJR FOR PLACING THE HANDS ON THE CHEST IN SALAH

On p. 513 of their pdf file the two detractors quoted my earlier article in the following manner:

> Kathir ibn Zayd's narrations were also deemed Sahih by Ibn Khuzayma. And the editor of Sahih ibn Khuzayma, Dr Mustafa al-A'zami also declared an Isnad containing Kathir ibn Zayd to be Jayyid (good). Example:
>
> 1888 - حدثنا الربيع بن سليمان أنا ابن وهب أخبرني سليمان ـ و هو ابن بلال ـ عن كثير بن زيد عن الوليد بن رباح عن أبي هريرة : أن رسول الله صلى الله عليه و سلم رقي المنبر فقال : آمين آمين آمين فقيل له : يارسول الله ما كنت تصنع هذا ؟ ! فقال : قال لي جبريل : أرغم الله أنف عبد أو بعد دخل رمضان فلم يغفر له فقلت : آمين ثم قال : رغم أنف عبد أو بعد أدرك و الديه أو أحدهما لم يدخله الجنة فقلت : آمين ثم قال : رغم أنف عبد أو بعد ذكرت عنده فلم يصل عليك فقلت : آمين
>
> قال الأعظمي : إسناده جيد

Then they proceeded with their usual neonatal tactics on pp. 514-515 to build up a false thesis, by being mendacious and distorting against the writer of these lines by stating:

> Oh what a pleasant surprise what a claim by Abul Hasan Hussain Ahmed and it is indeed a terrible claim as you will see. His claim "Kathir ibn Zayd's narrations were also deemed Sahih by Ibn Khuzayma" from his own perspective backfires on him. Dear readers this is a double standard claim from Abul Hasan Hussain Ahmed as it is based on the fact that just because Imaam Ibn Khuzaimah has transmitted it in his book *'Saheeh Ibn Khuzaimah'* then under this pretence the hadeeth is authentic.
>
> Then let us assume this principle is correct for a second (and we believe it is), then why do you have a treacherous and deceptive stance with regards to the hadeeth of Wail ibn Hujr (τ) which mentions placing the hands on the chest which is also in *Saheeh Ibn Khuzaimah*? Also how about the hadeeth of Jaabir ibn Abdullaah (τ) concerning 8 raka'h for taraweeh, is that not in Saheeh Ibn Khuzaimah also, so why the double standards.
>
> This shows Abul Hasan Hussain Ahmed after all these years really knew and accepted this hadeeth of Wail ibn Hujr (τ) to be authentic and established but due to his staunch blind bigoted partisanship for the Hanafee madhab he deliberately denied and rejected this authentic hadeeth.

So the hadeeth of Wail ibn Hujr (τ) is now authentic according to his own admission due to a principle he has accepted!!!! Abul Hasan Hussain Ahmed congratulations even if it has taken you all these years, you have now opened your heart and mind from the narrow minded, constrictive, blind arrogance of the Hanafee madhab.

Reply:

Any unbiased reader can see that what was stated by this author was the point that Imam Ibn Khuzayma deemed the narration mentioned in his Sahih (no. 1888) to be authentic. Not once did this writer state that every single narration in Sahih Ibn Khuzayma is agreed to be Sahih to the major scholars of Hadith after the compilation of Sahih Ibn Khuzayma, even if Ibn Khuzayma may have held most of the narrations in his Sahih to be authentic for some reasons.

It is well known that Ibn Khuzayma's work contains some weak type of narrations, and this was shown by previous generations of scholars as well as its modern editors like Dr. Mustafa A'zami, followed by al-Albani and more recently by Mahir Yasin al-Fahl. The detractors also failed to explain why al-Albani did not weaken hadith no. 1888 in Sahih ibn Khuzayma, if they thought that to al-Albani the sub narrator known as Kathir ibn Zayd was deemed to be weak! Plus, why al-Albani did not dispute Mustafa A'zami's stating that the sanad for no. 1888 was jayyid (good). Note also that Mahir al-Fahl in his own editing of Sahih ibn Khuzayma (3/342, no. 1888) said the sanad for hadith no. 1888 is Hasan (good).

Hence, this writer has never had a double standard with regard to certain narrations found in Sahih Ibn Khuzayma. The hadith of Wa'il ibn Hujr (ra) has always been deemed to be weak by this writer as has the one for 8 rak'ats Tarawih

ascribed to Jabir ibn Abdullah (ra). These two detractors have failed to show any contradiction or double standard over these two narrations from my part, as it has been clearly demonstrated by this writer in the past that the two stated narrations from Sahih Ibn Khuzayma were deemed to be weak. Had the detractors been honest then they would not have failed to mention what was stated in my article in response to GF Haddad entitled:

Contentions on the Ziyada to Wa'il ibn Hujr's Narration

Here is the article in question:

http://www.darultahqiq.com/contentions-on-the-ziyada-to-wail-ibn-hujrs-narration/

This will be revisited again as they made a claim regarding Shaykh Habibur Rahman al-A'zami (d. 1992) of India and a point made in the above linked article.

On p. 13 of the last-named article, I had clearly shown my position back in 2007 by stating:

"The narration being referred to above is the one for placing the hands upon the chest as found in the Sahih of ibn Khuzayma (1/243, no. 479). *This narration is not free of weakness in its sanad and more so its matan, due to the presence of Mu'ammal ibn Isma'il* who was saduq but one who would make mistakes, and at times was alone in what he related with no one supporting his report for placing on the chest. Meaning, that this narration has come via many routes and without the wording connected to placing on the chest being transmitted except via routes which contain Mu'ammal. *Additionally, Mu'ammal narrated this Hadith from* ***Sufyan al-Thawri****, whose fiqhi position was to place the hands beneath the navel*.

A number of Shafi'i Ulama mentioned this narration in their works but as Shaykh Hashim al-Sindi noted, not many Ulama had possession of the manuscript of Sahih ibn Khuzayma to evaluate the sanad analytically."

As for the narration attributed to Jabir (ra) as in Sahih ibn Khuzayma then this was examined in my work in response to these detractors that was named above: *Answering the claims that there are no authentic narrations for 20 rak'ats Taraweeh in Ramadan*.

After all of this, they had stated what was being implied by this writer by their saying in their pdf file (pp. 515-516):

Imaam Ibn Khuzaimahs principle with regards to his Saheeh is that any ahadeeth he transmits in it, is Saheeh according to him, unless he specifies or brings any criticism. However just because this is the case it does not mean everything in Saheeh Ibn Khuzaimah is authentic according to the vast majority of the scholars of hadeeth, based on the sciences of hadeeth and its principles. Therefore opposing arguments can be presented with regards to differing opinions and understandings on some of the narrators of hadeeth and this is generally well known.

Hence, there was consistency from this writer and furthermore the narration of Wa'il ibn Hujr (ra) was discussed further in my reply (October 2015) to these two detractors under the title:

THE HANBALI POSITION OF PLACING THE HANDS BELOW THE NAVEL IN SALAH

For now, it is worth quoting a few points about what was stated about the narration of Wa'il ibn Hujr (ra) from p. 28-31 of the above-named work:

As for the narration mentioned in *al-Wadih* by the duo:

"what is narrated by Wail ibn Hujr (Radhiallaahu Anhu) who said, "I saw the Prophet (Sallalahu Alayhee Wasallam) praying and he placed his hands on his chest one over the other."

The duo mentioned the reference for this wording to be:

"And the narration of Wail ibn Hujr can be found in the *'Saheeh Ibn Khuzaimah'* of Imaam Ibn Khuzaimah (1/234 no.479)."

The last reference in Arabic:

479 – نا أَبُو مُوسَى، نا مُؤَمَّلٌ، نا سُفْيَانُ، عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنْ أَبِيهِ، عَنْ وَائِلِ بْنِ حُجْرٍ قَالَ:

«صَلَّيْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، وَوَضَعَ يَدَهُ الْيُمْنَى عَلَى يَدِهِ الْيُسْرَى عَلَى صَدْرِهِ»

The chain of transmission (sanad) thus being:

Abu Musa --- Mu'ammal --- Sufyan --- Asim ibn Kulayb --- his father --- Wa'il ibn Hujr

What is bemusing to note is that the duo went out of their way to highlight the 'weakness' of the two variants for placing the hands under the navel ascribed to the two noble companions, Ali (ra) and Abu Hurayra (ra), due to the chains of transmission containing a common linked narrator known as Abdar Rahman ibn Ishaq al-Kufi (see below for more details), but failed to admit that the narration found in Sahih ibn Khuzayma is not agreed upon to be Sahih by a number of authors from not only those who adhere to the Sunni Madhhabs of law, but also by those from the same creedal school as the duo, namely the "Salafi" sect.

As for those scholars of the past who quoted it then there is an uncertainty if many of them actually saw a physical copy of Sahih ibn Khuzayma with the textual wording and chain of transmission going back to Wa'il ibn Hujr (ra), for there is only one known manuscript copy of it available in the known manuscript libraries in this age. It seems likely that many of those who mentioned it did so by reading it in an earlier book of jurisprudence (fiqh) that mentioned it without providing its full chain of transmission (sanad) as reported by Ibn Khuzayma in his Sahih.

Mufti Taqi Uthmani of Pakistan stated in a footnote to his editing of the second volume of *I'la al-Sunan*[278] of Shaykh Zafar Ahmed Uthmani:

"Outwardly, it would appear Ibn Khuzaymah stated explicitly this hadith is authentic, but the reality is not so, as he only related it through the route of Mu'ammal ibn Isma'il and he did not comment on it with anything. See Sahih Ibn Khuzaymah (1:243, no. 489). Al-Shawkani[279] did not have Sahih Ibn Khuzaymah in his possession as its copies had depleted long before him, and he transmitted this hadith from the Talkhis of Hafiz or another book, and Hafiz often says in his Talkhis: "Ibn Khuzaymah declared it sahih," and no declaration of authenticity is found in his Sahih. Probably his intent was that Ibn Khuzaymah's inclusion of it in his Sahih is a proof that the hadith is sahih according to him. ***However, the verifiers agree that mere citation is not sufficient***

[278] See it here as translated by Shaykh Zameelur Rahman - http://www.darultahqiq.com/placing-the-hands-below-the-navel-in-salah/

[279] Shaykh Muhammad Hashim al-Sindi (d. 1174 AH) said the following with regard to the manuscript of Sahih ibn Khuzayma in his age and prior to his time in his *Mi'yar al nuqqad fi tamyiz al-maghshush an'il jiyad* (p. 106 of the edition printed with his *Dirham al-Surra fi wad'il yadayn tahta al-Surra* and other works):

"It is known amongst you that the author of Al-Baḥr and the commentator of Al-Munya are not major ḥadīth scholars in the science of ḥadīth but not the extent that what they say in this field is insignificant. It appears that they were not aware of a copy from the Ṣaḥīḥ of Ibn Khuzayma, because it is missing from the Two Noble Sanctuaries, may Allah increase them in nobility and exaltation, and it is also missing from certain parts of Egypt, either entirely or mostly, and the proof is the statement of Al-ʿAllama Ibn Ḥajar Al-Haytami (d. 974 AH), originally of Egypt and then of Makka in his commentary on Al-Mishkāt who said: ***'Indeed the Sahīh of Ibn Khuzayma is mostly missing today.'"***

for the authenticity of the hadith, as al-Suyuti said explicitly in Tadrib al-Rawi; especially since we know that Ibn Khuzaymah transmitted it through the route of Mu'ammal ibn Isma'il who has been criticised, as will come, so the grading of authenticity is not an option for us."

The main reason why this narration is weak (da'eef) is due to the narrator known as Mu'ammal ibn Isma'il being the odd one out in transmitting the wording for placing the hands on the chest from his teacher, Sufyan al-Thawri (as underlined above). A number of other contemporaries of Mu'ammal also narrated it from Sufyan al-Thawri, but not one of these narrators transmitted the contended wording – "on his chest", and a number of these narrators are more reliable than Mu'ammal.

Additionally, there are a number of other narrators who related it from Asim ibn Kulyab besides Sufyan al-Thawri, and none of them transmitted it with the wording for placing the hands on the chest in Salah. Hence, the wording – "on his chest" is an aberrant addition (shadh) down to Mu'ammal alone as a number of writers have shown. Alternatively, it may be deemed to be a munkar (rejected) addition if one holds the position that Mu'ammal is a weak (da'eef) narrator.

Another reason why the narration is weak is due to the fact that a number of scholars have noted that Imam Sufyan al-Thawri was an advocate for placing the hands beneath the navel in Salah, and thus he opposed what he allegedly narrated for placing the hands on the chest. See below for the admission of this from just later "Salafi" authorities held in esteem by either the duo being responded to or others from their sect. It is not confirmed in the first instance that Sufyan transmitted it with the controverted wording for placing the hands upon the chest, but rather, it is assumed to be the mistaken addition to the text by his student Mu'ammal ibn Isma'il. This is not a reliable addition (ziyada al-thiqa) from Mu'ammal, but rather either a Shadh (anomalous) or munkar

(rejected) addition depending on the overall classification status of Mu'ammal as a narrator.

Shaykh Zafar Ahmed al-Uthmani (d. 1974) stated in his 18 volume *I'la al-Sunan*[280]:

I say: And this hadith of Wa'il was narrated by Ahmad in his Musnad through the route of 'Abd Allah ibn al-Walid from Sufyan from 'Asim ibn Kulayb from his father from Wa'il ibn Hujr, and Ahmad and al-Nasa'i through the route of Za'idah from 'Asim from his father from Wa'il; and Abu Dawud through the route of Bishr ibn al-Mufaddal from 'Asim from his father from Wa'il; and Ibn Majah through the route of 'Abd Allah ibn Idris and Bishr ibn al-Mufaddal from 'Asim from his father from Wa'il; and Ahmad through the route of 'Abd al-Wahid and Zuhayr ibn Mu'awiyah and Shu'bah from 'Asim from his father from Wa'il, all of them without the addition "on his chest"³ and Ibn al-Qayyim in I'lam al-Muwaqqi'in stated: "None besides Mu'ammal ibn Isma'il said: 'on his chest.'" This proves that he is isolated in [narrating] this [addition]. This is found in al-Ta'liq al-Hasan (1:65).

Imam Sufyan al-Thawri's madhhab was to place the hands under the navel in Salah according to some well-known Salafis:

i) Shamsul Haqq al-Azimabadi (d. 1911 CE) in his commentary to Sunan Abi Dawud known as *Awn al-Ma'bud* (2/323) mentioned that Abu Hanifa, Sufyan al-Thawri, Ishaq ibn Rahawayh and Abu Ishaq al-Marwazi (from the Shafi'is) all held the position that placing the hands under the navel was their adopted position in Salah

[280] See it here as translated by Shaykh Zameelur Rahman - http://www.darultahqiq.com/placing-the-hands-below-the-navel-in-salah/

وَالْحَدِيثُ اسْتَدَلَّ بِهِ مَنْ قَالَ إِنَّ الْوَضْعَ يَكُونُ تَحْتَ السُّرَّةِ وَهُوَ أَبُو حنيفة وسفيان الثوري وإسحاق بن رَاهْوَيْهِ وَأَبُو إِسْحَاقَ الْمَرْوَزِيُّ مِنْ أَصْحَابِ الشَّافِعِيِّ

ii) Abdar Rahman al-Mubarakpuri (d. 1935 CE) mentioned in his commentary on the *Jami al-Tirmidhi* under the title, *Tuhfatul Ahwazi* (2/77) that Imam ibn Abd al-Barr al-Maliki (d. 463 AH) had mentioned in his *al-Tamhid lima fil Muwatta min al ma'ani wal asanid* that Imams Abu Hanifa and Sufyan al-Thawri held the position that the hands are placed under the navel in Salah:

هذا بن عَبْدِ الْبَرِّ حَافِظُ دَهْرِهِ قَالَ فِي التَّمْهِيدِ وقال الثوري أبو حَنِيفَةَ أَسْفَلَ السُّرَّةِ

iii) Al-Albani (d. 1999 CE) in the Asl version of his Sifah Salah al-Nabi (1/223) has also mentioned that Imams Abu Hanifa, Sufyan al-Thawri and others held the position that the hands should be placed under the navel:

وذهب أبو حنيفة، وسفيان الثوري وغيرهما إلى أن الوضع تحت السرة

iv) Mahir al-Fahl in his *Athar Ikhtilaf al-asanid wal mutun fi Ikhtilaf al-fuqaha* (p. 381) has mentioned that not only was Sufyan al-Thawri of the position to place the hands under the navel but also, he gave references to Imams: Abu Hanifa, Ahmed ibn Hanbal, Ishaq ibn Rahawayh, Abu Ishaq al-Marwazi, Abu Mijlaz and Ibrahim al-Nakha'i (the last two named are tabi'in).

He has also mentioned in his *al-Jami fil I'lal wal Fawa'id* (3/232) that it is the position of Sufyan al-Thawri to place the hands under the navel in Salah.

It seems likely that the first major scholar to mention this position from Imam Sufyan al-Thawri was Imam ibn al-Mundhir (d. 319 AH) in his *al-Awsat* (3/243, no. 1287, 1st edn, 2009 CE, Dar al-Falah, ed. Yasir ibn Kamal) and in his *al-Ishraf* (2/13, no. 391). This was then also mentioned by several scholars via the ages with no one denying its ascription to al-Thawri as his only known position. The ones who have a problem with this are the likes of the duo being responded to whose view is of no credence when their own scholars named above have accepted this without any form of rejection.

The two detractors also claimed in another work of theirs that Imam Ahmed ibn Hanbal would also place his hands on the chest in Salah! This will be examined later on below.

Moving onto pp. 516-517 of the pdf file presented by the two detractors they attempted in their desperate recklessness to inculcate and impress onto their readers the baseless theory that I lied against Dr. Mustafa A'zami. They said on that page:

> As for the claim, "Dr Mustafa al-A'zami also declared an Isnad containing Kathir ibn Zayd to be Jayyid (good). Example:..." This is again extremely treacherous, an outright lie of the actual facts and details. This is a manifest and established trait of Abul Hasan Hussain Ahmed in that he is an established liar and we hope this article of ours shows, oh dear readers how much he has lied and if we just take this article as a basis it alone should suffice to prove he is an established and proven liar.
>
> **Dr Mustafa al-A'dhamee did declare a chain to be good which contained Katheer ibn Zaid and this is not a lie,** however what is a lie and deception is, was this is the

only chain Dr Mustafa al-A'dhamee talked about which contained Katheer ibn Zaid and said it is good. NO not at all and it is this false impression that Abul Hasan Hussain Ahmed gave to the readers, which is indeed cunningly deceptive, a means to conceal the truth and lying to the people about such claims

Abul Hasan Hussain Ahmed has not even spared his own Hanafee researcher and lied upon him, so what hope is there when he quotes from the scholars of Ahlus Sunnah.

Abul Hasan Hussain Ahmed tell us, why did you lie concerning Mustafa al-A'dhamee, why did you just show one narration which contained Katheer ibn Zaid, why did you not show the others, did you fear you might lose your argument.

Dear readers, is this also not a form of cutting up and misrepresenting the position of Dr. Mustafa al-A'dhamee, of course it is and it is a lie. So so far Abul Hasan has lied on Imaam Tirmidhee, Allaamah al-Albaanee and now Dr. Mustafa al-A'dhamee.

Reply:

The above words contain double dealing contradictions and utmost dishonesty. They quoted me correctly as saying: "Dr Mustafa al-A'zami also declared an Isnad containing Kathir ibn Zayd to be Jayyid (good). Example:..."

Then straight after it they both said:

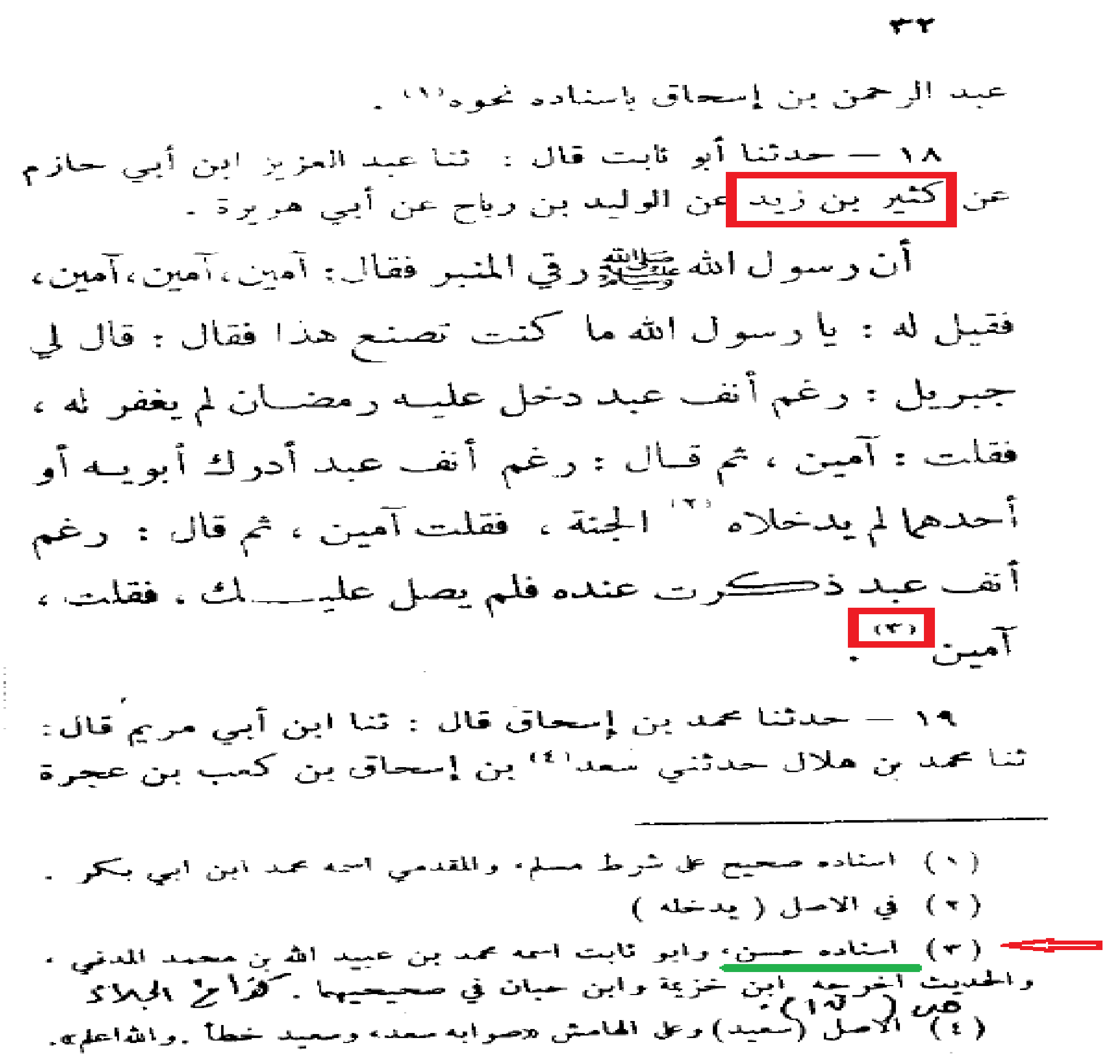
This is again extremely treacherous, an outright lie of the actual facts and details

While in the very next paragraph they admitted that Dr. A'zami did declare that specific chain of transmission to be good!! These are their very words which show that I was truthful:

Dr Mustafa al-A'dhamee did declare a chain to be good which contained Katheer ibn Zaid and this is not a lie

Had they been a little bit more discerning in their research skills they should have also mentioned that under hadith no. 1888 in Sahih Ibn Khuzayma, their own favourite Muhaddith, al-Albani, did not weaken the sanad that was declared to be jayyid (good) by the late Dr. Mustafa al-A'zami.

On top of that they should have realized that the same narration (no. 1888) with a similar sanad and wording coming via the route of Kathir ibn Zayd was recorded by Isma'il al-Qadi in his *Fadl al-Salah ala al-Nabi*, sallallahu alaihi wa sallam (no. 18), where al-Albani graded the sanad to be Hasan and did not weaken Kathir ibn Zayd, as well as stating the narration was recorded by Ibn Khuzayma and Ibn Hibban in their two *Sahih* hadith collections. Proof:



٣٢

عبد الرحمن بن إسحاق بإسناده نحوه[١] .

١٨ — حدثنا أبو ثابت قال : ثنا عبد العزيز ابن أبي حازم عن كثير بن زيد عن الوليد بن رباح عن أبي هريرة .

أن رسول الله ﷺ رقي المنبر فقال : آمين ، آمين ، آمين ، فقيل له : يا رسول الله ما كنت تصنع هذا فقال : قال لي جبريل : رغم أنف عبد دخل عليه رمضان لم يغفر له ، فقلت : آمين ، ثم قال : رغم أنف عبد أدرك أبويه أو أحدهما لم يدخلاه[٢] الجنة ، فقلت آمين ، ثم قال : رغم أنف عبد ذكرت عنده فلم يصل عليك ، فقلت ، آمين[٣] .

١٩ — حدثنا محمد بن إسحاق قال : ثنا ابن أبي مريم قال : ثنا محمد بن هلال حدثني سعد[٤] بن إسحاق بن كعب بن عجرة

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(١) اسناده صحيح على شرط مسلم ، والمقدمي اسمه محمد ابن ابي بكر .

(٢) في الاصل (يدخله)

(٣) اسناده حسن ، وابو ثابت اسمه محمد بن عبيد الله بن محمد المدني . والحديث اخرجه ابن خزيمة وابن حبان في صحيحيهما . كذا في الجلاء ص (١٦) .

(٤) الاصل (سعيد) وعلى الهامش «صوابه سعد ، وسعيد خطأ . والله اعلم» .

Now, they began to concoct other claims by bringing in other examples from the editing of Sahih ibn Khuzayma where Dr. A'zami made some form of comment with chains of transmission containing Kathir ibn Zayd. This will be examined in the next chapter and their claims surrounding al-Albani and al-Tirmidhi have already been addressed above.

DR. MUHAMMAD MUSTAFA A'ZAMI AND THE EXAMPLES GIVEN BY THE DETRACTORS WHICH SHOWED THEM UP AS DISTORTERS AND FALSIFIERS OF THE TRUTH

Between pages 518-527 of their pdf file the two detractors brought five examples under the following heading:

FIVE (5) EXAMPLES OF DR MUHAMMAD MUSTAFA AL-A'DHAMEE REBUKING THE ALLEGED CLAIM OF ABUL HASAN HUSSAIN AHMAD HANAFEE AND HIS ACTUAL GRADING OF KATHEER IBN ZAID!!!

The first two examples they provided were as follows on p. 518:

Dr Mustafa al-A'dhamee in his checking of ***Saheeh Ibn Khuzaimah*** (1/1 no's 9, 10), Edn, 3rd, Maktab al-Islaamee, 1416H / 1992ce, Beirut, Lebanon. Ed. Dr. Muhammad Mustafa al-A'dhamee.

In the 2 examples below, there is a mistake in Katheers name in both narrations and Dr. A'dhamee has corrected this and we have outlined this below.

Then on p. 520 they showed the actual page as follows with their highlighting's:

طهور ، ولا صدقة من غلول » .

٩ — أخبرنا أبو طاهر : ثنا أبو بكر ، ثنا الحسن بن سعيد أبو محمد القزاز الفارسي — سكن بغداد — بخبر غريب الإسناد . قال : ثنا غسان بن عبيد الموصلي ، ثنا عكرمة ابن عمار عن يحيى بن أبي كثير عن أبي سلمة بن عبد الرحمن عن أبي هريرة ، قال : قال رسول الله ﷺ : « لا تقبل صلاة إلا بطهور ، ولا صدقة من غلول » .

١٠ — اخبرنا ابو طاهر ، ثنا ابو بكر ، ثنا أبو عمار الحسن بن حريث ، ثنا عبد العزيز ابن أبي حازم عن كثير — وهو ابن يزيد — عن الوليد — وهو ابن رباح — عن أبي هريرة عن النبي ﷺ قال : « لايقبل الله صلاة بغير طهور ولا صدقة من غلول » .

(٩) باب ذكر الخبر المفسر للفظة المجملة التي ذكرتها ، والدليل على أن النبي ﷺ إنما نفى قبول الصلاة لغير المتوضىء المحدث الذي قد أحدث حدثاً يوجب الوضوء ، لا كل قائم إلى الصلاة وأن كان غير محدث

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٨ — ابن الجارود ٦٥ ؛ م الطهارة ١ . وليس فيه : أما إني لست باغشهم . وفي الأصل : الحسين بن محمد الدارع والتصحيح من التقريب .

٩ و ١٠ قال الهيثمي في مجمع الزوائد ١ : ٢٢٧ — ٢٢٨ « رواه البزار وفيه كثير بن زيد الاسلمي . وثقه ابن حبان وابن معين في رواية ، وقال أبو زرعه صدوق فيه لين ، وضعفه النسائي ، وقال محمد بن عبد الله بن عمار الموصلي ثقة . »

After showing this image they said on pp. 520-521:

Please note very well Dr Mustafa al-A'dhamee in this checking of this hadeeth does not mention any grading but rather says the following, Dr Mustafa al-A'dhamee said, *"al-Haithamee said in al-Majma, transmitted by al-Bazzaar and in it (ie the chain is) Katheer ibn Zaid as-Silmee, Ibn Hibbaan said he was Thiqah and so did Ibn Ma'een in one report, Abu Zur'ah said, "Truthful but he had weakness." an-Nasaa'ee weakened him and Muhammad bin Abdullaah bin A'mmaar al-Mawsalee said he was thiqah."*

So this shows Dr Mustafa al-A'dhamee acknowledged there were some issues and some weakness with Katheer ibn Zaid although he was truthful hence the reason he mentioned these statements of both praise and criticism.

Reply:

Under narration no. 9 they highlighted in a red box the name of the sub narrator known as Yahya ibn Abi Kathir and in no. 10 they did the same action for the name typed up as Kathir ibn Yazid.

Hadith no. 9:

9 – ثنا الْحَسَنُ بْنُ سَعِيدٍ أَبُو مُحَمَّدٍ الْقَزَّازُ الْفَارِسِيُّ سَكَنَ بَغْدَادَ بِخَبَرٍ غَرِيبِ الْإِسْنَادِ قَالَ: ثنا غَسَّانُ بْنُ عُبَيْدٍ الْمَوْصِلِيُّ، ثنا عِكْرِمَةُ بْنُ عَمَّارٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «لَا تُقْبَلُ صَلَاةٌ إِلَّا بِطُهُورٍ، وَلَا صَدَقَةٌ مِنْ غُلُولٍ»

Hadith no. 10:

10 – ثنا أَبُو عَمَّارٍ الْحَسَنُ بْنُ حُرَيْثٍ، ثنا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنْ كَثِيرٍ وَهُوَ ابْنُ يَزِيدَ، عَنِ الْوَلِيدِ وَهُوَ ابْنُ رَبَاحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا يَقْبَلُ اللَّهُ صَلَاةً بِغَيْرِ طُهُورٍ، وَلَا صَدَقَةً مِنْ غُلُولٍ»

As for their claim:

In the 2 examples below, there is a mistake in Katheers name in both narrations and Dr. A'dhamee has corrected this and we have outlined this below.

Then, this is a baseless claim, for Dr. A'zami did not correct the names in both chains as he left them typed up as he read them in the one and only partial manuscript of Sahih Ibn Khuzayma that he used from Turkiye,[281] and which I possess as a full colour manuscript of. The title page of the only known manuscript of Sahih ibn Khuzayma:



[281] He used the manuscript from the Ahmed al-Thalith collection (no. 348)

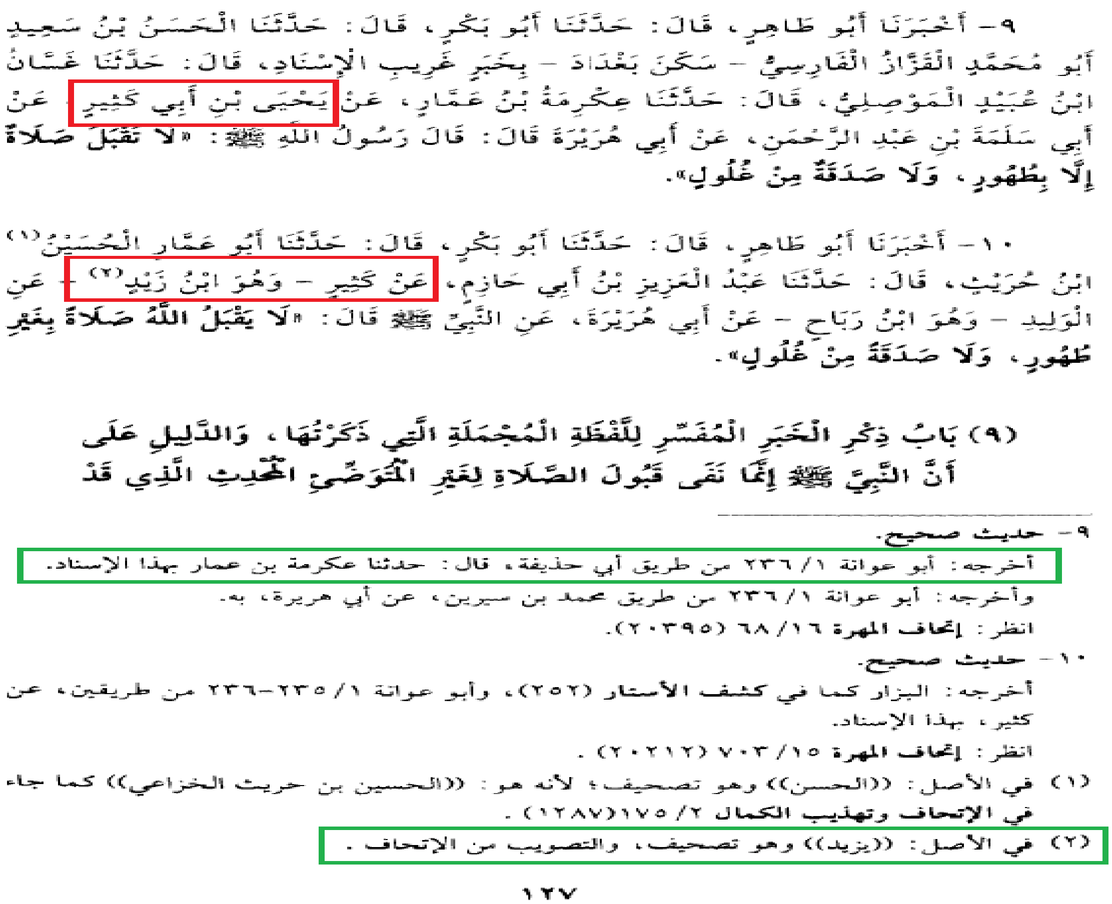
If he had corrected the names, he would have placed a footnote where the name says Yahya ibn Abi Kathir in no. 9 and similarly another footnote under the name typed up as Kathir ibn Yazid under no. 10.

In the editing of Sahih Ibn Khuzayma by Dr. Mahir al-Fahl[282] one can see that he has not made any correction to the name of Yahya ibn Abi Kathir as the same narration (no. 9) is found with similar wording and sanad in Sahih Abu Awana via the route of Yahya ibn Abi Kathir as follows:

حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ الْمَكِّيُّ قَالَ: ثَنَا أَبُو حُذَيْفَةَ قَالَ: ثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «لَا يَقْبَلُ اللَّهُ صَلَاةً بِغَيْرِ طَهُورٍ، وَلَا صَدَقَةً مِنْ غُلُولٍ»

Al-Fahl did correct the name of Kathir ibn Yazid to Kathir ibn Zayd in footnote no. 2 as the digital image below shows from his edition of Sahih ibn Khuzayma (1/127):

[282] He is an Iraqi Salafi like the two detractors but far more scholarly and balanced than them



٩- أَخْبَرَنَا أَبُو طَاهِرٍ، قَالَ: حَدَّثَنَا أَبُو بَكْرٍ، قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ سَعِيدٍ أَبُو مُحَمَّدٍ الْقَزَّازُ الْفَارِسِيُّ - سَكَنَ بَغْدَادَ - بِخَبَرٍ غَرِيبِ الإِسْنَادِ، قَالَ: حَدَّثَنَا غَسَّانُ ابْنُ عُبَيْدٍ الْمَوْصِلِيُّ، قَالَ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لا تُقْبَلُ صَلاةٌ إِلَّا بِطُهُورٍ، وَلَا صَدَقَةٌ مِنْ غُلُولٍ**».

١٠- أَخْبَرَنَا أَبُو طَاهِرٍ، قَالَ: حَدَّثَنَا أَبُو بَكْرٍ، قَالَ: حَدَّثَنَا أَبُو عَمَّارٍ الْحُسَيْنُ(١) ابْنُ حُرَيْثٍ، قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنْ كَثِيرٍ - وَهُوَ ابْنُ زَيْدٍ(٢) - عَنِ الْوَلِيدِ - وَهُوَ ابْنُ رَبَاحٍ - عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «**لَا يَقْبَلُ اللَّهُ صَلَاةً بِغَيْرِ طُهُورٍ، وَلَا صَدَقَةً مِنْ غُلُولٍ**».

(٩) بَابُ ذِكْرِ الْخَبَرِ الْمُفَسِّرِ لِلَّفْظَةِ الْمُجْمَلَةِ الَّتِي ذَكَرْتُهَا، وَالدَّلِيلِ عَلَى أَنَّ النَّبِيَّ ﷺ إِنَّمَا نَفَى قَبُولَ الصَّلَاةِ لِغَيْرِ الْمُتَوَضِّئِ الْحَدِيثِ الَّذِي قَدْ

٩- حديث صحيح.
أخرجه: أبو عوانة ١/ ٢٣٦ من طريق أبي حذيفة، قال: حدثنا عكرمة بن عمار بهذا الإسناد.
وأخرجه: أبو عوانة ١/ ٢٣٦ من طريق محمد بن سيرين، عن أبي هريرة، به.
انظر: **إتحاف المهرة** ١٦/ ٦٨ (٢٠٣٩٥).

١٠- حديث صحيح.
أخرجه: البزار كما في **كشف الأستار** (٢٥٢)، وأبو عوانة ١/ ٢٣٥-٢٣٦ من طريقين، عن كثير، بهذا الإسناد.
انظر: **إتحاف المهرة** ١٥/ ٧٠٣ (٢٠٢١٢).

(١) في الأصل: ((الحسن)) وهو تصحيف؛ لأنه هو: ((الحسين بن حريث الخزاعي)) كما جاء في **الإتحاف وتهذيب الكمال** ٢/ ١٧٥(١٢٨٧).
(٢) في الأصل: ((يزيد)) وهو تصحيف، والتصويب من الإتحاف.

١٢٧

In Hadith no. 10 the name was corrected to Kathir ibn Zayd by al-Fahl by showing that the same narration is found in the *Musnad al-Bazzar*[283] using the work known as *Kashf al-Astar* (no. 252) of al-Haythami, as well as using *Sahih Abu Awana*[284] which also mentioned it via Kathir ibn Zayd. Here is the above image from the original manuscript of Sahih ibn Khuzayma (folio 3b):

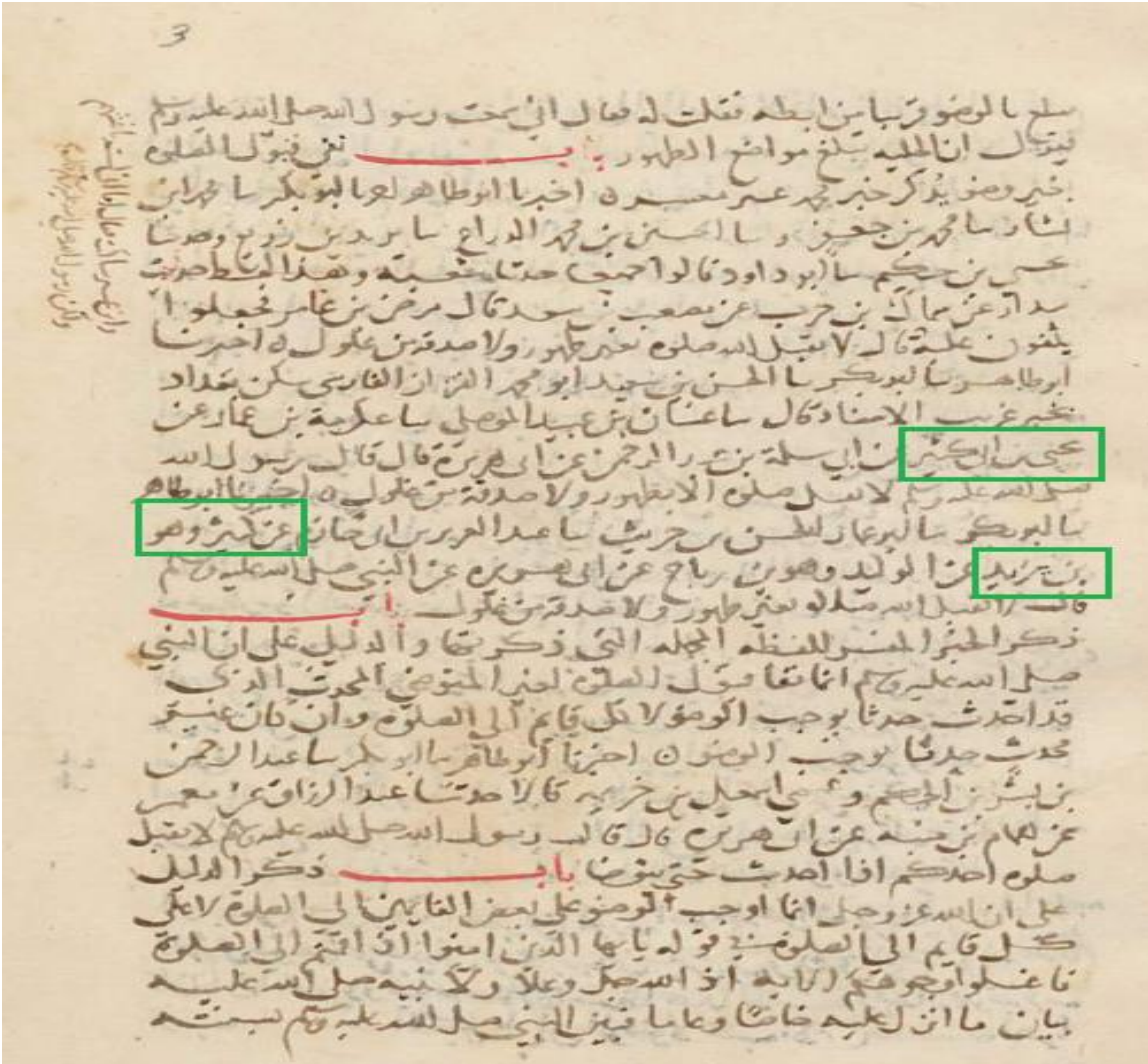
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[283] It is as follows in Musnad al-Bazzar:

8118- وحَدَّثنا مُحَمد بن مسكين، قَال: حَدَّثنا يحيى بن حسان، قَال: حَدَّثنا سُلَيْمان بن بلال عن كثير بن زيد، عَن الوليد بن رباح، عَن أبي هُرَيرة، قَالَ: قَالَ رَسُول اللهِ صَلَّى اللَّهُ عَلَيه وَسَلَّم: لا يقبل الله صلاة بغير طهور، ولاَ صدقة من غُلُولٌ.
وَهَذَا الْحَدِيثُ لاَ نعلمُهُ يُرْوَى عَن أبي هُرَيرة إلاَّ بهذا الإسناد.
وقد رَواه عن كثير غير سليمان.

[284] It is as follows in Sahih Abu Awana:

640 - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى قَالَ: ثَنَا عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ الْحُمَيْدِيُّ قَالَ: ثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ ح، وَحَدَّثَنَا أَبُو زُرْعَةَ قَالَ: ثَنَا إِبْرَاهِيمُ بْنُ حَمْزَةَ، عَنْ عَبْدِ الْعَزِيزِ بْنِ أَبِي حَازِمٍ ح، وَحَدَّثَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ قَالَ: ثَنَا ابْنُ وَهْبٍ قَالَ: ثَنَا سُلَيْمَانُ بْنُ بِلَالٍ كِلَاهُمَا، عَنْ كَثِيرِ بْنِ زَيْدٍ، عَنِ الْوَلِيدِ بْنِ رَبَاحٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا يَقْبَلُ اللَّهُ صَلَاةً بِغَيْرِ طَهُورٍ» زَادَ الرَّبِيعُ، وَأَبُو زُرْعَةَ: وَلَا صَدَقَةً مِنْ غُلُولٍ "



Hence, there was a mistake only in no. 10 and not in no. 9. This is another example demonstrating the weak research techniques and poor Arabic language reading skills of these two detractors. If such an error was made by the writer of these lines, they would have probably declared me as a liar for lying against Dr. A'zami!

Moving on to what they quoted from Dr. A'zami from his footnote to no. 10:

"al-Haithamee said in al-Majma, transmitted by al-Bazzaar and in it (ie the chain is) Katheer ibn Zaid as-Silmee, Ibn Hibbaan said he was Thiqah and so did Ibn Ma'een in one report, Abu Zur'ah said, "Truthful but he had weakness." an-Nasaa'ee weakened him and Muhammad bin Abdullaah bin A'mmaar al-Mawsalee said he was thiqah."

Then, once again they have misread the name al-Aslami by typing it up as "as-Silmee"! Here, Dr. A'zami merely quoted what al-Haythami mentioned as some examples of the Jarh and Ta'dil on Kathir ibn Zayd. This does not mean that al-Haythami himself graded Kathir ibn Zayd to be overall da'eef (weak), and nor did al-A'zami say that Kathir ibn Zayd is overall weak, as well as remaining silent on the overall grading of the specific sanad (no. 10).

The reader is advised to look at the earlier chapter heading as given below to see al-Haythami's stance on Kathir ibn Zayd:

AL-HAYTHAMI AND HIS ACCEPTANCE OF KATHIR IBN ZAYD AS A RELIABLE NARRATOR AND SOMETIMES GRADING CHAINS WITH HIM IN IT AS BEING AUTHENTIC IN SOME WAY

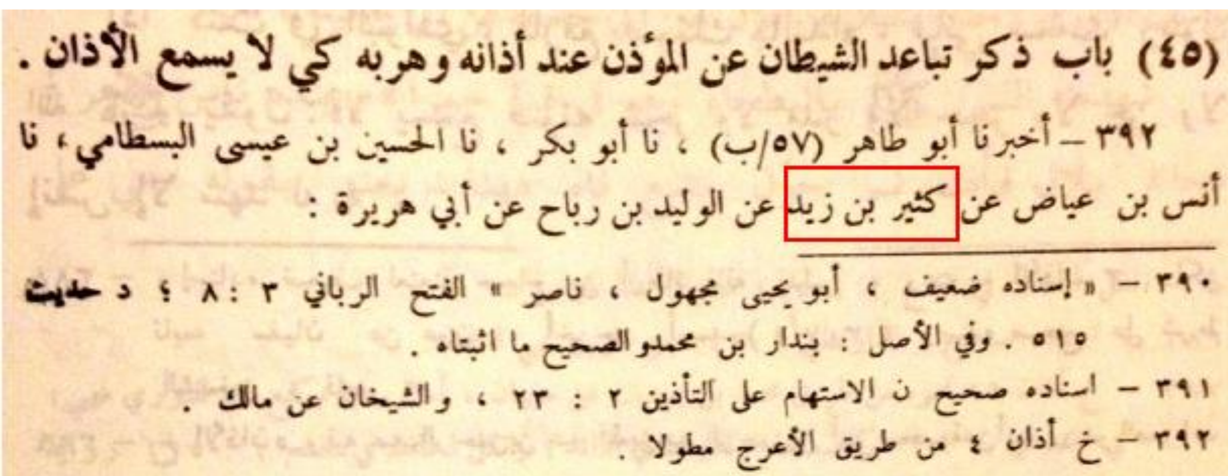
Since al-A'zami did not personally weaken Kathir ibn Zayd or grade the sanad (no. 10) with Kathir in it, then this example the two detractors chose did no justice in building up their false theory that they concocted to debase this writer, as well as wrongly claiming that al-A'zami corrected the name in no. 9 from Yahya ibn Abi Kathir to Kathir ibn Zayd!!

On p. 521 the detractors moved onto their next example by saying:

EXAMPLE THREE

Dr Mustafa al-A'dhamee remains silent and issues no grading about another hadeeth that contains Katheer ibn Zaid in his editing of the *Saheeh Ibn Khuzaimah* (1/204 no.392), So he does not authenticate him here either, as you can clearly see from the scan yourself,

On the next page they provided the following image:



(٤٥) باب ذكر تباعد الشيطان عن المؤذن عند أذانه وهربه كي لا يسمع الأذان .

٣٩٢ – أخبرنا أبو طاهر (٥٧/ب) ، نا أبو بكر ، نا الحسين بن عيسى البسطامي ، نا أنس بن عياض عن كثير بن زيد عن الوليد بن رباح عن أبي هريرة :

٣٩٠ – « إسناده ضعيف ، أبو يحيى مجهول ، ناصر » الفتح الرباني ٣ : ٨ ؛ د حديث ٥١٥ . وفي الأصل : بندار بن محمدو الصحيح ما اثبتاه .

٣٩١ – اسناده صحيح ن الاستهام على التأذين ٢ : ٢٣ ، والشيخان عن مالك .

٣٩٢ – خ أذان ٤ من طريق الأعرج مطولا .

Reply:

What the detractors failed to inform their readers was the point that for no. 392, al-A'zami placed a footnote (no. 392, last line in the image) where he stated:

[392] خ أذان 4 من طريق الأعرج مطولاً

The letter خ – is a symbol for Sahih al-Bukhari

The number 4 in Arabic – the Four Sunan hadith collections

Meaning of the sentence:

"[392] Bukhari in the Book of Azan, the Four Books (Abu Dawud, Tirmidhi, Nasa'i and Ibn Majah) from the route of al-A'raj – at length"

Hence, the reason why there was no need for Dr. A'zami to comment on the status of the narration presented by Ibn Khuzayma is because it is supported with similarly worded versions in Sahih al-Bukhari and the Four Sunan's. Dr. A'zami did not need to comment on the status of Kathir ibn Zayd because the narration in Sahih Ibn Khuzayma is not weak due to it being supported by the references he gave, and hence he did not highlight any issues that may exist with the sub narrators like Kathir ibn Zayd.

Dr. A'zami seems to have used the work known as *al-Mu'jam al Mufahras li-Alfaz al-Hadith*[285] in order to reference some of the ahadith in Sahih ibn Khuzayma back to other Hadith collections. Hence, the detractors did not bother to mention the methodology used by Dr. A'zami when he commented or referenced certain narrations in the footnotes to *Sahih Ibn Khuzayma*. Note that al-Albani did not also weaken Kathir ibn Zayd in this example (no. 392) they gave, or the previous one under no. 10. Hence, this selected example the two detractors selected was also not in favour of their unsubstantiated theory.

On p. 522 the detractors provided their next example by saying:

[285] It was compiled by AJ Wensinck back in the 1930's as a reference concordance work to trace the ahadith in some of the major books of Hadith. See Dr. A'zami's introduction to Sahih Ibn Khuzayma (1/33)

Dr. Muhammad Mustafa al-A'dhamee then in his editing of the *Saheeh Ibn Khuzaimah* (2/283 no.1325) brings another hadeeth containing Katheer ibn Zaid and clearly says **the chain is weak.**

The narration being:

1325 – أَنَا أَبُو طَاهِرٍ، نَا أَبُو بَكْرٍ، نَا الْحُسَيْنُ بْنُ عِيسَى الْبِسْطَامِيُّ، نَا مُحَمَّدُ بْنُ أَبِي فُدَيْكٍ الْمَدَنِيُّ، عَنْ كَثِيرِ بْنِ زَيْدٍ، عَنِ الْمُطَّلِبِ بْنِ حَنْطَبٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:

"إِذَا دَخَلَ أَحَدُكُمُ الْمَسْجِدَ فَلَا يَجْلِسْ حَتَّى يَرْكَعَ رَكْعَتَيْنِ".

قَالَ أَبُو بَكْرٍ: هَذَا بَابٌ طَوِيلٌ خَرَّجْتُهُ فِي "كِتَابِ الْكَبِيرِ".

قَالَ أَبُو بَكْرٍ: وَهَذَا الْأَمْرُ أَمْرُ فَضِيلَةٍ لَا أَمْرُ فَرِيضَةٍ، وَالدَّلِيلُ عَلَى ذَلِكَ خَبَرُ طَلْحَةَ بْنِ عَبْدِ اللَّهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا ذَكَرَ الصَّلَوَاتِ الْخَمْسَ، قَالَ الرَّجُلُ: هَلْ عَلَيَّ غَيْرُهَا؟ قَالَ: "لَا. إِلَّا أَنْ تَطَوَّعَ"، فَأَعْلَمَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ مَا سِوَى الْخَمْسِ مِنَ الصَّلَوَاتِ فَتَطَوُّعٌ لَا فَرْضٌ.

Dr. A'zami said in the footnote to the above narration:

[1325] إسناده ضعيف. جه إقامة 57 من طريق محمد بن أبي فديك.

Reply:

Indeed, Dr. A'zami declared the above sanad to be da'eef but it is very clear to see the deception and duplicitous manner of these dreadful detractors. This is because Dr. A'zami did not state why he had determined the sanad to be weak,

and merely gave a reference to another source and mentioned it also comes via the route of the sub narrator – Muhammad ibn Abi Fudayk.

Dr. A'zami mentioned that it is found in - جه إقامة 57

Which meant that it is found in Sunan Ibn Majah under the section heading – no. 57 Iqama

This is the narration he referred to in Sunan Ibn Majah:

57– بَابُ مَنْ دَخَلَ الْمَسْجِدَ فَلاَ يَجْلِسْ حَتَّى يَرْكَعَ

1012– حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ الْحِزَامِيُّ ، وَيَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ ، قَالاَ : حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ ، عَنْ كَثِيرِ بْنِ زَيْدٍ ، عَنِ الْمُطَّلِبِ بْنِ عَبْدِ اللهِ ، عَنْ أَبِي هُرَيْرَةَ ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وسَلَّمَ قَالَ : إِذَا دَخَلَ أَحَدُكُمُ الْمَسْجِدَ , فَلاَ يَجْلِسْ حَتَّى يَرْكَعَ رَكْعَتَيْنِ.

In his editing of Sunan Ibn Majah (2/142, fn. 2), the late Shaykh Shu'ayb al-Arna'ut mentioned that the sanad is weak only because the sub narrator known as al-Muttalib ibn Abdullah did not hear from the Sahabi – Abu Hurayra[286] (ra), and so there is a break in the sanad (inqita). He also gave reference back to its existence in Sahih Ibn Khuzayma (no. 1325) and declared the overall narration to be Sahih l-ghayrihi (authentic due to supporting narrations). Mahir al-Fahl also weakened the sanad in his editing of Sahih Ibn Khuzayma (2/465, fn. 1325) by also stating that the sanad has a break in it due to al-Muttalib not hearing from Abu Hurayra (ra) and the textual wording is Sahih due to supporting

[286] This point of al-Muttalib not being proven to hear from Abu Hurayra (ra) can be deciphered from the remarks of al-Bukhari in his al-Tarikh al-Awsat (no. 48)

narrations he referred to. Note how al-A'zami, al-Arna'ut and al-Fahl did not raise the point that the reason why the sanad is weak is because Kathīr ibn Zayd is weak, and this is the sole reason to state that the sanad in Sahih Ibn Khuzayma is da'eef!

Hence, the following twaddle that the detractors threw at this writer has boomeranged back onto their despicable minds and demonstrated once again their condescending methodology to desperately clutch at straws in order to win an argument by hook or crook! Many times, they have shouted out the words like – lie, liar, lying – but these unsubstantiated claims have been shown to have been futile, unconfirmed, and returned back to haunt their ill intentions and deceitful designs.

They said in the first paragraph on p. 525 of their pdf file:

> Ouch Abul Hasan Hussain Ahmeds treachery and deception of the highest calibre and level is open for all to witness. Dear readers do you see this deception, lying and treachery in dealing with issues of the religion. Abul Hasan Hussain Ahmed will say, "But I never said Dr al-A'dhamee declared Katheers other narrations to be weak…" then this is evidently contradictory, need we say more.

Then straight after it they attempted to give a faulty reason why Dr. A'zami may have weakened the sanad by saying:

> On one hand he was very eager and bold in claiming with his incompetent scholarship that Dr al-A'dhamee declared a narration containing Katheer to be good and here is declaring the same narration of to be weak. We say his grading of this hadeeth to be

weak may have something to do with this chain containing Muttalib bin Hantab who was a mudallis and did irsaal.

Indeed, it was shown that Dr. A'zami did surely declare one sanad to be jayyid containing Kathir ibn Zayd in his editing of Sahih Ibn Khuzayma (under no. 1888). Which means that Dr. A'zami did not weaken Kathir ibn Zayd under no. 1888, and he was consistent throughout his editing of Sahih Ibn Khuzayma by not unequivocally stating that Kathir ibn Zayd was weak in some way. As for the last line quoted above from the two detractors:

Muttalib bin Hantab who was a mudallis and did irsaal.

Then indeed, once again they were half right! For it is known that al-Muttalib would narrate with irsal but as for him being a proven Mudallis then this has been shown earlier on to be unproven! See the section headed:

A LOOK AT WHAT THEY MENTIONED ABOUT MAHMUD SA'EED MAMDUH AND THEIR RELIANCE ON AMR ABDUL MUNIM SALIM

The two detractors also said on p. 524:

It is important to know the basis of these gradings and the narrators these gradings were based on and if this is not done Abul Hasan Hussain Ahmed should never have used this as a point in the first place. All this shows Abul Hasan Hussain Ahmed just intended to confuse the readers and build a false and feeble argument in authenticating Katheer ibn Zaid.

Indeed, it is they who have failed to follow up the principle they just mentioned with regard to the examples they hand-picked from Sahih Ibn Khuzayma. If the detractors were honest researchers, they should have explained why Dr. A'zami did not clearly weaken Kathir ibn Zayd in any of the sampled examples they plucked out which they thought were in their selfish interests to build up a case against this writer, but on the contrary, they have failed to succeed due to their ill intended designs and machinations being built upon a cobweb of disgraceful delusions of the most unacademic kind.

This now leads onto examine their last example from p. 525 of their pdf file where they both stated:

EXAMPLE FIVE

Saheeh Ibn Khuzaimah (3/188 no.1884)

The narration being referred to with the footnote of al-A'zami is as follows:

1884 – ثنا مُحَمَّدُ بْنُ بَشَّارٍ، وَيَحْيَى بْنُ حَكِيمٍ، قَالَا: حَدَّثَنَا أَبُو عَامِرٍ، ثنا كَثِيرُ بْنُ زَيْدٍ، حَدَّثَنِي عَمْرُو بْنُ تَمِيمٍ، حَدَّثَنِي أَبِي، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ – صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ –:

"أَظَلَّكُمْ شَهْرُكُمْ هَذَا بِمَحْلُوفِ رَسُولِ اللَّهِ – صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ – مَا مَرَّ بِالْمُسْلِمِينَ شَهْرٌ خَيْرٌ لَهُمْ مِنْهُ، وَلَا مَرَّ بِالْمُنَافِقِينَ شَهْرٌ شَرٌّ لَهُمْ مِنْهُ –بِمَحْلُوفِ رَسُولِ اللَّهِ – صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ –– لَيُكْتَبُ أَجْرُهُ وَنَوَافِلُهُ قَبْلَ أَنْ

يَدْخُلَهُ، وَيُكْتَبُ إِصْرُهُ وَشَقَاؤُهُ قَبْلَ أَنْ يَدْخُلَهُ، وَذَلِكَ أَنَّ الْمُؤْمِنَ يُعِدُّ فِيهِ الْقُوَّةَ مِنَ النَّفَقَةِ لِلْعِبَادَةِ، وَيَعُدُّ فِيهِ الْمُنَافِقُ اتِّبَاعَ غَفَلَاتِ الْمُؤْمِنِينَ، وَاتِّبَاعَ عَوْرَاتِهِمْ، فَغُنْمٌ يَغْنَمُهُ الْمُؤْمِنُ".

هَذَا حَدِيثُ يَحْيَى.

وَقَالَ بُنْدَارٌ: "فَهُوَ غُنْمٌ لِلْمُؤْمِنِينَ، يَغْتَنِمُهُ الْفَاجِرُ".

عَمْرُو بْنُ تَمِيمٍ هَذَا يُقَالُ لَهُ مَوْلَى بَنِي رُمَّانَةَ مَدَنِيٌّ.

[1884] إسناده ضعيف، تميم مولى أبي رمانة مجهول. أورده الإمام أحمد في المسند. انظر: الفتح الرباني 9: 232.

After showing the digital images of the above Arabic quotes they said on p. 526:

> Here Dr Mustafa al-A'dhamee says the chain is weak as the affair of a narrator is unknown and it is not necessary for him to have mentioned criticism on Katheer ibn Zaid as he had already done this in the very narration.
> So this is the affair of Dr Mustafa al-A'dhamee allegedly saying a chain with Katheer ibn Zaid was good, whereas he also weakened hadeeth that were transmitted via him. Abul Hasan Hussain Ahmed deliberately concealed, deceptively showed and presented a different side to the readers just to portray his point and a failed attempt to win an argument.

Rather, Dr. Mustafa A'zami never said that Kathir ibn Zayd is weak in any place of his editing of Sahih Ibn Khuzayma for if he had then these detractors surely would have mentioned it, and used it as a beating stick against this writer in order to demean the initial point that Dr. A'zami did definitely declare one sanad via Kathir ibn Zayd to be jayyid (good), as shown above (Sahih Ibn Khuzayma,

no. 1888). That example was the best proof to demonstrate that Kathir ibn Zayd was a type of reliable narrator to al-A'zami, and he was consistent throughout his editing of Sahih Ibn Khuzayma by not indisputably stating that Kathir ibn Zayd was weak in some way.

The above example (no. 1884) was only weakened by al-A'zami due to the sub narrator Amr ibn Tamim's father being majhul (unknown). Hence, it is these two detractors who showed themselves up to be deceptive distorters of the methodology of Dr. Muhammad Mustafa A'zami. The two detractors will be further tested to see if they consider Dr. A'zami to be a promoter of so called "grave worship" when presenting a narration that he had mentioned in the introduction to his editing of the Muwatta (pp. 45-46) of Imam Malik ibn Anas. See later.

After all of this the two detractors went onto brag that they thought they had exposed this writer further, with their bravado filled conceit, and boisterous hyperbole by saying on pp. 529-530 of their corpulent pdf file:

> Indeed O Muslims Abul Hasan Hussain Ahmed this hallucinating school teacher claimant of hadeeth scholarship and a hanafee muqallid who by his own admission in being a muqallid by default does not have the capability to seek or search the truth.
>
> This is your confused state of mind that you concoct elaborate cut and paste jobs as a PDF scholar, which after your extended efforts corresponds to arch lies upon lies and

distortions against Ahlus Sunnah and then you claim, *"I am a hanafee muqallid."* What a shamble of the Islamic sciences!!!

We have highlighted and elucidated the abundant mistakes of GF Haddad and the numerous lies of Abul Hasan Hussain Ahmed. Both of them have now proved the very traits we accused them of and indeed Allaah exposes the distortors if He so wills and no doubt he has and readers you have read this above yourselves.

Abul Hasan Hussain Ahmed's clear lies on the scholars and his cutting up and manipulation of the texts is a result of his so called scholarship and the result him gaining ijazahs from over 100 scholars as well as all the alleged study he has done with numerous scholars he claims studentship of.

Reply:

Rather, as has been shown to date in this rejoinder, it is these two hypocritical braggarts of the first order who have shown themselves up to be amateurs of the second order, with their half-baked theories, incompetent claims, leaving aside of major facts and gradings of other scholars, as well as their wilful and negligent distortion of examples from the very people they thought would serve their exaggerated purposes in promoting their woefully weak agenda, filled with their own brand of hyperbolic abuse which only served to demean their own rank and status as honest academic researchers searching for the truth!

They have consistently lied by saying that this writer is a school teacher, and showed their dispirited abhorrence of this writer's academic credentials and

warrants of authorisation (ijazat). This is obviously down to them being known to be the diametric opposite in the eyes of their fellow contemporary Salafi sect members in their home city of Birmingham and elsewhere, as they are considered not only to be unreliable distorters, but open liars and troublemakers on the so called Da'wa Salafiyya scene in England. Plus, Kamran Malik was jailed for major mortgage fraud and Imran Masoom was humiliated on audio by their own senior Salafi writer, Dr. Wasiullah Abbas!

They have little influence, following, let alone any known Islamically recognised qualifications in the Science of Hadith, rather any of the recognised Islamic sciences. If they did then they are welcome to demonstrate this by allowing others to mention what they allegedly possess in terms of any recognised scholarly credentials. Alas, they attacked this writer as a compiler of PDF files but went onto produce the very same themselves just like they are dependent on the benefits of many other PDF files with Islamically oriented knowledge. The key words being hypocrisy and inconsistent double standards when it comes to the likes of these parvenus and pretentious prattlers.

A FABRICATION OF THE DETRACTORS WITH REGARD TO IMAM AL-SUBKI AND THE NARRATION OF ABU AYYUB AL-ANSARI (ra)

On p. 531 of their pdf file the two detractors presented the following from this writer:

Imam Taqi al-Subki in his Shifa al-Siqam quoted a supporting narration, which does not contain Dawud ibn Abi Salih, but does come via the route of the Saduq (truthful) narrator: Kathir ibn Zayd, as follows:

فقد روى أبو الحسين يحيى بن الحسن بن جعفر بن عبيدالله الحسينيّ في كتاب «أخبار المدينة» قال: حدّثني عمر بن خالد، ثنا أبو نباتة، عن كثير بن زيد، عن المطّلب بن عبدالله بن حَنْطَب قال: أقبل مروان بن الحكم، فإذا رجل ملتزم القبر، فأخذ مروان برقبته، ثمّ قال: هل تدري ماذا تصنع؟!

فأقبل عليه فقال: نعم، إنّي لم آتِ الحجر، ولم آتِ اللبن، إنّما جئت رسول الله(صلى الله عليه وآله وسلم).

لا تبكوا على الدين إذا وليه أهله، ولكن ابكوا عليه إذا وليه غير أهله.

قال المطّلب: وذلك الرجل أبو أيّوب الأنصاريّ

قلت: وأبو نباتة يونس بن يحيى ومن فوقه ثقات.

وعمر بن خالد: لم أعرفه، فإن صحّ هذا الإسناد لم يكره مسّ جدار القبر.

وإنّما أردنا بذكره القدح في القطع بكراهة ذلك

After this they brought in a section heading on p. 532 as follows:

ABUL HASAN HUSSAIN AHMED'S MISREPRESENTATION OF THE GRADING OF SHAIKH SUBKEE.

As part of their usual diatribe, they said on p. 532:

> We have answered the intricacies of this report above in detail and the need to repeat it here ceases. What amazes and astonishes us is the integrity and sincerity of Abul Hasan Hussain Ahmed **as Shaikh Subkee after citing this narration himself says, *"I say: "Abu Nabatah (is) Yoonus ibn Yahyaa, and those above him are trustworthy, and Umar bin Khaalid, I do not know (ie don't now his trustworthiness)."***

After saying that they would not be repeating themselves they went onto to do the very same again in their own unstylistic way from pages 532 to 537.

As if this was not enough, they decided to create more useless pages of digression with regard to al-Subki between pages 564 to 568. They complained on p. 564:

> We are saying GF Haddad is selective in quoting only those narrations which suit his aqeedah, so we were showing the deception of GF Haddad that he seems to quote from *Shifa* when it seems pertinent and it fulfils his desires.
>
> As he and Abul Hasan Hussain Ahmed both failed to quote what Subkee himself said concerning Umar ibn Khaalid where he said I do know about him, meaning that he could not find any information about him with regards to his trustworthiness.

What is pertinent to also highlight is that the two detractors also said the following in their original reply to GF Haddad:

> Subkee after bringing this narration said, ***"I could not acquire any information about this narration."*** (ash-Shifaa as-Saqaam (p.102).

The above was also quoted by them on p. 563 of their pdf file. What they claimed about Imam al-Subki saying: ***"I could not acquire any information about this narration."***

This will be discussed at the end of this section as it is not found in the *Shifa al-Siqam* of al-Subki in these words in the Arabic equivalent, and it is thus another mistranslation and an invented fabrication by these two detractors! Besides this point, GF Haddad did not give a direct quotation from al-Subki's *Shifa al-Siqam* but merely gave reference to it. This is what he originally said:

> Dawud ibn Salih said: "[The governor of Madina] Marwan [ibn al-Hakam] one day saw a man placing his face on top of the grave of the Prophet. He said: "Do you know what you are doing?" When he came near him, he realized it was Abu Ayyub al-Ansari. The latter said: "Yes; I came to the Prophet, not to a stone." Ibn Hibban in his Sahih, Ahmad (5:422), Al-Tabarani in his *Mu`jam al-Kabir* (4:189) and his *Awsat* according to Haythami in *al-Zawa'id* (5:245 and 5:441 #5845 Book of Hajj, "Section on the honoring of the dwellers of Madina, chapter on placing one's face against the grave of our Master the Prophet saws" and #9252 Book of Khilafa, "Chapter on the leadership of those unworthy of it"), al-Hakim in his *Mustadrak* (4:515); both the latter and al-Dhahabi said it was sahih. **It is also cited by al-Subki in *Shifa' al-siqam* (p. 126)** and Ibn Taymiyya in *al-Muntaqa* (2:261f.).

The issue was not about what Imam al-Subki said about the chain of transmission, but it was quoted from him merely to show that the narration of Dawud ibn Abi Salih was supported with a follow up report from al-Muttalib ibn Abdullah ibn Hantab, and the aim was not to discuss the status of Umar ibn Khalid. Hence, why the need to translate al-Subki's comments were unnecessary. Al-Subki for some reason did not mention or realise that what he quoted from *Akhbar al-Madina* of Abul Hussain Yahya ibn al-Hasan was reported via the route of Dawud ibn Abi Salih as in *Musnad Ahmed* and *Mustadrak al-Hakim*. On top of this al-Subki did not seem to realise that the report from al-Muttalib has been reported without any unknown transmitters in the *Tarikh of ibn Abi Khaythama* (2/76).

What is even more bewildering is the fact that these two detractors gave reference to the narration from Tarikh Ibn Abi Khaythama on p. 121 of their pdf file, but deliberately avoided presenting the chain of transmission and its wording as was clarified earlier on and shown for the sake of the reader below. Not to forget translating the wording from Ibn Abi Khaythama into English as well!

This has all been addressed earlier on and is quoted again to keep the reader's attention on course to see where the truth lies. In the end of this section the verdict from Imam al-Subki on touching a grave based on the Abu Ayyub al-Ansari (ra) narration with its authentication shall be mentioned from another Imam that these two detractors did not quote as they probably never knew of him, or his work, and if they did then they hid his grading!

Reply to pp. 532-537 and pp. 564-568 of the pdf file of the two detractors:

The sanad being referred to is the one recorded by Imam Taqiuddin al-Subki in his *Shifa al-Siqam*. This was mentioned earlier on as follows:

And in Akhbar al-Madina of Abul Hussain Yahya ibn al-Hasan as mentioned by al-Subki in his Shifa al-Siqam:

فقد روى أبو الحسين يحيى بن الحسن بن جعفر بن عبيدالله الحسينيّ في كتاب «أخبار المدينة» قال: حدّثني عمر بن خالد، ثنا أبو نباتة، عن كثير بن زيد، عن المطّلب بن عبدالله بن حَنْطَب قال: أقبل مروان بن الحكم، فإذا رجل ملتزمٍ القبر، فأخذ مروان برقبته، ثمّ قال: هل تدري ماذا تصنع؟!

فأقبل عليه فقال: نعم، إنّي لم آتِ الحجر، ولم آتِ اللبن، إنّما جئت رسول الله(صلى الله عليه وآله وسلم).

لا تبكوا على الدين إذا وليه أهله، ولكن ابكوا عليه إذا وليه غير أهله.

قال المطّلب: وذلك الرجل أبو أيّوب الأنصاريّ(رضي الله عنه)

Now if one focusses on the two versions reported by Kathir from Dawud ibn Abi Salih and al-Muttalib as found in Musnad Ahmed and Akhbar al-Madina, one may note that these two variants were mentioned by Imam Nurud-Din al-Samhudi[287] in his *Wafa al-Wafa* as follows:

Al-Samhudi said in his *Wafa al Wafa* (4/184):

و روى أحمد بسند حسن كما رأيته بخط الحافظ أبي الفتح المراغي المدني قال:

[287] Both passages from al-Samhudi were translated by Zameelur Rahman in his translation of a section of I'la al-Sunan of Zafar Ahmed al-Uthmani

حدثنا عبد الملك بن عمرو قال: حدثنا كثير بن زيد عن داود بن أبي صالح قال: أقبل مروان يوما، فوجد رجلا واضعا وجهه على القبر، فأخذ مروان برقبته ثم قال: هل تدري ما تصنع؟ فأقبل عليه، فقال: نعم إني لم آت الحجر، إنما جئت رسول الله صلى الله تعالى عليه و سلم و لم آت الحجر، سمعت رسول الله صلى الله عليه و سلم يقول: لا تبكوا على الدين إذا وليه أهله، و لكن ابكوا على الدين إذا وليه غير أهله، قال الهيتمي: رواه أحمد و الطبراني في الكبير و الأوسط، و فيه كثير بن زيد، وثقة جماعة و ضعفه النسائي و غيره.

قلت: هو كما قال في التقريب– صدوق يخطئ، و سيأتي في الفصل بعده أن يحيى رواه من طريقه، و أن السبكي اعتمد توثيقه.

Ahmad narrated with a *hasan* chain – as I saw in the handwriting of Hafiz Abu l-Fath al-Maraghi – he said: 'Abd al-Malik ibn 'Amr narrated to us: Kathir ibn Zayd narrated to us from Dawud ibn Abi Salih, he said: Marwan came one day to find a man placing his face on the grave [of the Prophet (peace and blessings be upon him)], so Marwan grasped his neck and said: "Do you know what you are doing?" Thereupon, he turned to him and said: "Yes! I have not come to a stone. I have come only to the Messenger of Allah, and I have not come to a stone. I heard Allah's Messenger (Allah bless him and grant him peace) say: 'Do not cry upon religion when those worthy of it take charge of it, but cry upon it when those unworthy of it take charge of it.'" Al-Haythami said: "Ahmad and al-Tabrani in *al-Kabir* and *al-Awsat* narrated it, and Kathir ibn Zayd is in it, who was declared trustworthy by a group and weakened by al-Nasa'i and others."

Also, 4/217:

فقد روى أبو الحسين يحيى بن الحسين بن جعفر بن عبيد الله الحسيني في أخبار المدينة قال: حدثني عمر بن خالد حدثنا أبو نباتة عن كثير بن زيد عن المطلب بن عبد الله بن حنطب قال: أقبل مروان بن الحكم. فإذا رجل ملتزم القبر، فأخذ مروان برقبته ثم قال: هل تدري ما تصنع؟ فأقبل عليه فقال: نعم، إني لم آت الحجر، و لم آت اللّبن، إنما جئت رسول الله صلى الله تعالى عليه و سلم، لا تبكوا على الدين إذا وليه أهله، و لكن ابكوا عليه إذا وليه غير أهله، قال المطلب: و ذلك الرجل أبو أيوب الأنصاري. قال السبكي: و أبو نباتة يونس بن يحية، و من فوقه ثقات، و عمر بن خالد لم أعرفه، فإن صح هذا الإسناد لم يكره مس جدار القبر، و إنما أردنا بذكره القدح في القطع بكراهة ذلك، انتهى.

قلت: سبق في الفصل قبله أن أحمد رواه بأتم من ذلك عن عبد الملك بن عمرو و هو ثقة عن كثير بن زيد، و قد حكم السبكي بتوثيقه، فإنه الذي فوق أبي نباتة في إسناد يحيى، و قد وثقه جماعة، لكن ضعفه النسائي كما سبق.

Yahya ibn al-Husayn ibn Ja'far al-Husayni narrated in *Akhbar al-Madinah*, he said: 'Umar ibn Khalid narrated to me: Abu Nubatah narrated to us from Kathir ibn Zayd from al-Muttalib ibn 'Abd Allah ibn Hantab, he said: Marwan ibn al-Hakam came while a man clung to the grave, so Marwan grasped his neck and said: "Do you know what you are doing?" Thereupon, he turned to him and said: "Yes! I have not come to a stone. And I have not come to a brick. I have come only to the Messenger of Allah. I heard Allah's Messenger (Allah bless him and grant him peace) say: 'Do not cry upon religion when those worthy of it take charge of it, but cry upon it when those unworthy of it take charge of it.'". Al-Muttalib said: "That man was Abu Ayyub al-Ansari." Al-Subki said: "Abu Nubatah is Yunus ibn Yahya, and those above him [in the chain] are trustworthy, and I don't recognise

‘Umar ibn Khalid.”…I say: It has preceded in the previous section that Ahmad narrated it from ‘Abd al-Malik ibn ‘Amr, who is trustworthy, from Kathir ibn Zayid, and al-Subki declared him trustworthy.[288]

With regard to Abul Hussain Yahya ibn al-Hasan, the two detractors said on p. 369:

> Abul Hussain Yahyaa ibn al-Hasan ibn Ja’far ibn Ubaidullaah al-Hussainee, the author transmits this chain in his book *‘Akbaar al-Madeenah’* yet his trustworthiness is not known ie if he was trustworthy or untrustworthy. Abul Hussain Yahyaa ibn al-Hasan reports this incidence in his book via his chain and in this manner he is by default a part of the chain, hence the need to verify his authenticity and trustworthiness is mandatory

Indeed, there is a lack of information about the reliability of Yahya ibn al-Hasan. The only pertinent piece of information that could be found while writing this was from *Matla al-Budur wa Majma al-Buhur* by Safiud-Din Ahmed ibn Salih al Yemani (d. 1092 AH). This work is connected to Zaydi-Shia narrators from Yemen. This is what was mentioned in *Matla al-Budur* (4/458):

[288] Al-Subki considered Kathir to be Thiqa (trustworthy) as al-Samhudi understood since he said in his Shifa al-Siqam: **قلت: وأبو نباتة يونس بن يحيى ومن فوقه ثقات**

Meaning: “I say: Abu Nubata Yunus ibn Yahya and those above him are trustworthy.”

This means that Kathir ibn Zayd and al-Muttalib ibn Abdullah are Thiqa to al-Subki who was a recognised Muhaddith praised by Huffaz like al-Dhahabi. Al-Subki was Shaykhul-Hadith in Darul Hadith al-Ashrafiyya which was the most acclaimed institute of Hadith in the whole of Damascus.

يحيى بن الحسن العقيقي

يحيى بن الحسن العقيقي – عليه السلام – هو يحيى بن الحسن بن جعفر بن عبد الله بن الحسين بن علي بن الحسين بن علي بن أبي طالب – عليهم السلام – هو النسابة الشهير صاحب أخبار المدينة، ويقال: إنه أول من صنف في أنساب الطالبيين، وهو من مشاهير أصحاب الإمام الأعظم القاسم بن إبراهيم ترجمان الدين – عليه السلام – وله إليه مسائل، وهو جليل القدر عظيم الشأن، روى فأكثر وروى عنه اهله والمحدثون من غيرهم، ومن تلامذته ابن عقدة الحافظ، ويقال: إنه العقيقي، (وهو والد طاهر بن يحيى العقيقي)(1) المحدث المشهور الذي ينسب إليه بنو إخوته، فيقال: فلان بن أخي طاهر العقيقي زيادة في تشريفهم وتعريفهم وبيتهم كبير وعقبهم كثير، ومن(2) ولد طاهر (هذا)(3) الأصغر بن الحسن بن طاهر بن يحيى، وهو ممدوح المتنبي بالبابية التي منها:

إذا علوي لم يكن مثل طاهر ... فما هو إلا حجة للنواصب

Hence, little is known about the reliability of Yahya ibn al-Hasan as a transmitter of narrations despite the general praise mentioned by Safiud-Din al-Yemani who said about him:

وهو جليل القدر عظيم الشأن

Meaning: ***"He is of great worth and immense stature."***

Nevertheless, there is an example of how Imam al-Samhudi (d. 922 AH) mentioned a Hadith going back to Ali ibn Abi Talib (ra) in his *Wafa al-Wafa* (3/17) and it was recorded by Yahya ibn al-Hasan in his *Akhbar al-Madina*:

قلت: و قال يحيى بن الحسين في أخبار المدينة: حدثنا بكر بن عبد الوهاب أنبأنا عيسى بن عبد الله عن أبيه عن جده عن علي بن أبي طالب أن النبي صلى الله عليه و سلم قال «المسجد الذي أسّس على التقوى من أول يوم هو مسجد قباء، قال الله جل ثناءه فِيهِ رِجالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا وَ اللَّهُ يُحِبُّ الْمُطَّهِّرِينَ [التوبة: 108] و بكر بن عبد الوهاب هو ابن أخت الواقدي صدوق، و عيسى بن عبد الله يظهر لي أنه عيسى بن عبد الله بن مالك و هو مقبول؛ فيكون جده حينئذ عبد الله بن مالك، و هو شيخ مقبول يروى عن علي و ابن عمر؛ فالحديث حسن؛ فتعين الجمع بما تقدم، و الله أعلم.

Hence, he declared the Hadith to be Hasan (good), and this is an indication that Yahya ibn al-Hasan was a reliable transmitter of Hadith to al-Samhudi, who must have known some form of accreditation (tawthiq) on Yahya from an earlier source, or else he would have said something negative about him and weakened the overall narration from Ali (ra). The same seems to be the position of al-Subki as indicated by the words of the late Saudi Mufti, Muhammad ibn Ibrahim, as quoted by the detractors (see below), who said on pp. 369-370 with regard to Umar ibn Khalid:

> We have discussed this further at a later stage but suffice it to say Shaikh Subkee after citing chain from ***Akhbaar al-Madeenah*** said, Shaikh Subkee said himself after citing this report, *"I say: "Abu Nabatah (is) Yoonus ibn Yahyaa, and those*

above him are trustworthy, and Umar bin Khaalid I do not know (ie don't know his trustworthiness)" (*Shifaa us-Saqaam* (pg.113) of the 1371H Indian Edn and (pg.343)

Allaamah Muhammad ibn Ibraaheem Aal-ash-Shaikh said, *"And Umar bin Khaalid is the reason why Subkee abstained from authenticating this hadeeth."* (*Shifaa as-Sadoor Fee ar-Radd A'lal Jawaab al-Mashkoor* (pg.24)

One can note the poor English in the 2nd to 3rd line; nevertheless, the only reason mentioned by Muhammad ibn Ibrahim based on his reading of al-Subki's words to weaken this so-called 3rd chain is down to Umar ibn Khalid, and not the status of the author of Akhbar al-Madina, Yahya ibn al-Hasan, or Kathir ibn Zayd and al-Muttalib ibn Abdullah. After showing digital images from al-Subki's work they said on p. 372:

So Subkee himself is saying I don't know Umar bin Khaalid and he goes on to say if this chain was authentic then there would be no prohibition in touching the sidewall of the grave.

And on p. 373 they said further:

What further elucidates this is what Shaikh Muhammad ibn Ibraaheem said in expounding on Subkees statement, *"This is evidence that he was uncertain or unconvinced with regards to the occurrence of this incident."* (*Shifaa as-Sadoor* (pg.25)

Allaamah Muhammad ibn Ibraaheem's statement and his insight into Shaikhs Subkee's position is indeed worth noting because 2 elements of Shaikh Subkee's statement elucidate to the weakness of this narration. The first Subkee being unaware of Umar ibn Khaalid and the second, his saying, *"If the chain was authentic..."*

Shaikh Muhammad's statement also refutes the position which the verifier of ***Shifaa us-Saqaam***, Hussain Muhammad Alee Shukree wherein he says, *"As for this hadeeth is Insha'Allah Hasan."* (in his checking of ***Shifaa us-Saqaam*** (pg.344).

This quote also admitted that there were contemporaries like Hussain Shukri who declared the narration at hand to be Hasan (good), but nevertheless, this is not the only proof of authentication. It has already been mentioned how a predecessor of Muhammad ibn Ibrahim's ideology also authenticated the sanad. It was said earlier on:

Now, before presenting the systematic list of those classical scholars of Hadith who were noted to have authenticated the narration from Abu Ayyub al-Ansari (ra) in some way from this writer's independent findings, it is worth rewarding the detractors with the grading of this very narration from someone from the admirers of their own school of creedal aberrations, namely, a follower of Muhammad ibn Abdul Wahhab an-Najdi al-Hanbali (d. 1206 AH).

It is well known that Muhammad ibn Abdul Wahhab compiled a work known as *Kitab al-Tawhid*. This work is heavily promoted by most branches of Salafism all

over the world. Despite it being a work related to aqida the work has a number of weak narrations within it, but rarely do the readers know of this fact, unless they were to go back and analyse all the narrations independently or rely on someone who has demonstrated this glaring fact. It has received numerous commentaries and one such early and large commentary was written by a 13th century Hanbali admirer of Muhammad ibn Abdul Wahhab's, by the name of **Uthman ibn Abdul Aziz ibn Mansur al-Tamimi (d. 1282 AH).** The latter wrote a commentary on the named Kitab al-Tawhid with the title *Fath al-Hamid fi Sharh al-Tawhid*.

Within this named work,[289]Uthman al-Tamimi has exceeded Mamhud Saeed Mamduh by stating that the sanad (chain of transmission) for the version as recorded in the Musnad Ahmed and Mustadrak al-Hakim is Sahih (rigoroulsy authentic). The digital image from this work will be presented later on with the other examples, but it is sufficient to conclude that to Uthman al-Tamimi all the subnarrators are reliable in someway, and that would necessitate that Kathir ibn Zayd and Dawud ibn Abi Salih were reliable narrators to him in someway. His declaration of the sanad to be Sahih is to be taken as effectively declaring the textual wording of the narration as being also Sahih as he did not highlight any objections to its wording and its legal implication(s).

As for the status of Umar ibn Khalid being unknown, then that may be the case if al-Subki (d. 756 AH) lacked access to a book(s) which mentioned any accreditation (tawthiq) on him. However, **al-Hafiz Nurud-Din al-Haythami** (d. 807 AH) has considered him to be reliable in some way and this must have been down to his seeing some form of tawthiq on Umar ibn Khalid. Here is a narration

[289] Fath al-Hamid fi Sharh al-Tawhid (p. 990, Dar A'lam al-Fawa'id, Makka, 1st edn, 1425 AH)

recorded in al-Mu'jam al-Kabir (10/216) of al-Tabarani via the route of Umar ibn Khalid (al-Makhzumi) from Abu Nubata:

10515 – حَدَّثَنَا الْحُسَيْنُ بْنُ إِسْحَاقَ التُّسْتَرِيُّ، ثنا عُمَرُ بْنُ خَالِدٍ الْمَخْزُومِيُّ، ثنا أَبُو نُبَاتَةَ يُونُسُ بْنُ يَحْيَى، عَنْ عَبَّادِ بْنِ كَثِيرٍ، عَنْ لَيْثِ بْنِ أَبِي سُلَيْمٍ، عَنْ طَلْحَةَ بْنِ مُصَرِّفٍ، عَنْ خَيْثَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ أَشَدَّ أَهْلِ النَّارِ عَذَابًا يَوْمَ الْقِيَامَةِ مَنْ قَتَلَ نَبِيًّا، أَوْ قَتَلَهُ نَبِيٌّ، وَإِمَامٌ جَائِرٌ، وَهَؤُلَاءِ الْمُصَوِّرُونَ»

This narration was recorded by al-Haythami in his Majma al-Zawa'id (5/236) as follows:

9198 – وَعَنِ ابْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ – صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ –: " «إِنَّ أَشَدَّ أَهْلِ النَّارِ عَذَابًا يَوْمَ الْقِيَامَةِ مَنْ قَتَلَ نَبِيًّا أَوْ قَتَلَهُ نَبِيٌّ، أَوْ إِمَامٌ جَائِرٌ» ".

قُلْتُ: فِي الصَّحِيحِ بَعْضُهُ.

رَوَاهُ الطَّبَرَانِيُّ وَفِيهِ لَيْثُ بْنُ أَبِي سُلَيْمٍ وَهُوَ مُدَلِّسٌ، وَبَقِيَّةُ رِجَالِهِ ثِقَاتٌ.

وَرَوَاهُ الْبَزَّارُ إِلَّا أَنَّهُ قَالَ: " وَإِمَامُ ضَلَالَةٍ ". (وَرِجَالُهُ ثِقَاتٌ. وَكَذَلِكَ رَوَاهُ أَحْمَدُ)

Hence, al-Haythami said that in its sanad was Layth ibn Abi Sulaym who was a mudallis, and the rest of the narrators where thiqa (reliable), and this means that Umar ibn Khalid was one of the reliable narrators in the above sanad.

Additionally, **al-Hafiz Abdul Azim al-Mundhiri** (d. 656 AH) has also recorded this narration in his *al-Targhib wa al-Tarhib* (3/117) as follows:

3309 – وَعَن عبد الله بن مَسْعُود رَضِي الله عَنهُ قَالَ قَالَ رَسُول الله صلى الله عَلَيْهِ وَسلم إِن أَشد أهل النَّار عذَابا يَوْم الْقِيَامَة من قتل نَبيا أَو قَتله نَبِي وَإِمَام جَائِر

رَوَاهُ الطَّبَرَانِيّ وَرُوَاته ثِقَات

إِلَّا لَيْث بن أبي سليم وَفِي الصَّحِيح بعضه

وَرَوَاهُ الْبَزَّار بِإِسْنَاد جيد إِلَّا أَنه قَالَ وَإِمَام ضَلَالَة

Al-Mundhiri also declared all the sub narrators to be thiqa (reliable), except Layth ibn Abi Sulaym. Hence, Umar ibn Khalid was considered to be reliable by al-Mundhiri who died in 656 AH and lived before the time of al-Subki and al-Haythami. Al-Hafiz ibn Hajar al-Asqalani abridged the named *al-Targhib* and named it *Mukhtasar al-Targhib wa al-Tarhib* (see p. 255, no. 792). He did not weaken any of the sub narrators or state that Umar ibn Khalid was majhul (unknown), except by indication that it contained Layth ibn Abi Sulaym (who has some weakness) in the sanad of al-Tabarani's report. This indicates that ibn Hajar also accepted al-Mundhiri's tawthiq of Umar ibn Khalid.

Hence, there were major Huffaz of Hadith who considered Umar ibn Khalid to be a reliable narrator, and this must have been based on some form of evidence that they knew of from an earlier book on Hadith narrators, even though we may lack it in this era.

The detractors brought in the name of Shaykh Zafar Ahmed once again on pp. 376-378 by stating:

Shaikh Zafar Ahmed Uthmaanee Thanawee Deobandee Hanafee attempted to answer Shaikh Subkee where he says he did not know who Umar ibn Khaalid was. Shaikh Zafar says, *"I say, this is not a problem since Ahmad narrated it from Abdul Maalik bin Amr who is trustworthy from Katheer ibn Zaid, and Subkee declared him to be trustworthy."* (*E'laa as-Sunan* (10/507).

This is a major discrepancy and more problematic and we don't know how Shaikh Zafar Ahmed Thanwee could have even suggested this explanation as an answer and clause out for Umar ibn Khaalid as this in itself is riddled with confusion and contradictions.

The contention here in reality IS the authenticity of the Abdul Maalik bin Amr narration in the ***Musnad Ahmad*** and in the ***Mustadrak*** of Imaam Haakim and this is what we were questioning in the first place.

This narration ie of Abul Maalik bin Amr also contains Dawood bin Abee Saaleh who is unknown. So how can one narration containing one unknown narrator support another narration which also contains an unknown narrator!!!! Secondly Katheer ibn Zaid is in both chains who is disputed and it would not be unfair to say due to his Dhabt he was falling into weakness.

Then in the narration of al-Hussainee we have Muttalib bin Abdullaah who poses an even bigger problem because he was a mudallis and did irsaal. We ask how can

Abdul Maalik bin Amr's narration be used to alleviate the ignorance of Umar bin Khaalid when it is itself riddled with problems.

Furthermore, Katheer ibn Zaid narrates from Dawood ibn Abee Saaleh and he also narrates the same incident from Muttalib bin Abdullaah, ie indicating his lack or precision or possibly a weak memory.

In conclusion both narrations have their own major problems and even if both narrations were combined they contradict each other with regards to the chain and even with regards to the text. Fortheremore, we know Abdul Maalik ibn Amr is trustworthy but where did Shaikh Zafar Ahmed get Subkee declaring him to be trustworthy, unless we have missed something.

This seemed to be a very far stretch of the imagination by Shaikh Zafar Ahmed and a desperate plea to authenticate this narration which was totally fruitless and in vain.

Reply:

It has been shown above that Umar ibn Khalid was declared to be reliable by al-Mundhiri and al-Haythami, while Ibn Hajar al-Asqalani also did not dispute this tawthiq made by al-Mundhiri in his Mukhtasar of *al-Targhib wa'l Tarhib* by al-Mundhiri. Secondly, the narration as recorded by Yahya ibn al-Hasan al-Hussaini in his *Akhbar al-Madina* was supported by the narration from Tarikh ibn Abi Khaythama which does not contain Umar ibn Khalid or Dawud ibn Abi Salih, but it is via the route of al-Muttalib ibn Abdullah. This has been mentioned

previously and repeated to aid the readers amalgamation of this information. This was what was mentioned earlier on:

It is strange that they gave in their so called non-exhaustive list reference to the narration being found as follows (on p. 121 of their pdf file) also but did not show the full chains of transmission and wording:

Taareekh (1/444) of Ibn Abee Khaithamah,

Taareekh Dimashq (57/249-250) of Ibn Asaakir,

On p. 167 they introduced a heading as follows:

AN ANALYSIS OF THE CHAINS AND TEXTS OF ALL THE CITED REFERENCES

This exercise of mentioning the chains was not complete based on "all the cited references", since they did not provide the chains for what was listed above, namely: Tarikh ibn Abi Khaythama and Tarikh Dimashq! It spanned pages 167 to 170 and despite giving the chains they did not give the translation of each of the variants linked to each chain. They complained about others not translating from Arabic to English at times, but they themselves are also culpable of this as they demonstrated. This is how it was mentioned in Tarikh ibn Abi Khaythama:

Tarikh ibn Abi Khaythama (2/76):[290]

[290] Edited by Salah ibn Fathi Hilal, printed by Faruq al-Haditha, Cairo, 2006

1801– حَدَّثَنا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، قال: حدثنا سُفْيَانُ بْنُ حَمْزَةَ، عَنْ كَثِيرٍ – يَعْنِي: ابْنَ زَيْدٍ، عَنِ الْمُطَّلِبِ، قال: جاء أبو أيوب الأَنْصَارِيّ [ق/121/أ] يُرِيدُ أَنْ يُسَلِّمَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَجَاءَ مَرْوَان وَهُوَ كَذَلِكَ فَأَخَذَ بِرَقَبَتِهِ، فَقَالَ: هَلْ تَدْرِي مَا تَصْنَعُ؟ فَقَالَ: قَدْ دَرَيْتُ أَنِّي لَمْ آتِ الْخُدْرِ وَلا الْحِجْرِ– وَلَكِنِّي جِئْتُ رَسُولَ اللَّهِ، سَمِعْتُ رَسُولَ اللَّهِ عَلَيْهِ السَّلامُ يَقُولُ: "لا تَبْكُوا عَلَى الِّدِينِ مَا وَلِيَهُ أَهْلُهُ، وَلَكِنِ ابْكُوا عَلَى الدين

إِذَا وَلِيَهُ غَيْرُ أَهْلِهِ.

(Ibn Abi Khaythama narrated): Ibrahim ibn al-Mundhir transmitted to us, saying: Sufyan ibn Hamza transmitted to us from Kathir, meaning: Ibn Zayd, from al-Muttalib, who said: Abu Ayyub al Ansari (ra) came wanting to greet the Messenger of (sallallahu alaihi wa sallam), so Marwan came while He (Abu Ayyub) was like that[291] and grabbed him by the neck and said: Do you know what you are doing? He (Abu Ayyub) said: "I know that I did not come with numbness or for a stone – but I came to the Messenger of Allah (sallallahu alaihi wa sallam). I heard the Messenger of Allah (sallallahu alaihi wa sallam) saying: 'Do not cry upon religion (Islam) as long as the righteous people (of Islam) are the leaders (handling its affairs), but cry upon religion (Islam) if the wrong people became the leaders (handling its affairs)."'

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[291] Meaning with his face on the actual blessed grave as other versions mentioned

As for their contentions with regard to Dawud ibn Abi Salih and Kathir ibn Zayd once again, then this has been discussed and verified to be a weak argument on their parts earlier on. They stated as quoted above:

> Then in the narration of al-Hussainee we have Muttalib bin Abdullaah who poses an even bigger problem because he was a mudallis and did irsal.

This claim that al-Muttalib was a mudallis has also been deconstructed earlier on and will be revisited below under the discussion on al-Muttalib.[292] As for irsal and whether or not his mursal narrations are acceptable or not, this too will be discussed below. What the detractors also failed to realise was that their late Saudi grand Mufti, Muhammad ibn Ibrahim did not state anything negative to weaken al-Hussaini (the author of Akhbar al-Madina) or al-Muttalib ibn Abdullah, as noticed from the quotation they gave from Ibn Ibrahim's *Shifa al-Sudur* (p. 25).

At the end of the day, Zafar Ahmed relied on the grading of the narration at hand by quoting from al-Samhudi's *Wafa al-Wafa,* who relied on its sanad being graded as Hasan from al-Hafiz Abul-Fath al-Maraghi.

Indeed, the detractors said this about Shaykh Zafar on p. 279 of their pdf as quoted earlier on:

> It must also be noted even **Shaikh Zafar Ahmed Uthmaanee Thanwee accepted the chain was Hasan** **and not Saheeh** and so he begins the passage by saying, *"Ahmad narrated with a good (hasan) chain..."* (*E'laa as-Sunan* 20/507). Well of course he will say Hasan because in his incorrect understanding and in a

292 This has been discussed earlier on so please refer to it

desperate attempt he tries prove the narration is Hasan by falsely presenting these narrations as supports for each other.

In fact most of Shaikh Zafar Ahmed’s work in this chapter has been a copy and paste job from the ***Wafaa al-Wafaa*** of Shaikh Samhudee, which does not present a great deal concerning his original scholarship.

What they failed to mention is that Shaykh Zafar also considered the narration to be authentic by his own judgement too as mentioned in his footnotes to I’la al-Sunan (10/498, Karachi print):

انتهى. (وقد صح عن أبي أيوب الأنصارى أنه قال لمن أنكر عليه وضع وجهه على القبر: إنما جئت
رسول الله ﷺ ولم آت اللبن أو الحجر. كما سيأتى، فثبت أن حكم الآية باق بعد وفاته ﷺ،
فينبغي لمن ظلم نفسه أن يزور قبره ويستغفر الله عنده فيستغفر له الرسول).

This section from *I’la al-Sunan* was translated into English by Shaykh Zameelur Rahman as follows:

“And it **is authentic from Abu Ayyub al-Ansari** that he said to the one who denounced him for placing his face on the grave: “I came only to the Messenger of Allah (Allah bless him and grant him peace) and I did not come to a brick or stone” as will come, so it is established that the ruling of the verse remains after his (Allah bless him and grant him peace) departure. Thus, the one who wrongs himself should visit his grave and seek forgiveness from Allah in his presence, whereupon the Messenger will seek forgiveness for him.”

The two detractors said on p. 568 of their pdf file when quoting Imam Taqiud-Din al-Subki:

He says, *"We say this does not provide evidence for his claim because we also say this is the etiquette of visiting (the grave) and we prohibit touching the grave and praying near them, whereas this (issue) is not from those upon which an Ijmaa has been established."* (*Shifaa* (pg.342) Daar al-Kutub edn.)

So here Subkee is agreeing[293] with us in the impermissibility of touching the Prophet's (ρ) grave as this narration suggests. However the only reason Subkee brings this narration of Abu Ayoob (τ) directly after the statement above was just to break the Ijmaa quoted by Imaam Nawawee and therefore attempts to suggest there is not an Ijmaa on this issue.

Reply:

Indeed, this writer too never said that he personally approves of touching the generality of Muslim graves. What was under scrutiny was if the Sahabi, Abu Ayyub al-Ansari (ra) did touch the grave of the blessed Prophet ﷺ or not, and it was clarified in the initial reply to them both the following point:

[293] See later for another narration that al-Subki quoted and authenticated regarding the Sahabi Bilal (ra) and the grave of the Holy Prophet (Sallallahu alaihi wa sallam)

"Note also we are not promoting building structures over graves and other things, but merely examining their claim that the narration of Abu Ayyub (ra) is da'eef."

Hence, in finishing this section it is worth quoting another example of the grading of the Abu Ayyub al-Ansari (ra) narration in a positive light, with the views of not only Imam al-Subki but other Imams on touching the graves of the pious and righteous believers. Note, it is not being said that there is agreement of the scholars to allow such an act or that this writer is promoting such a deed as clarified above. As for the claim of Ijma from Imam al-Nawawi then see later for what Imam al-Izz ibn Jama'a (d. 767 AH) said. The purpose here is to show that some did allow it and did not consider it to be an innovation (bid'a) or shirk (polytheism) as the two detractors assumed.

Imam Hussain ibn Muhammad al-Maghribi (d. 1119 AH) mentioned the following in his commentary on Imam Ibn Hajar al-Asqalani's *Bulugh al-Maram* known as ***al-Badr al-Tamam*** (5/439):

وقال: إنه سئل أحمد عن تقبيل القبر ومسه فقال: لا بأس به، ومثله عن المحب الطبري وابن أبي الصيف والإمام السبكي، وقد روي عن أبي أيوب الأنصاري تمريغ وجهه على القبر (وهو ما أخرجه أحمد بسندٍ جيد أنه أقبل مروان يومًا فوجد رجلًا واضعًا وجهه على القبر فأخذ مروان برقبته (ب) ثم قال: هل تدري ما تصنع؟ فأقبل عليه فقال: نعم إني لم آت الحَجَر إنما جئت رسول الله – صلى الله عليه وسلم – ولم آت الحجر سمعت رسول الله – صلى الله عليه وسلم – يقول "لا تبكوا على (ج) الدِّين إذا وليه أهله ولكن ابكوا (د) على الدِّين إذا وليه غير أهله"

Meaning:

"And he said: Indeed, **Ahmed (ibn Hanbal) was asked about kissing and touching the grave and he said: 'There is no harm in it'** and similarly from **al-Muhib al-Tabari, Ibn Abi' al-Sayf** and **al-Imam al-Subki**.[294] It is related from **Abu Ayyub al-Ansari** (ra) that he rubbed his face over the (Prophet's) grave, and it has been related by **Ahmed (in his Musnad) with a good (jayyid) chain of transmission** that Marwan [ibn al-Hakam] one day saw a man placing his face on the grave of the Prophet (Sallallahu alaihi wa sallam) and Marwan grabbed him by the neck and said: 'Do you know what you are doing?' He engaged him by saying: 'Yes, I did not come to a stone but I came to the Prophet (sallallahu alaihi wa sallam), who said: *'Do not cry upon religion (Islam) as long as the righteous people (of Islam) are the leaders (handling its affairs), but cry upon religion (Islam) if the wrong people became the leaders (handling its affairs).'*"

Hence, Imam Hussain ibn Muhammad al-Maghribi had come to the view that al-Subki did allow the touching of the graves of the righteous, like the grave of the Prophet ﷺ, and his main basis for this was the narration of Abu Ayyub al-Ansari (ra). Al-Maghribi could have only come to this conclusion about al-Subki from reading either the edition of the *Shifa al-Siqam* of al-Subki extant in his time or at least another work he had access to. Al-Maghribi did also quote from al-Subki's *Shifa al-Siqam* in other parts of his *al-Badr al-Tamam* (see 5/397). Hence, all of this is a meaningful deconstruction on the flagrantly biased claims of the two detractors with regards to their claims with regard to Imam Taqiud-Din al-Subki (d. 756 AH).

[294] This was also mentioned by Imam Muhammad Kibriyat al Hussaini al Madani (d. 1070 AH from a manuscript copy of Imam Ibn Hajar al-Haytami's *al-Jawhar al-Munazzam*. See the quote later on.

What Hussain al-Maghribi mentioned about Imam Ahmed ibn Hanbal was also recorded by Imam Badrud-Din al-Ayni (d. 855 AH) in his *Umdatul Qari* (9/241) as follows when relating from his Shaykh, Zaynud-Din:

وَقَالَ أَيْضا: وَأَخْبرنِي الْحَافِظ أَبُو سعيد ابْن العلائي قَالَ: رَأَيْت فِي كَلَام أَحْمد بن حَنْبَل فِي جُزْء قديم عَلَيْهِ خطّ ابْن نَاصِر وَغَيره من الْحفاظ، أَن الإِمَام أَحْمد سُئِلَ عَن تَقْبِيل قبر النَّبِي، صلى الله عَلَيْهِ وَسلم، وتقبيل منبره، فَقَالَ: لَا بَأْس بذلك

Meaning:

"And he also said: Al-Hafiz Abu Sa'eed ibn al-Ala'i (d. 761 AH) informed me by saying: 'I saw in the words of Ahmed ibn Hanbal in an old fascicle (juzz) upon which is the handwriting of Ibn Nasir and others from the Huffaz (preservers of Hadith), that Imam Ahmed was asked about kissing the grave of the Prophet, sallallahu alaihi wa sallam, and the kissing of his minbar (pulpit), and he said: 'There is no harm in doing that.'"

This point from Imam Ahmed will be revisited later on as the two detractors raised some points with regard to it in the latter part of their pdf file. Al-Ayni also quoted the justifications of the two Shafi'i scholars – Muhib al-Tabari and Muhammad ibn Abi'l Sayf on the veneration of objects on the same page of his Umdatul Qari.

Indeed, Imam Jalalud-Din al-Suyuti (d. 911 AH) also mentioned the following about Ibn Abi'l Sayf in his *al-Tawshih Sharh al-Jami al-Sahih* (3/1274):

فائدة: استنبط بعضهم من تقبيل الحجر تقبيل المصحف والمنبر النبوي والقبر الشريف، وقبور الصالحين وأجزاء الحديث، وممن قال بذلك: ابن أبي الصيف اليماني من الشافعية

Meaning:

"Point of benefit: Some of them derived the kissing of the (black) stone, kissing of the (Qur'anic) Mushaf, the Prophetic Minbar (pulpit), the noble grave, the graves of the pious, fascicles of hadith, and who said like that was: Ibn Abi'l Sayf al-Yamani from the Shafi'is."

Also, another pertinent quote attributed to a manuscript copy of *al-Jawhar al-Munazzam* of **Imam Ibn Hajar al-Haytami** has been recorded by **Imam Muhammad Kibriyat al Hussaini al Madani (d. 1070 AH),** in his *al-Jawahir al-Thamina fi Mahasin al-Madina* (p. 56) as follows:

مسألة: قال في الجوهر المنظم: مذهب أهل البيت تقبيل القبر و مسه و قال أحمد بن حنبل رحمه الله تعالى: لا بأس به و عليه المحب الطبري و ابن أبي الصيف و غيرهم من الأجلا كالسبكي و أضرابه

Meaning:

"Legal question: He said in his al-Jawhar al-Munazzam: 'The Madhhab of the People of the (Prophet's) household is kissing the grave and touching it. ***Ahmed ibn Hanbal****, may Allah have mercy upon him said: 'There is no harm in (doing) it.' Upon this (view) is* ***al-Muhib al-Tabari, Ibn Abi'l Sayf*** *and other than them from the significant one's like* ***al-Subki*** *and similar to him."*

Imam Shihabud-Din al-Ramli (d. 957 AH) in his marginal notes (Hashiyya) to *Asna al-Matalib Sharh Rawd al-Talib* (1/331), by his teacher **Shaykh Zakariyya al-Ansari** (d. 926 AH) he said:

قَالَ فِي الْمَجْمُوعِ: وَلَا يَسْتَلِمْ الْقَبْرَ وَلَا يُقَبِّلْهُ وَيَسْتَقْبِلُ وَجْهَهُ لِلسَّلَامِ وَالْقِبْلَةِ لِلدُّعَاءِ ذَكَرَهُ أَبُو مُوسَى الْأَصْفَهَانِيُّ قَالَ شَيْخُنَا: نَعَمْ إنْ كَانَ قَبْرَ نَبِيٍّ أَوْ وَلِيٍّ أَوْ عَالِمٍ وَاسْتَلَمَهُ أَوْ قَبَّلَهُ بِقَصْدِ التَّبَرُّكِ فَلَا بَأْسَ بِذَلِكَ (قَوْلُهُ قَالَهُ الزَّرْكَشِيُّ) أَشَارَ إلَى تَصْحِيحِهِ

Meaning:

"It was said in al-Majmu (of al-Nawawi): He should not touch the grave nor kiss it, but he should face it when offering salutations and face the Qibla when making supplications. This was mentioned by Abu Musa Al-Asfahani. ***Our Shaykh (Zakariyya al-Ansari) said: Yes, but if it is the grave of a Prophet, or a Saint, or a Scholar, and he touched it or kissed it with the intention of seeking blessings (tabarruk), there is no harm in that. (His saying, al-Zarkashi said it): He pointed towards its authentication."***

Note, Zakariyya al-Ansari is known as Shaykh al-Islami in the Shafi'i school, and his famous teacher was al-Hafiz ibn Hajar al-Asqalani, and his well-known disciple was Imam Ibn Hajar al-Haytami al-Makki. The above quote is another serious dilemma for the detractors to answer as it shows that within the Shafi'i school some of their major scholars did permit touching the graves of certain noble people like the graves of Prophets, saints (Awliyya) and scholars (Ulama).

These type of views from the named scholars are likely to be deemed to be polytheistic acts when it comes to kissing the graves by the two detractors being responded to, even though admittedly other scholars do not permit or approve such acts.

Returning now to what was mentioned at the beginning of this section, namely, the following point:

What is pertinent to also highlight is that the two detractors also said the following in their original reply to GF Haddad:

> Subkee after bringing this narration said***, "I could not acquire any information about this narration."*** (ash-Shifaa as-Saqaam (p.102).

The above was also quoted by them on p. 563 of their pdf file. As for what they claimed about Imam al-Subki saying: ***"I could not acquire any information about this narration."***

The two detractors tried to brush aside this translated line that was attributed to Imam al-Subki by saying on p. 564 by saying:

> As he and Abul Hasan Hussain Ahmed both failed to quote what Subkee himself said concerning Umar ibn Khaalid where he said I do know about him, meaning that he could not find any information about him with regards to his trustworthiness.
>
> **So Subkee saying I could not acquire any information about this narration is in actual fact talking about the narrator Umar bin Khaalid as mentioned previously**. Abul Hasan Hussain Ahmed boldly claims, "I don't know what they are attempting to quote from al-Subkee, especially since we quoted the very same narration from Hadrat

Abu Ayyub al-Ansari from Imam al-Subkee's Shifa al-Siqam - above!" well if you make such a bold statement then how come you never bothered to translate

Al-Subki actually said after providing the alternative version of the Abu Ayyub al-Ansari (ra) narration from Akhbar al-Madina the following about the subnarrator, Umar ibn Khalid:

قلت: وأبو نباتة يونس بن يحيى ومن فوقه ثقات.

وعمر بن خالد: لم أعرفه

As part of their usual harangue, they did say on p. 532 by translating the above words in Arabic from al-Subki:

What amazes and astonishes us is the integrity and sincerity of Abul Hasan Hussain Ahmed as Shaikh Subkee after citing this narration himself says, ***"I say: "Abu Nabatah (is) Yoonus ibn Yahyaa, and those above him are trustworthy, and Umar bin Khaalid, I do not know (ie don't now his trustworthiness)."***

Hence, they translated it correctly on p. 532 of their pdf file but in their original 2002 piece they claimed that al-Subki said: ***"I could not acquire any information about this narration."***

In response to that translation just given in the last paragraph from the pen of the two detractors this writer had said in query back in 2005:

No doubt we condemn grave worship and Shirk! But, I don't know what they are attempting to quote from al-Subki, especially since we quoted the very same narration from Hadrat Abu Ayyub al-Ansari from Imam al-Subki's Shifa al-Siqam - above!

Hence, they falsely attributed these words to al-Subki: *"I could not acquire any information about this narration."*

When, it should have been:

> *"I say: "Abu Nabatah (is) Yoonus ibn Yahyaa, and those above him are trustworthy, and Umar bin Khaalid, I do not know (ie don't now his trustworthiness)."*

Hence, this is the sad state of the research skills of these two detractors and their concoction of words in the name of Imam al-Subki. Note how they failed to address that bogus translation from the non-existent words of al-Subki in their obtuse pdf file.

THE ATTEMPT BY THE DETRACTORS TO REJECT THE NARRATION OF ABU AYYUB AL-ANSARI VIA FALSE CHRONOLOGICAL ANALYSIS

Between pages 538 to 552 of their pdf file, the two detractors attempted to discard the narration at hand via a trumped-up case of it being rejected due to chronological analysis. In their audacious attempt at rejecting the narration via this modus operandi they failed to quote a single scholar of the past generations that supported their futile scenario and bold claim.

As per their habit they have once again demonstrated their weakness in reading and transliterating the titles of some of the books they mentioned as well as making over reliance on a grading of their so-called Albanian Hadith Master with no less than taqlid that they frown upon but abided to with the grading of a narration they quoted from Sunan Abi Dawud (see below).

They entitled the chapter as follows:

A MAJOR PROBLEM WITH THE TEXT OF THIS NARRATION WITH REGARDS TO CHRONOLOGY

Straight after that title heading, they both stated:

We believe this point alone is sufficient to render this report to be weak as its text is extremely dubious and problematic.

A hadeeth or narration is not authentic alone if its chain is consists of trustworthy narrators, the scholars of hadeeth also look at other factors such as the text and basis of the hadeeth. This is common misconception and as per usual certain staunch muqallid schools have naturally assumed this and present this to the general masses.

The following problem with this narration is one such example. In other words it is not sufficient for a hadeeth to be authentic just because its narrators are trustworthy but its text must also be scrutised and examined.

Reply:

Indeed, this point is not unknown to the Hadith scholars of all the recognized Sunni Madhhabs. The main contention here is that the detractors failed to quote a single major authority to validate their claim of weakening the report of Abu Ayyub al-Ansari (ra) due to chronological reasons.

After this the two detractors brought forth the following quotes on pp. 539-540:

Haafidh Ibn Hajr whilst discussing a hadeeth said, "*It is not necessary for a hadeeth to be authentic even if the narrators (of the hadeeth) are trustworthy.*" (*Talkhees Habeer* (3/19)

Haafidh Suyootee quotes Haafidh Ibn Hajr as saying that, *"There is no doubt that when some of these Imaams says* 'Saheeh al-Isnaad' *(authentic chain) instead of* **'Saheeh (authentic)'** *it is said so for a reason or there is some context."* (refer to Suyootee's *Tadreeb ur-Raawee* (1/161).

Allaamah Zaila'ee Hanafee, an authority of the Hanafee madhab also disagrees with Abul Hasan Hussain Ahmeds principle and says that even if we for a split second and for arguments sake assume Katheer ibn Zaid in addition to being truthful also had strong precision and accuracy and accepting the big assumption that Dawood ibn Abee Saaleh is known then according to Zaila'ee Hanafee, the hadeeth can still be weak.

He elaborates and says, *"A chain being authentic is restricted to the trustworthiness of the narrators and say if a narrator is trustworthy then it still does not necessitate the authenticity of a hadeeth."* (*Nasb ur-Raayah* (1/347).

Imaam Ibn Katheer said, *"The Grading of saheeh or hasan on a chain does not necessitate the same ruling applies to the text, because it can be shaadh (odd) or mu'allal (defective)."* (*Ikhtisaar al-Uloom al-Hadeeth* (pg.32) Edn. 1st, 1409H / 1989ce, Daar al-Kutub al-Illmiyyah, Beirut, Lebanon. Ed. Salaah Muhammad Muhammad Awaidhah, *al-Baaith al-Hatheeth* (1/139)

Imaam Ibn as-Salaah also mentions the same in his '*Muqaddimah Uloom al-Hadeeth*' (pg.38)

The late Hanafee scholar and explainer of Tirmidhee, Shaikh Yoosuf Binnouri has also elucidated something similar. (refer to his *Ma'arifus Sunan* (2/378)

Reply:

All of the above is accepted but it is not applicable to the narration of Abu Ayyub al-Ansari (ra) as a number of scholars have authenticated either the sanad or matn (textual wording) in some way. It is strange that they failed to mention what principle that the writer of these lines advocated precisely in relation to what they linked to al-Zayla'i. It has already been shown earlier on why Kathir ibn Zayd is a reliable narrator and the reasons for Dawud ibn Abi Salih being acceptable too.

On p. 540 they introduced a subheading entitled:

THE EXPANSION OF THE PROPHET'S (ρ) MASJID

After this they said on the same page:

The report mentions Abu Ayoob (τ) had his face placed on the grave and Marwaan approached him. It is also known the grave of the Messenger of Allaah (ρ) is where his house used to be ie the apartment of Ai'shah (τ). This apartment used to a separate from the Masjid and after the continuous expansion of the Prophet's (ρ) Masjid the apartment was incorporated into it.

Then on p. 541 they said:

There was a door in this wall linking the apartment to the masjid, meaning the door opened into the masjid directly from the apartment. This is something established and known according to the scholars without disagreement amongst them.

They have admitted that there was a door linking the masjid to the actual apartment. This brings up the case that it may have been possible for some of the Sahaba to enter via that door from the masjid into the apartment side which had the noble graves alone. Later on, some reports mentioning how the two noble Companions Mu'adh ibn Jabal and Usama ibn Zayd also entered directly in front of the Prophetic grave shall be presented.

See the report below from Imam Malik confirming that the actual apartment was later divided into two rooms after the demise of the Prophet (Sallallahu alaihi wa sallam).

After this they mentioned how the Prophetic grave was incorporated into Masjid an-Nabawi during the reign of the Caliph al-Walid ibn Abdul Malik with their own claim-based conclusion. They said the following on p. 543:

This is further supported by the narration in Saheeh al-Bukhaari, Urwah narrates, *"When the wall fell on them (i.e. graves) during the caliphate of al-Waleed bin Abdul Maalik, the people started repairing it, and a foot appeared to them. The people got scared and thought*

that it was the foot of the Prophet (ρ). *No-one could be found who could tell them about it till I ('Urwa) said to them, "By Allaah, this is not the foot of the Prophet* (ρ) *but it is the foot of Umar* (τ)*." A'ishah* (τ) *narrated that she made a will to Abdullah bin Zubair* (τ), *"Do not bury me with them (the Prophet* (ρ) *and his two companions* (ψ) *but bury me with my companions (wives of the Prophet* (ρ) *in al-Baqee as I would not like to be looked upon as better than I really am (by being buried near the Prophet* (ρ)*)."* (*Saheeh al-Bukhaari* (no.1312 Eng)

So what does this show us? It shows that between 86H and 96H the Prophet's (ρ) grave was incorporated in to the Prophet's (ρ) Masjid and prior to this Ai'shah's (τ) apartment was separate.

Therefore the grave was not openly displayed to the people so no one before the year 88H would have had access to the grave unless they related or a mahram to Ai'shah (τ) and hence access to the apartment.

Reply:

They made the claim that only those who were related to A'isha (ra) or were a mahram to her would be able to enter the Prophetic grave. What they have not mentioned is the point that her actual living quarters was divided into two parts. One part contained her actual residence, and the other part contained the actual graves of the Prophet (Sallallahu alaihi wa sallam) and later on the two Companions, Abu Bakr (ra) and Umar (ra). These two areas were divided by a

wall. This has been mentioned by Ibn Sa'd with an authentic sanad (Sahih) in his *Tabaqat al-Kubra*[295] as follows:

أَخبَرنا موسَى بن داوُدَ، سَمِعتُ مالِكَ بنَ أَنَسٍ يَقول: قُسِمَ بَيتُ عائِشَةَ بِاثنَينِ: قِسمٌ كانَ فيه القَبرُ، وقِسمٌ كانَ تَكونُ فيه عائِشَةُ، وبَينَهُما حائِطٌ، فَكانَت عائِشَةُ رُبَّما دَخَلَت حَيثُ القَبرُ فُضُلاً، فَلَمّا دُفِنَ عُمَرُ لَم تَدخُلهُ إِلاَّ وهيَ جامِعَةٌ عَلَيها ثيابَها.

Meaning:

"Musa ibn Dawud[296] related to us that he heard Malik ibn Anas[297] say: *"The house of A'isha (ra) was divided into two parts: one part contained the grave, and the other part was where A'isha (ra) lived,* ***<u>and there was a wall between them.</u>*** *A'isha (ra) occasionally entered the area where the grave was. However, when Umar was buried there,* ***she would only enter while fully dressed in her clothes."***

A'isha (ra) also explained how she would enter that part of her residence which had the noble graves as recorded in the Musnad[298] (42/440-441, no. 25660, Arna'ut edition) of Imam Ahmed ibn Hanbal as follows:

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[295] See 2/256, edited by Dr. Ali Muhammad Umar.

[296] Ibn Hajar graded him to be Saduq (truthful) with some errors (awham) in his transmission in his *Taqrib al-Tahdhib* (no. 6959), while Shaykh Shu'ayb al-Arna'ut and Dr. Bashhar Awwad went against this ruling and elevated the grading on Musa ibn Dawud to thiqa (trustworthy) in their *Tahrir Taqrib al-Tahdhib* (3/429, no. 6959).

[297] This is the well-known Imam of Madina and founder of the Maliki Madhhab.

[298] Shaykh Shu'ayb al-Arnaut said in the footnotes to *Musnad Ahmed* (42/441, fn. 4) that the chain of transmission is Sahih according to the conditions of the two Shaykh's (Bukhari and Muslim) and it was recorded also by al-Hakim in his *Mustadrak* (3/61) who declared it to be Sahih.

حدثنا عبد الله حدثني أبي ثنا حماد بن أسامة قال أنا هشام عن أبيه عن عائشة قالت : كنت أدخل بيتي الذي دفن فيه رسول الله صلى الله عليه و سلم وأبي فاضع ثوبي فأقول إنما هو زوجي وأبي فلما دفن عمر معهم فوالله ما دخلت إلا وأنا مشدودة على ثيابي حياء من عمر

Meaning:

"A'isha said: 'I used to enter my house in which the Messenger of Allah (sallallahu alaihi wa sallam) was buried and my father, and put off my outer garment, saying that only my husband and my father where there. When Umar was buried along with them, I swear by Allah that I did not enter it without having my clothes wrapped around me owing to modesty (haya) regarding Umar.'"

The above narration also implies that the house was divided into a living quarter and a separate area with the site of the noble graves, due to what was mentioned at the end of the narration about wearing the outer garment when entering the actual burial area after the passing of Umar (ra). It is known that Umar ibn al-Khattab died in 23AH.

The Saudis[299]based at Dar al-Madinah Museum attempted to present a model of how the house of A'isha (ra) and the three noble graves were from the first Islamic century as follows:

299 See - https://www.youtube.com/watch?v=AFVqSnE4_yE&feature=emb_title and https://hajjumrahplanner.com/prophet-muhammad-grave/



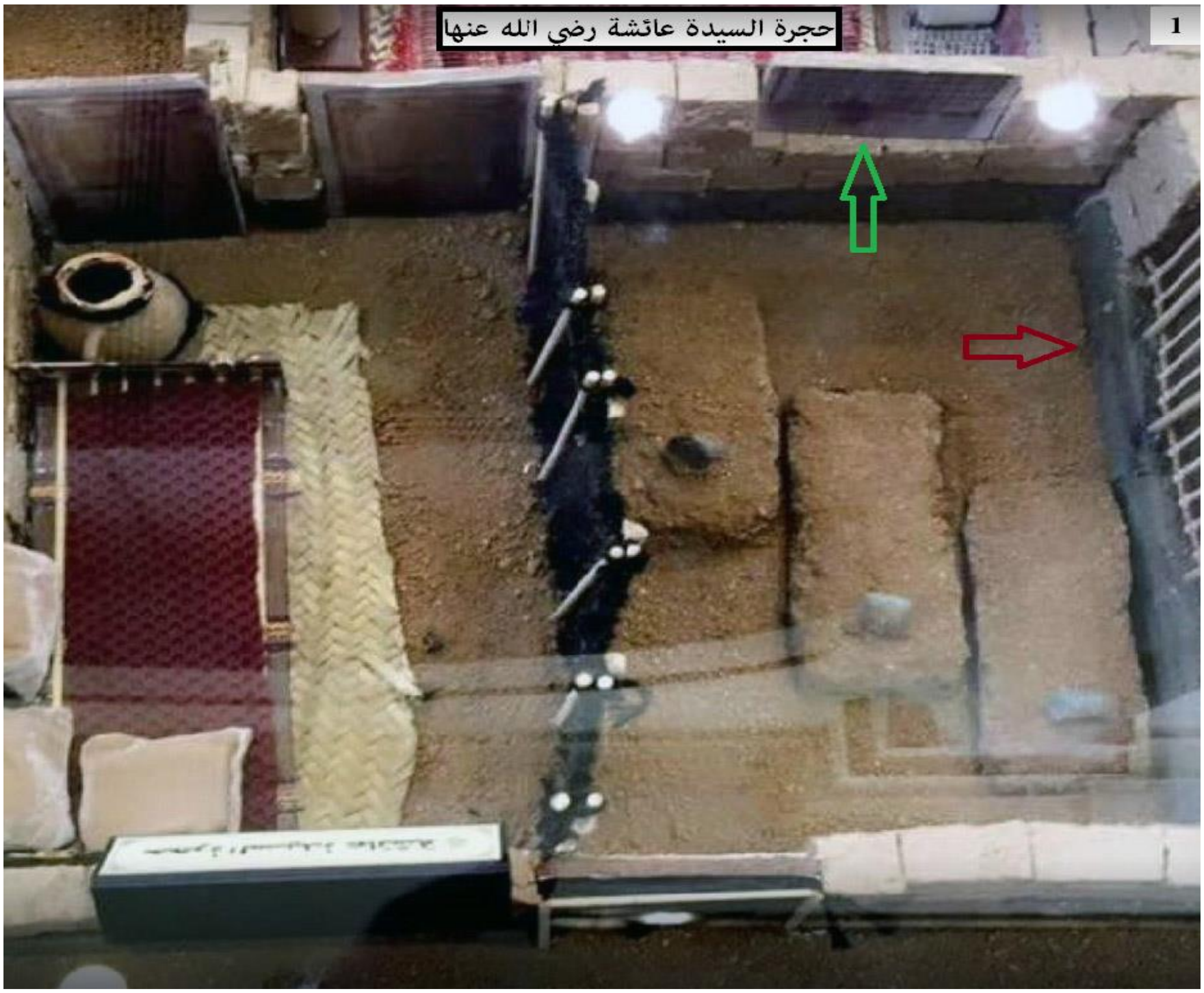
The website also mentioned the following in line with what the above narrations mentioned:

After the demise of the Prophet – 11 AH (632 CE) ﷺ

When the Prophet ﷺ passed away in 11 AH (632 CE), a grave was dug for him in the house of Aisha (ra) and he was buried directly beneath his bed. Two years later, his companion Abu Bakr al-Siddiq (ra) was buried next to him. Ten years after that, Umar ibn al-Khattab (ra) was buried in the same room.

Aisha (ra) continued to live in the same house which contained the graves of her husband and father and later Umar (ra). **After Umar (ra)was buried, out of respect for him, she put up a partition in the house since he was not a Mahram**. She lived in a small space that wasn't occupied by the graves until she passed away in **58 AH** (678 CE), 47 years after the demise of the Prophet ﷺ.

The model presented:



The room with the three noble graves has a front grill area (red arrow) where the Muslims walk past during ziyara, and one can see a door (green arrow), which is

the entrance that some of the Sahaba could have entered to see the blessed graves. Hence, after Umar's (ra) death in 23 AH, the Sahaba like Abu Ayyub al-Ansari (ra) could enter through that entrance without the need to enter via the separate living quarters of A'isha (ra).

It is clear that the three noble graves were in a room of their own with what appears to be a front gate and a side entrance. This would explain how certain Sahaba could enter the actual room with the noble graves.

The detractors went on to state on pp. 544-545:

WHEN DID A'ISHAH (τ) DIE

So this was a general chronological problem but there is even a bigger major problem which rebukes and refutes the text of this narration.

After the demise of the Messenger of Allaah (ρ), Ai'shah (τ) continued to live in her apartment and according to reports in various books of history and biography she died in 57H or 58H.

Please refer to the following references which either mention 57H or 58H
Tadhkiratul-Huffaadh (1/26 no.13) of Dhahabee,
al-Asaabah Fee Tammayaz as-Sahaabah (8/231 no.11461),
Siyaar al-A'laam an-Nabula (2/135 no.19) of Dhahabee,
Asad ul-Ghaabah (7/186 no.7093),

al-Isteeya'aab Fee Ma'arifatul-Ashaab (4/1881 no.4029),

Ma'arifus Sahaabah (1/939) of Ibn Mandah,

Tabaqaat al-Kubra (8/46 no.4128),

al-Bidaayah Wan-Nihaayah (8/91),

al-Wafyaat al-Ahdaath (1/32),

Wafyaat al-A'yyaan (3/16)

al-A'laam of Zarkalee (3/240)

and others.

Besides mentioning the date of A'isha's (ra) demise they showed their incompetency once again in reading the titles of works and transliterating them. This is not the first time and this can be seen in their other writings too! Some corrections:

They said:

al-Asaabah Fee Tammayaz as-Sahaabah when it should be al-Isaba fi Tamyiz as-Sahaba

Siyaar al-A'laam an-Nabula when it should be Siyar a'lam an-Nubala

Asad ul-Ghaabah when it should be Usd al-Ghaba

Ma'arifus Sahaabah when it should be Ma'rifatus Sahaba

On pp. 545-546 of their pdf file the detractors mentioned the possible dates of Abu Ayyub al-Ansari's (ra) death as follows:

Whereas Abu Ayoob Ansaari (τ) died in either 50H, 51H, 52H or 55H according to the various reports in the various different books on history and biographies. (please refer to the following books which all mention the different years of his death the most common being 51H or 52H)

Tahdheeb al-Kamaal Fee Asmaa ar-Rijaal (8/70 no.1612) of Mizzee,
Taareekh Abu Zurah (no.188),
Khulaasah Tahdheeb al-Kamaal (1/100-101) with Abu Guddah Abdul Fattah Hanafees checking,
al-Kaashif (1/364 no.1320),
Asad ul-Ghaabah (2/121 no.1361),
al-Ahaad Wal-Mathaanee (3/439) of Ibn Abee Aasim,
Mashaheer Ulama al-Amsaar (1/49 no.120),
Ma'arifus Sahaabah (2/933 no.2409),
al-Isteeya'aab Fee Ma'arifatul-Ashaab (2/425 no.600) of Haafidh Ibn Abdul Barr,
Taareekh Baghdaad (1/494) of Khateeb al-Baghdaadee,
al-Waafee Bil-Wafyaat (13/151),
al-A'laam (2/295) of Zarkalee,
al-Wafyaat Wal-Ahdaath (1/32),
Insaab al-Ashraaf (1/42) of Balazaree,
Dr Mustafa al-A'dhamee Hanafees checking of *Muwatta of Imaam Maalik* (6/43 no.54),
al-Asaabah Fee Tammayaz as-Sahaabah (2/210 no.2169),

Mu'ajam as-Sahabah (2/221 no.581) of Baghawee,

Siyaar al-A'laam an-Nabula (2/413 no.83) of Dhahabee,

Taareekh Dimashq (16/41 no.1876) of Ibn Asaakir,

Mukhatasar Taareekh Dimashq (7/334),

Tabaqaat al-Kubraa (3/415) of Ibn Sa'ad,

al-Bidaayah Wan-Nihaayah (8/59),

Baghyatul-Talb Fee Taareekh al-Halb (7/3029)

and others

Reply:

Once again there were some transliteration errors in some of the above titles. For example:

Asad ul-Ghaabah should be ***Usud al-Ghaba***

Ma'arifus Sahaabah should be Ma'rifatus Sahaba

Insaab al-Ashraaf should be Ansab al-Ashraf

al-Asaabah Fee Tammayaz as-Sahaabah should be al-Isaba fi Tamyiz as-Sahaba

Mu'ajam as-Sahabah should be *Mu'jam as-Sahaba*

Siyaar al-A'laam an-Nabula should be Siyar a'lam an-Nubala

On p. 548 of their pdf file the detractors then said:

So Abu Ayoob (τ) died before Ai'shah (τ), so even according to the latest cited report for Abu Ayoobs (τ) year of death which was 55H it coincides with lifetime Ai'shah

(τ) thus therefore she was living in her own apartment which contained the Prophet's (ρ) grave. Then how can it be possible for a non mahram to have been in her apartment with his face on the Prophet's (ρ) grave whilst she was living in the very same room.

This is a major defect which should render the text (matn) of this narration to be refutable and a strong indication of its weakness. It is incomprehensible to believe a Companion of the Messenger of Allaah (ρ) would be in the apartment of the Mother of the Believers and placing his face on the grave and crying over the people guarding the religion!!!

The proponents of this narration may argue that maybe Abu Ayoob (τ) sort permission from Ai'shah (τ), or the temporary barrier erected in the apartment may have been sufficient to visit the Prophet's (ρ) grave. Lets assume this was the case, then what was Marwaan ibn al-Hakam doing there???

Reply:

They have clearly assumed that A'isha (ra) always lived in her apartment with the noble grave directly within it! This claim of theirs is not based on the facts that have been presented above from her own statement, and the verdict of Imam Malik ibn Anas, namely, the apartment was divided in two parts and hence it can be suggested that there was another entrance to the actual section containing the noble grave. This occurred after Umar ibn al-Khattab (ra) died in 23 AH. If

the detractors deny this then they will need to explain how Companions like Usama ibn Zayd (ra) and Mu'adh ibn Jabal (ra) also managed to get close up to the grave of the Prophet (sallallahu alaihi wa sallam). Once again Marwan ibn al-Hakam featured in the narration from Usama ibn Zayd (ra).

The detractors may attempt to reject such narrations regarding Usama ibn Zayd (ra) and Mu'adh (ra) to be weak, but nevertheless, they will be quoted soon with the authentication of recognized hadith scholars.

Towards the bottom of p. 548 and onwards, the two detractors came off with some preposterous suppositions as follows:

> Astagfirullah was Ai'shah (τ) apartment a meeting or focal point for non mahram men that they could come and go from her apartment as and when they liked!!!!
> Have some shame and preserve the honour of our Mother.
> This is indeed extremely dangerous and due to the weak text of this narration many dangerous doors can be opened with regards to disparaging the character of Ai'shah (τ) as if the accursed Shee'ah Rafidhah are not doing this already.

Reply:

Their absurd suppositions would not be raised let alone entertained if they were to accept that the actual apartment was divided into two parts as shown above, and that it is not unfeasible to assume that there was another entrance to enter the section with the blessed graves, and another entrance to enter the room that A'isha (ra) actually resided in. They claimed that the text of the Abu Ayyub (ra) narration is weak but due to their own faulty and weak research skills they

abysmally failed to demonstrate the names of other senior scholars of this Ummah from the past who also authenticated the narration at hand.

They have assumed that on all occasions that Sahaba or Tabi'in that entered the quarter with the noble graves had to ask permission from A'isha (ra) and enter via her section of the living quarters. They brought forth the following narration on p. 550-551 and claims to build up their suggestion:

> There appears to be more problems with this narration (ie the one quoted by Shaikh Subkee) well firstly because we know no one could visit the Prophet's (ρ) grave without her permission and therefore affirming or establishing the meaning of this narration is very problematic as it may suggest open visitation to A'ishah's (τ) apartment.
>
> This is further supported by the fact that anyone wanting to visit the Prophet's (ρ) grave would have to and would seek explicit permission from A'ishah (τ). Hence al-Qaasim bin Muhammad bin Abu Bakr narrates, *"I went to A'ishah (τ) and said, "Oh Mother show me the grave of the Messenger of Allah (ρ) and his two Companions (ψ). She showed me three graves which were neither high nor low, but were spread with soft red pebbles in an open space…."* (*Sunan Abu Dawood* (no.3220), graded weak by Imaam al-Albaanee in his *Da'eef Sunan Abee Dawood* (pg263) and *Kitaab al-Janaa'iz*)
>
> So here a nephew seeks his aunties permission to see the Prophet's (ρ) grave and on the contrary in this disputed narration, Abu Ayoob (τ) is clung to the grave and Marwaan has to the need to grab him by the neck!!! This indeed poses difficult questions.
>
> Ironically Shaikh Subkee agrees that the companions and Taabi'een would not go into the apartment due to respect and reverence so one begs the question where did the respect and reverence go in this narration

No doubt this narration is weak as the great Albanian hadeeth master said however using it in opposition to weak fabricated opinions and conjectures is far better as the scholars of hadeeth in the past would do. The scholars of the hadeeth in the past like Imaam Ahmad and others would use weak hadeeth over their opinions. Therefore we have cited this narration here, not with conviction but with the intent of bring a weak text over opinion.

Reply:

They have claimed that there is no doubt that the narration they quoted above from Sunan Abi Dawud is weak as per their taqlid of al-Albani's grading! Surprisingly, they left out the opposing verdict of one of their most admired Salafi hadith writers, namely, the late Zubair Ali Zai. His grading was presented in the English edition of Sunan Abi Dawud (3/616-617, no. 3220) published by Darus Salam as follows:

3220. It was narrated that Al-Qāsim said: "I entered upon 'Āishah and said: 'O mother, show me the grave of the Messenger of Allāh ﷺ, and his two Companions, may Allāh be pleased with them.' She showed me three graves which were neither high nor low, covered

٣٢٢٠ – حَدَّثَنا أَحْمَدُ بنُ صَالِحٍ: حدثنا ابنُ أَبِي فُدَيْكٍ: أخبرني عَمْرُو بنُ عُثْمَانَ بنِ هَانِئٍ عن الْقَاسِمِ قال: دَخَلْتُ عَلَى عَائِشَةَ فَقُلْتُ: يَاأُمَّهْ! اكْشِفِي لِي عَنْ قَبْرِ رَسُولِ الله ﷺ وَصَاحِبَيْهِ رَضِيَ الله عَنْهُمَا فَكَشَفَتْ لِي

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with soft red pebbles in an open space." (*Hasan*)

Abū 'Alī (Al-Lu'lu'ī) said: "It was said that the Messenger of Allāh ﷺ was in front, with Abū Bakr by his head and 'Umar by his feet, and his head was by the feet of the Messenger of Allāh ﷺ."

عَنْ ثَلَاثَةِ قُبُورٍ لَا مُشْرِفَةٍ وَلَا لَاطِئَةٍ، مَبْطُوحَةٍ بِبَطْحَاءِ الْعَرْصَةِ الْحَمْرَاءِ.

قال أَبُو عَلِيٍّ [اللُّؤْلُؤِيُّ]: يُقَالُ: إِنَّ رَسُولَ الله ﷺ مُقَدَّمٌ وَأَبُو بَكْرٍ عِنْدَ رَأْسِهِ وَعُمَرُ عِنْدَ رِجْلَيْهِ، رَأْسُهُ عِنْدَ رِجْلَيْ رَسُولِ الله ﷺ.

تخريج: [إسناده حسن] أخرجه البيهقي: ٤/٣ من حديث ابن أبي فديك به وصححه الحاكم: ١/٣٦٩، ٣٧٠ ووافقه الذهبي * القاسم هو ابن محمد.

Hence, he said it was a Hasan narration (good) and in the Arabic footnote it mentioned that its chain of transmission is Hasan, as well as mentioning its authentication by al-Hakim (in al-Mustadrak) with al-Dhahabi's agreement. The chain of transmission of this narration found in Sunan Abi Dawud (no. 3220) was declared to be Sahih by Imam Ibn al-Mulaqqin (d. 804 AH) in his *Khulasa al-Badr al-Munir* (no. 948). Al-Dhahabi said it's chain of transmission was jayyid (good) in his *al-Muhadhhab fi ikhtisar al Sunan al Kabir* (3/1348, no. 6006). Imam al-Nawawi said the narration as in Sunan Abi Dawud from al-Qasim is Sahih and its chain is also Sahih in his *al-Majmu Sharh al-Muhadhhab* (5/296).

The late Shaykh Shuayb al-Arna'ut also graded its isnad to be Hasan in his editing of *Sunan Abi Dawud* (5/126, no. 3220). This type of taqlid over al-Albani's grading demonstrates that these two detractors failed to independently verify if al-Albani was correct in his claim, and if other scholars agreed with him or not as is the actual case.

This narration does show that permission was sought from A'isha (ra) to see the three graves. If the graves were in the actual room where A'isha (ra) resided in then her nephew would have entered straight into her house and saw the three noble graves immediately. But, since he asked for permission to see them then this indicates that the graves were separated beyond a wall in another part of the original house, as was shown above from the verdict of Imam Malik ibn Anas, and how A'isha would observe full purda after the burial of Umar ibn al-Khattab (ra). As for the non-Mahram men they would have entered not through the room that A'isha (ra) lived in and could enter the area of the three blessed graves, but through a separate entrance.

A NARRATION FROM ALI IBN HUSSAIN REGARDING A MAN ENTERING THE QUARTER WITH THE PROPHETIC GRAVE

Now, as for Abu Ayyub al-Ansari (ra) and others entering directly in front of the Prophetic grave, it has already been suggested that there must have been a separate opening at some stage in time that allowed them to enter the area of the graves. The detractors had also mentioned the following narration on pp. 555-556:

Alee Ibn Husayn bin Alee bin Abee Taalib narrates *"He saw a man entering an opening at the Prophet's (ρ) grave and make supplications. So he forbade him and said to him. "Let me narrate a hadeeth to you I heard from my father on the authority of my grandfather that the Messenger of Allaah (ρ) said, Do not turn my grave into a place of festival, nor turn your houses into graves. Send salutations upon me as your salutations are conveyed to me wherever you maybe."*

(Transmitted by adh-Dhiyaa al-Maqdisee in *al-Mukhtaarah* (2/49 no.428), *Musnad of Abu Ya'ala al-Mawsoolee* (1/361-363 no.469), *Musannaf Ibn Abee Shaybah* (4/345 no.7541). *Taareekh al-Kabeer* (2/186) of Imaam Bukhaari, *Fadhal as-Salaah Alan-Nabee* (no.20) of Qadhee, *Mawdheh Awhaam al-Jama'a Wat-Tafreeq* (2/53) of Khateeb al-Baghdaadee, *Musannaf Abdur Razzaaq* (3/577 no.6726), *Taareekh Ibn Asaakir* (4/217/1), *Tadween Fee Akbaar Qazween* (4/94) of ar-Rafaai'ee. Haafidh Sakhawee said the Hadeeth is Hasan in his al-*Qaul an-Badee'a* (pg.161), also cited by Imaam Suyotee

in his *al-Amr Bil-Ittibaa Wa Nahya Aanil Ibtida'a'* (pg.126) as well as Shaikh Ibn Abdul Haadee in *as-Saarim al-Munkee* edn. (pg.313-314), *Tuhfatuz-Zawaar Ilaa Qabr an-Nabee al-Mukhtaar* (pg.77) of Haafidh Ibn Hajr al-Haithamee.

Imaam Suyootee said al-Maqdisee's conditions for his al-Mukhtaarah are better than the conditions set forth by Imaam Haakim for his al-Mustadrak.

The authenticity of the chain of this narration is disputed as a narrator Ja'afar bin Ibraaheem al-Ja'afaree has not been authenticated by anyone except Dhiyaa al-Maqdisee. Imaam Ibn Hibbaan has cited him in his Kitaab ath-Thiqaat (8/160) and said, "His ahadeeth are relied upon except when he narrates from them (ie Alee from his father from his grandfather)."

Shaikh Mashoor Hasan Aal-Salmaan[300] answers this and says, "I say this has many supporting narrations therefore this hadeeh is Hasan Li-Ghayrihi and not Lidh-Dhatihi." (In his checking of al-Amr Bil-Ittibaa (pg.126)

Reply:

The above specific narration about the man is not agreed upon to be authentic by all scholars. The first reference they gave was to Diya al-Maqdisi's al-Mukhtara (2/49, no. 428) where the editor (Dr. Abdul Malik Duhaysh) weakened the chain by saying it is layyin (soft). Also, they gave reference to it being present

[300] One of the associates of al-Albani that other Salafis exposed for his plagiarism of other people's writings!

in the Musnad of Abu Ya'la (1/361-363 no.469), but failed to mention that its editor (Hussain Salim Asad from the Salafi sect) also declared the chain to be weak (1/362, fn. 1).

Nevertheless, it was declared to be Hasan (good) by **al-Sakhawi** in his *al-Qawl al-Badi* as the detractors mentioned. Let us assume the narration is definitely authentic then the initial wording is against the two detractors. The wording being as they translated:

"He saw a man entering an opening at the Prophet's (ρ) grave and make supplications."

This demonstrates the proposition that there was an opening at the Prophet's (sallallahu alaihi wa sallam) grave which was not via the entrance of Sayyida A'isha's (ra) house. As for the portion stating:

> *So he forbade him and said to him. "Let me narrate a hadeeth to you I heard from my father on the authority of my grandfather that the Messenger of Allaah (ρ) said, Do not turn my grave into a place of festival, nor turn your houses into graves. Send salutations upon me as your salutations are conveyed to me wherever you maybe."*

Then, this is from the personal reasoning (ijtihad) of Ali ibn Hussain (ra). What the detractors failed to mention is if the Prophet (Sallallahu alaihi wa sallam) himself allowed such an action of standing in front of his blessed grave to send peace and blessings upon him or not. Before getting to this issue, it is worth mentioning the view of Imam al-Dhahabi on a very similar narration to the above, and the balanced approach he took.

Hafiz al-Dhahabi said the following in his *Siyar a'lam an-Nubala* (4/483-485):

ابْنُ عَجْلاَنَ: عَنْ سُهَيْلٍ، وَسَعِيْدٍ مَوْلَى المُهْرِيِّ، عَنْ حَسَنِ بنِ حَسَنِ بنِ عَلِيٍّ:

أَنَّهُ رَأَى رَجُلاً وَقفَ عَلَى البَيْتِ الَّذِي فِيْهِ قَبْرُ النَّبِيِّ –صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ– يَدْعُو لَهُ، وَيُصَلِّي

عَلَيْهِ، فَقَالَ لِلرَّجُلِ : لاَ تَفْعَلْ، فَإِنَّ رَسُوْلَ اللهِ –صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ– قَالَ: (لاَ تَتَّخِذُوا بَيْتِي عِيْداً، وَلاَ تَجْعَلُوا بُيُوْتَكُم قُبُوْراً، وَصَلُّوا عَلَيَّ حَيْثُ مَا كُنْتُم، فَإِنَّ صَلاَتَكُم تَبْلُغُنِي) .

هَذَا مُرْسَلٌ، وَمَا اسْتَدَلَّ حَسَنٌ فِي فَتْوَاهُ بِطَائِلٍ مِنَ الدَّلاَلَةِ، فَمَنْ وَقَفَ عِنْدَ الحُجْرَةِ المُقَدَّسَةِ ذَلِيْلاً، مُسْلِماً، مُصَلِّياً عَلَى نَبِيِّهِ، فَيَا طُوْبَى لَهُ، فَقَدْ أَحْسَنَ الزِّيَارَةَ، وَأَجْمَلَ فِي التَّذَلُّلِ وَالحُبِّ، وَقَدْ أَتَى بِعِبَادَةٍ زَائِدَةٍ عَلَى مَنْ صَلَّى عَلَيْهِ فِي أَرْضِهِ، أَوْ فِي صَلاَتِهِ، إِذِ الزَّائِرُ لَهُ أَجْرُ الزِّيَارَةِ، وَأَجْرُ الصَّلاَةِ عَلَيْهِ، وَالمُصَلِّي عَلَيْهِ فِي سَائِرِ البِلاَدِ لَهُ أَجْرُ الصَّلاَةِ فَقَطْ، فَمَنْ صَلَّى عَلَيْهِ وَاحِدَةً، صَلَّى الله عَلَيْهِ عَشْراً، وَلَكِنْ مَنْ زَارَهُ – صَلَوَاتُ اللهِ عَلَيْهِ – وَأَسَاءَ أَدَبَ الزِّيَارَةِ، أَوْ سَجَدَ لِلْقَبْرِ، أَوْ فَعَلَ مَا لاَ يُشْرَعُ، فَهَذَا فَعَلَ حَسَناً وَسَيِّئاً، فَيُعَلَّمُ بِرِفْقٍ، وَاللهُ غَفُوْرٌ رَحِيْمٌ.

فَوَاللهِ مَا يَحْصَلُ الانْزِعَاجُ لِمُسْلِمٍ، وَالصِّيَاحُ وَتَقْبِيْلُ الجُدْرَانِ، وَكَثْرَةِ البُكَاءِ، إِلاَّ وَهُوَ مُحِبٌّ للهِ وَلِرَسُوْلِهِ، فَحُبُّهُ المِعْيَارُ وَالفَارِقُ بَيْنَ أَهْلِ الجَنَّةِ وَأَهْلِ النَّارِ، فَزِيَارَةُ قَبْرِهِ مِنْ أَفْضَلِ القُرَبِ، وَشَدُّ الرِّحَالِ إِلَى قُبُوْرِ الأَنْبِيَاءِ وَالأَوْلِيَاءِ، لَئِنْ سَلَّمْنَا أَنَّهُ غَيْرُ مَأْذُوْنٍ فِيْهِ لِعُمُوْمِ قَوْلِهِ – صَلَوَاتُ اللهُ عَلَيْهِ –: (لاَ تَشُدُّوا الرِّحَالَ إِلاَّ إِلَى ثَلاَثَةِ مَسَاجِدَ) .

فَشَدُّ الرِّحَالِ إِلَى نَبِيِّنَا –صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

مُسْتَلْزِمٌ لِشَدِّ الرَّحْلِ إِلَى مَسْجِدِهِ، وَذَلِكَ مَشْرُوْعٌ بِلاَ نِزَاعٍ، إِذْ لاَ وُصُوْلَ إِلَى حُجْرَتِهِ إِلاَّ بَعْدَ الدُّخُوْلِ إِلَى مَسْجِدِهِ، فَلْيَبْدَأْ بِتَحِيَّةِ المَسْجِدِ، ثُمَّ بِتَحِيَّةِ صَاحِبِ المَسْجِدِ – رَزَقَنَا اللهُ وَإِيَّاكُمْ ذَلِكَ آمِيْنَ

The above was translated once again by GF Haddad[301] as follows:

“Al-Hasan ibn al-Hasan ibn `Ali relates that he saw a man standing in front of the house which contains the grave of the Prophet ﷺ- Allah bless and greet him -, invoking Allah's blessings upon him, whereupon he said to the man: Do not do that, for Allah's Messenger said: "Do not make (the visit to) my grave an anniversary festival (*`id*), nor turn your houses into graves. Invoke blessings upon me wherever you are, for your invocation reaches me." This narration is missing the Companion-link (*mursal*) **and what al-Hasan adduces in his fatwa is worthless as a proof**, because one who stands before the blessed Chamber (*hujra*) in all humility and submission, invoking blessings upon his Prophet ﷺ- Allah bless and greet him -- - O how blessed that one is! For he has made his visitation excellent, and beautified it with humbleness and love, and he has performed more worship than the one who invoked blessings on the Prophet ﷺ- Allah bless and greet him - from his own land or in his prayer. The reason is that the one who performs visitation has both the reward of visiting him and that of invoking blessings upon him; while those who invoke blessings upon him from all over the world only have the reward of invoking blessings upon him; and upon whomever invokes blessings once, Allah sends ten blessings.

But the person who visits the Prophet ﷺ- Allah bless and greet him - and does not observe decorum in his visitation, or prostrates to the grave, or does something outside the Law, such a person has done both good and bad. He must be taught gently. Allah is forgiving and merciful. By Allah! The Muslim is not moved to distraction and lamentation and kissing the walls and weeping much, except because he is a lover of Allah and of His Prophet. His love is the standard and the distinguishing mark between the people of Paradise and the people of Hellfire. The visit to his grave is among the best of the acts by which one draws near to Allah.

[301] See https://www.livingislam.org/m/dhhb_e.html

As for travelling to visit the graves of Prophets and saints, even if we should concede that there is no authorization for it due to the general sense of the Prophet's - Allah bless and greet him - saying: "Mounts are not saddled except to go to three mosques," nevertheless saddling the mounts to go visit the Prophet - Allah bless and greet him - is intrinsic to saddling them to go visit his mosque - which is sanctioned by the Law without contest - for there is no access to his Chamber except after entering his mosque. Therefore, let his visitor begin by greeting the mosque, then turn to greet the master of the mosque. May Allah grant us this, and also to you. Amin!"

The editors of the Siyar[302] were the late Shaykh Shu'ayb al-Arna'ut and Ma'mun al-Saghirji, who mentioned that the above statement from al-Dhahabi is a direct rebuttal of his teacher, **Ibn Taymiyya**, and his stance on such matters. Hence, the words of Hafiz al-Dhahabi are also an appropriate response to the two detractors and their likes from pseudo-Salafism.

[302] See 4/485, fn. 1

THE NARRATION MENTIONING THE HEARING OF THE BLESSINGS BY THE PROPHET (ﷺ) AT HIS NOBLE GRAVE

Indeed, al-Hafiz al-Sakhawi was used by the detractors to authenticate the above narration from Ali ibn Hussain, but the same al-Sakhawi also quoted another narration emanating from Abu Hurayra (ra) in *al-Qawl al-Badi* (p. 160), that allows such a practice and mentioned that his teacher (al-Hafiz ibn Hajar al-Asqalani) declared the said narration to have a jayyid (good) chain of transmission. The narration being alluded to is the following from ***Abu'l Shaykh's Kitab al-Thawab*** as mentioned by Ibn Hajar in his *Fath al-Bari* (6/488) with his declaration of it having a jayyid (good) chain as follows:

وَأَخْرَجَهُ أَبُو الشَّيْخِ فِي كِتَابِ الثَّوَابِ بِسَنَدٍ جَيِّدٍ بِلَفْظِ مَنْ صَلَّى عَلَيَّ عِنْدَ قَبْرِي سَمِعْتُهُ وَمَنْ صَلَّى عَلَيَّ نَائِيًا بُلِّغْتُهُ

Translation:

"Abu'l Shaykh has related in his Kitab al-Thawab with a good (jayyid) chain of transmission with the wording: ***'Whoever invokes blessings upon me near my grave, I hear it, and whoever invokes blessings upon me from a distance, they are conveyed to me.'***"

There is a variant of the above narration from al-Hafiz Abu'l Shaykh's *Kitab Salah ala'l Nabi* (Sallallahu alaihi wa sallam) that Ibn Qayyim al-Jawziyya mentioned in his *Jala al-Afham* (p. 54):

وَقَالَ أَبُو الشَّيْخ فِي كتاب الصَّلَاة على النَّبِي صلى الله عَلَيْهِ وَسلم حَدثنَا عبد الرَّحْمَن بن أَحْمد الْأَعْرَج حَدثنَا الْحسن بن الصَّبَّاح حَدثنَا أَبُو مُعَاوِيَة حَدثنَا الْأَعْمَش عَن أبي صَالح عَن أبي هُرَيْرَة رَضِي الله عَنهُ قَالَ قَالَ رَسُول الله صلى الله عَلَيْهِ وَسلم من صلى على عِنْد قَبْرِي سمعته وَمن صلى عَليّ من بعيد أعلمته وَهَذَا الحَدِيث غَرِيب جدا

Meaning: "Abu'l Shaykh said in his book Salah on the Prophet (Kitab al-Salah 'ala al-Nabi):

'Abd al-Rahman bin Ahmed al-A'raj narrated to us, al-Hasan bin al-Sabbah narrated to us, Abu Mu'awiyah narrated to us, al-A'mash narrated from Abu Salih from Abu Hurairah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said:

"Whoever sends blessings upon me at my grave, I hear him, and whoever sends blessings upon me from afar, I am informed of it."

This hadith is very strange (gharib jiddan)."

Ibn al-Qayyim claimed the narration is Gharib jiddan (very strange) but he gave no specific reason to validate his claim. After Ibn al-Qayyim's time the above narration from *Kitab al-Thawab* was mentioned by **Imam al-Suyuti** (d. 911 AH) in his *La'ali al-Masnua* (1/259) and his *Hashiyya ala Sunan al-Nasa'i (*4/110) Also, **al-Hafiz Ibn Nasiruddin al-Dimashqi** (d. 842 AH) mentioned the narration from Abu'l Shaykh without weakening it in his *Jami al-Athar fi'l Siyar wa Mawlid al-Mukhtar* (8/110) and in his *Salawatul Ka'iyyib bi Wafa al-Habib, Sallallahu*

alaihi wa sallam (pp. 186-187). Al-Sakhawi also mentioned Ibn Hajar's declaration of Abu'l Shaykh's sanad being jayyid in his *al-Ajwiba al-Mardiyya* (3/928).

Imam al-Munawi disagreed with al-Hafiz Ibn Hajar's grading of it to be jayyid in his *Fayd al-Qadir* (6/170, no. 8812) but in his later work known as *al-Taysir bi-Sharh al-Jami al-Saghir* (2/428) he has once again quoted Ibn Hajar's grading and not dismissed it which indicates his later agreement with Ibn Hajar who was a greater scholar of hadith than all those named above. Note also that **Imam Ibn Arraq** (d. 963 AH) has also declared the version from *Kitab al-Thawab* of Abu'l Shaykh to have a jayyid sanad in his *Tanzih al-Sharia* (1/335) by relying on Ibn Hajar's assessment.

Imam Ibn Hajar a-Haytami (d. 974 AH) summarised what al-Sakhawi mentioned about the narration and that it is jayyid in his *al-Durr al-Mandud* (p. 153). **Imam Ali al-Qari** (d. 1014 AH) mentioned that the sanad was jayyid in his *Mirqat al-Mafatih* (2/749, under no. 934). **Imam Ibn Allan** (d. 1057 AH) also mentioned the sanad is jayyid in his *Futuhat al-Rabbaniyya* (3/311).

Some contemporaries have tried to dismiss the above narration by claiming that the subnarrator in Abu'l Shaykh's sanad known as Abdur Rahman ibn Ahmed al-A'raj is majhul (unknown). This can be responded to by stating that al-Hafiz Ibn Hajar must have known of some form of tawthiq (accreditation) on al-A'raj that may not have reached our time, due to the book(s) that may have mentioned his tawthiq not being available to us now but existed at the time of Ibn Hajar.

Those who attempted to dismiss this narration from Abu'l Shaykh may note what their Imam, **Ibn Taymiyya (d. 728 AH),** mentioned in his *Majmu Fatawa* (27/116):

وقد روى ابن أبي شيبة والدارقطني عنه : " { من سلم علي عند قبري سمعته ومن صلى علي نائيا أبلغته } وفي إسناده لين . لكن له شواهد ثابتة

Translation:

"And it has been related by Ibn Abi Shayba and al-Daraqutni from him: ***'Whoever sends salutations upon me by my grave I hear him and whoever sends salutations from a distance, it is conveyed to me.'*** ***Its chain of transmission is layyin (soft/weak), but it has established witnesses."***

Hence, Ibn Taymiyya appears to be strengthening the overall wording and may have been referring to the version from Abu'l Shaykh from amongst the witnessing narrations strengthening the wording he mentioned.

Note also that there are variants of the above narration from Abu'l Shaykh in other books of Hadith[303] but via the route of Muhammad ibn Marwan al-Suddi who is unreliable (see *Taqrib al-Tahdhib* of Ibn Hajar, no. 6284).

In the *Muwatta* of Imam Malik (riwaya of Yahya al-Laythi) there is also the following example from the Sahabi, Abdullah ibn Umar (ra).

Book 9, Number 9.22.71:

Yahya related to me from Malik that Abdullah ibn Dinar said, ***"I saw Abdullah ibn Umar stop by the grave of the Prophet, may Allah bless him and grant***

[303] See al-Qawl al-Badi (p. 160) of al-Sakhawi for examples

him peace, and ask for blessings on the Prophet, may Allah bless him and grant him peace, and on Abu Bakr and Umar."

In the Muwatta of Imam Muhammad ibn al-Hasan al-Shaybani:

948 – أَخْبَرَنَا مَالِكٌ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ دِينَارٍ، أَنَّ ابْنَ عُمَرَ «كَانَ إِذَا أَرَادَ سَفَرًا، أَوْ قَدِمَ مِنْ سَفَرٍ جَاءَ قَبْرَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَصَلَّى عَلَيْهِ، وَدَعَا ثُمَّ انْصَرَفَ» .

قَالَ مُحَمَّدٌ: هَكَذَا يَنْبَغِي أَنْ يَفْعَلَهُ إِذَا قَدِمَ الْمَدِينَةَ يَأْتِي قَبْرَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Malik informed us: Abdullah ibn Dinar informed us that when ***Ibn Umar used to want to travel or returned from a journey - to come to the grave of the Prophet (sallallahu alaihi wa sallam) and ask for blessings upon him, make supplication and then leave."***

Muhammad (ibn al-Hasan al-Shaybani) said: *"This is what is to be done, that when one comes to Madina one should visit the grave of the Prophet (sallallahu alaihi wa sallam)*

Qadi Iyad al-Maliki (d. 544 AH) mentioned the following in his *al-Shifa* (pp. 233-234):

"Nafi'said, 'Ibn 'Umar used to make the greeting at the grave. I saw him come to the grave a hundred times or more. He would say, 'Peace be upon the Prophet, may Allah bless him and grant him peace. Peace be upon Abu Bakr.' Then he would leave. Ibn 'Umar was also seen to put his hand on the seat of the Prophet at the minbar (pulpit) and then place his hand on his face."

In the Sunan of Abu Dawud[304] there is the following narration:

[304] No. 2036, Ahmad Hasan translation

حدثنا محمدُ بنُ عوفٍ، حدَّثنا المقرئ، حدَّثنا حيوةُ، عن أبي صَخْرٍ حميدِ بنِ زياد، عن يزيدَ بنِ عبد الله بن قُسيطٍ عن أبي هريرة أن رسولَ اللهِ – صلَّى الله عليه وسلم – قال: "ما مِنْ أحَدٍ يُسلِّمُ علي إلا ردَّ اللهُ عليَّ رُوحي حتى أردَّ عليه السَّلامَ"

Abu Hurayra (ra) reported the Apostle of Allah (may peace be upon him) as saying***: "If any one of you greets me, Allah returns my soul to me and I respond to the greeting."***

This narration was declared to have a Sahih sanad by Imam al-Nawawi in his *Kitab al-Adkhar* (no. 334) and in his *Khulasatul Ahkam* (no. 1440), as did Shaykh Hussain ibn Muhammad al-Maghribi (d. 1119 AH) in his *al-Badr al-Tamam Sharh Bulugh al-Maram* (5/402). Al-Hafiz Ibn Hajar said that the sub narrators in the above sanad are thiqat (trustworthy) in his *Fath al-Bari* (6/488) and he declared the sanad to be Sahih in his *Nata'ij al-Afkar* (4/20). Al-Hafiz Zaynud-Din al-Iraqi (d. 806 AH) said the sanad is jayyid (good) in his *Takhrij ahadith Ihya Ulum al-Din* (2/764), as did Imam Ibn al-Mulaqqin in his *al-Badr al-Munir* (5/290). Imam al-Suyuti (d. 911 AH) said its sanad is Hasan in his *Manahil al-Safa fi Takhrij ahadith al Shifa* (no. 1098). Imam al-Munawi said its sanad is Sahih in his *al-Taysir bi Sharh al Jami al-Saghir* (2/357). Imam Ali al-Qari (d. 1014 AH) declared the sanad to be Sahih in his *al-Durra al-Mudiyya fi al-Ziyara al-Radiyya.*[305]Imam Muhammad Abid al-Sindi (d. 1257 AH) also declared the sanad to be Sahih in his *al-Tawassul wa Ahkamuhu wa Anwauhu* (p. 93) and in his *Tawali al-Anwar* (4/452b of the al-Azhar university manuscript).

[305] See 2/206 of *Majmu Rasa'il al-Allama al-Mulla Ali al-Qari* (Dar al-Lubab, Istanbul, Turkey, 1st edn, 2016)

Note, the Salafi favourite, **Ibn Taymiyya**, also declared the above narration to be jayyid (good) in his *Majmu Fatawa* (27/116).

The wording of the above hadith applies to the one who stands near the Prophetic grave or far from it.

As for the other variant mentioned by the detractors (on p. 556):

> The hadeeth above is further supported by the following hadeeth of the Messenger of Allaah (ρ) when he said, *"Do not make your homes graves nor make my grave a place of festivities, send salutations upon me as your salutations are conveyed to me wherever you are."*
>
> (Transmitted in *Sunan Abee Dawood* (2/218 no.2042), *Musnad Ahmad* (2/367), Ibn Feyl in his *Hizbah* as cited by **Haafidh as-Sakhawee in his *al-Qaul al-Badee'a*** (pg.160), *Hayaat ul-Anbiyaa* (pg.17) of Imaam Baihaqee, *al-Amr Bil-Ittibaa* (pg.125) of Imaam Suyootee, *Tuhfatuz-Zawaar Ilaa Qabr an-Nabee al-Mukhtaar* (pg.78) of Haafidh Ibn Hajr al-Haithamee.

They have not bothered to provide classical commentaries on such wordings. Since they relied on the grading of Imam **al-Sakhawi** on the narration from Ali ibn Hussain (ra) as quoted above, they may wish to take heed of his explanation of it in his ***al-Qawl al-Badi*** (pp. 170-171):

[الخامسة في معنى قوله – صلى الله عليه وسلم – لا تجعلوا قبري عيداً]

الخامسة قال صاحب سلاح المؤمن قوله عليه الصلاة والسلام لا تجعلوا قبري عيداً يحتمل أن يكون المراد به الحث على كثرة زيارته ولا يجعل كالعيد الذي لا يأتي في العام إلا مرتين ويؤيد هذا قوله – صلى الله عليه وسلم – لا تجعلوا بيوتكم قبوراً ، أي لا تتركوا الصلاة في بيوتكم حتى تجعلوها كالقبور التي لا يصلي فيها انتهى ، وفي هذا نظر والظاهر أنه – صلى الله عليه وسلم – إنما أشار بذلك إلى ما في الحديث الآخر من نهيه عن إتخاذ قبره مسجداً أو يكون المراد بقوله لا تجعلوا قبري عيداً أي من حيث الإجتماع وقد تقدم في أحاديث الباب ما يقرب من هذا وذكر بعض شراح المصابيح ما نصه في الكرم حذف تقديره لا تجعلوا زيارة قبري عيداً ومعناه النهي عن الاجتماع لزيارته عليه الصلاة والسلام اجتماعهم للعيد وقد كانت اليهود والنصارى يجتمعون لزيارة قبور انبيائهم ويشتغلون باللهو والطرب فنهى النبي – صلى الله عليه وسلم – أمته عن ذلك وقيل يحتمل أن يكون نهيه عليه الصلاة والسلام لرفع المشقة عن أمته أو لكراهة أن يتجاوزوا في تعظيم قبره غاية التجاوز ، قلت والحث على زيارة قبره الشريف قد جاء في عدة أحاديث لو لم يكن منها إلا وعد الصادق المصدوق – صلى الله عليه وسلم – بوجوب الشفاعة وغير ذلك

لزائره لكان كافياً في الدلالة على ذلك وقد أتفق الأئمة من بعد وفاته – صلى الله عليه وسلم – إلى زماننا هذا على أن ذلك من أفضل القربات. وقال شيخ الإسلام أبو الحسن السبكي في شفاء الأسقام له أعنمد جماعة من الأئمة على هذا الحديث يعني ما من أحد يسلم علي إلا رد الله علي

روحي الحديث في إستحباب زيارة قبر النبي – صلى الله عليه وسلم – قال وهو أعتماد صحيح لأن الزائر إذا سلم وقع الرد عليه عن قرب وتلك فضيلة مطلوبة يسرها الله لنا عوداً على بدء وقوله ولا تتخذوا بيوتكم قبوراً واختلف العلماء في معناه فترجم له البخاري كراهة الصلاة في المقابر فدل على أن معناه لا تجهلوها كالمقابر التي تكره الصلاة فيها.

The bulk of the above has been translated into English by GF Haddad[306] - Quote:

"On the meaning of the hadith: Do not make my grave a `Eid" in "*al-Qawl al-Badi` fil-Salat was-Salam `ala al-Habib al-Shafi`*" (Beirut 1987/1407) p. 159-160:

The author of "Silah al-Mu'min" said: "It is probable that the intent (murad) of the Prophet's saying: "Do not make my grave a `Eid" is emphasis and encouragement (al-haththth) on the frequency of visiting him and not treating his visit like an anniversary festival which does not occur in the year other than at two times. This meaning is supported by his saying: "Do not make your houses graves," that is, do not abandon prayer in your houses and thus turn them into places similar to the graves where one does not pray." There is no agreement on

[306] Here - https://www.abc.se/~m9783/n/tsvv_e.html and reposted here - https://aalequtub.com/tomb-structures-visits-and-vows/

this. It seems that the Prophet was pointing to what he said in the other hadith concerning the prohibition of taking his grave as a place of prostration (masjid), or else that his intent was from the perspective of gathering. We have already seen something to that effect in the ahadith of this chapter. Some of the commentators of the "Masabih" have said: "The Prophet's saying is an abridged form of the sense: "Do not make the visit to my grave an anniversary festival," and its meaning is the prohibition of (formally) gathering for the purpose of his visit in the way that people gather together to celebrate `Eid. The Jews and Christians used to gather for the visit of their prophets' graves and busy themselves with entertainment and music, so the Prophet forbade his Community from doing that." It was also said that it is probable that the Prophet's prohibition was intended to prevent hardship (raf` al-mashaqqa) for his Community, and also because it was disliked that they commit excess in overly honoring his grave. I say: The emphasis and encouragement on visiting his noble grave is mentioned in numerous ahadith, and it would suffice to show this if there was only the hadith whereby the truthful and God-confirmed Prophet promises that his intercession among other things becomes obligatory for whoever visits him, and the Imams are in complete agreement from the time directly after his passing until our own time that this is among the best acts of drawing near to Allah. **Shaykh al-Islam (Taj al-Din)[307] al-Subki** said in his book "Shifa' al-Siqam": "A large number of imams have inferred from the hadith "No-one greets me except Allah has returned my soul to me so that I can return his salaam" [Abu Dawud with a sound chain] the legal desirability (istihbab) of visiting the grave of the Prophet. I say: This is a sound inference because when the visitor greets the Prophet his reply is given from near, and this is a benefit much sought-after which Allah has made easily available for us to return again and again to the very beginning of that blessing."

[307] It should be Taqiud-Din and not his son Tajud-Din.

On p. 558 the two detractors stated:

> So attributing such an action to Abu Ayoob Ansaari (τ) is highly reprehensible according to the aforementioned ahadeeth and we believe our great illustrious companion would never have done such an act ie place his face on the grave.
>
> Furthermore attributing this narration and incident to him, based on all of the possible and potential problems with it, as we have discussed earlier is indeed **a great injustice and an attack on Abu Ayoob Ansaari (τ).**

Reply:

Attributing any action done by any of the Sahaba is based on verifying the authenticity of the actual narration at hand. If one of them was to have actually placed their face or hand on the grave of the holy Prophet (Sallallahu alaihi wa sallam), then they would have done so based on either some proof they knew of, or via personal reasoning (ijtihad) that may be acceptable or not according to the verification of later elite scholars.

There were incidents related directly to the noble being of the Holy Prophet (Sallallahu alaihi wa sallam) that were carried out directly by some of the Sahaba that had no direct evidence from the words of the Prophet (Sallallahu alaihi wa sallam) that have reached us directly but were permissible or permitted due to the inference of some of the Sahaba. This is related to the issue of seeking

blessings (tabarruk). Such examples will follow below to demonstrate to the readers what some of the Sahaba carried out as well as some from the Salaf.

As for their 'ruling':

> Furthermore attributing this narration and incident to him, based on all of the possible and potential problems with it, as we have discussed earlier is indeed **a great injustice and an attack on Abu Ayoob Ansaari (τ).**

It is said in return that they should have been more specific and admitted that Imam al-Hakim did attribute the incident back to Abu Ayyub (ra) with authentication in his *al-Mustadrak*, just as other scholars did as shall be demonstrated later on. Once the detractors note this they can decide if they are adding their ruling against the names of the major scholars who authenticated the narration at hand or not.

On pp. 559-560 the detractors said:

> So it is difficult and incomprehensible for the intellect to accept that he would do such an action which is a direct contravention of the Prophetic advice with regards to what the Jews and Christians did.
>
> Furthermore, lets assume this narration was authentic and there was this kind of veneration of the grave of the Messenger of Allaah (ρ) as these individuals claim, then why is it that we do not find the other companions, tabi'een and taba taabi'een doing such actions.

Why do we not find this illustrious group of people doing such actions if this was permissible if at all. The fact is because they never practiced such actions which futher elucidates and is conclusive in establishing that the Muslims of the first three generations did not go to the Messenger of Allaahs (ρ) grave and place their face on it.

In addition, the later scholars after the first three generations also rebuked such practices including the famous Imaams, this coupled with the positions of scholars throughout history is yet again overwhelming evidence to prove placing the face on the Prophet's (ρ) grave is and was an alien practice to Islaam.

This therefore rebukes the text of this narration based on the understanding of the scholars of Ahlus Sunnah. In fact Imaam Nawawee mentions ijmaa on the prohibition of touching the Prophet's (ρ) grave and all of this therefore renders the text of this narration to be comprehensively weak and all that which has preceded.

Reply:

Indeed, the generality of the Sahaba and their successors did not go directly to the grave of the Prophet (Sallallahu alaihi wa sallam) and touch it with their hands or place their face upon it. Hence, a group of scholars do not urge or encourage such actions with the generality of graves, while some permitted it with conditions. The detractors have used their logic to denounce and reject the

authenticity of the Abu Ayyub (ra) narration in addition to their defective sanad analysis which is not in line with a number of scholars of the past who actually authenticated the actual narration at hand.

The whole initial thesis was to demonstrate if Abu Ayyub (ra) ever carried out such an act of placing his face on the grave of the Prophet (Sallallahu alaihi wa sallam). If it is proven that he did then that is due to his own personal ijtihad, and it does not make it incumbent upon us to take this action and practice it since the scholars have difference of opinion on carrying out such an action. This is said with the premise that most Muslims can never access the actual room with the grave of the Prophet ﷺ.

The greater problem is if the action of touching the grave is shirk or not. It seems clear that the detractors and the generality of Salafism that thinks in a literalistic fashion with a lack of reaching the levels of ijtihad carries out the call of declaring people polytheists (mushrikun) or innovators (mubtadi'un) if they carry out such an act. What they have failed to confess is if the narration of Abu Ayyub (ra) is an act of open shirk then why did the likes of Imam Ahmed ibn Hanbal and Imam al-Hakim add such narrations into their Musnad and Mustadrak respectively without deeming it to be shirk and allowing such a narration to be entered into their Hadith collections?

Is it the Sunna of the Imams of the Salaf to spread narrations into their Hadith collections that allow the alleged promulgation of shirk?! The answer to this needs providing from the contemporary Salafi sect and its subdivisions.

The detractors claimed:

"Furthermore, lets assume this narration was authentic and there was this kind of veneration of the grave of the Messenger of Allaah (ρ) as these individuals claim, then why is it that we do not find the other companions, tabi'een and taba taabi'een doing such actions.

Why do we not find this illustrious group of people doing such actions if this was permissible if at all. The fact is because they never practiced such actions which futher elucidates and is conclusive in establishing that the Muslims of the first three generations did not go to the Messenger of Allaahs (□) grave and place their face on it."

To which the response would be to show some other examples of where the visitation to the blessed grave or an act related to it was performed by the early Salaf. They mentioned that: "In fact Imaam Nawawee mentions ijmaa on the prohibition of touching the Prophet's (ρ) grave..."

If they affirm such an ijma then they will need to explain away the next section that their own Salafi publishing house put out with regard to Imam Malik ibn Anas (ra). Before reaching that section, they may wish to take note of the following quotation by Imam al-Samhudi in his *Wafa al-Wafa bi Akhbar Darul Mustafa* (4/217), where after quoting the narration form Imam Ahmed ibn Hanbal on touching the grave of the Prophet (Sallallahu alaihi wa sallam), he quoted **Imam al-Izz ibn Jama'a** (d. 767 AH) as saying:

قال العز بن جماعة: وهذا يبطل ما نقل عن النووي من الإجماع

“Al-Izz ibn Jama’a said: ‘This nullifies what al-Nawawi transmitted on the (alleged) Ijma.’” [308]

This quote was also repeated by al-Samhudi in his *Khulasa al-Wafa* (1/457).

The two detractors failed to realise this and mention it as it would have been a clear rejection of their theses.

[308] The quote is actually found in his *Hidayatus Salik ila'l Madhahib al Arba'a fil Manasik* (p. 1390) edited by Shaykh Nuruddin Itr

IMAM MALIK IBN ANAS TOUCHING THE GRAVE OF THE HOLY PROPHET ﷺ

There is a work attributed to Imam al-Shafi'i entitled ***Rihla al-Imam al-Shafi'i.*** It has been transmitted via two chains of transmission. The first chain contains an unreliable narrator known as Abdullah ibn Muhammad al-Balawi. This version of the Rihla was deemed to be batil (false) by Imam al-Dhahabi in his *Siyar a'lam an-Nubala* (10/78, Arna'ut edition). In the footnote to the Siyar the editors mentioned the unreliability of al-Balawi and the fact that al-Hafiz Ibn Hajar also rejected this transmission by al-Balawi in his *Tawali al-Ta'sis* (p. 71).

As for the second chain then it does not contain al-Balawi and this recension was published originally in India more than a century ago and it runs back to **Imam al-Rabi ibn Sulayman**, the student of Imam al-Shafi'i. It was republished with corrections by **Muhibuddin al-Khatib** (d. 1969) who founded a publishing house known as al-Matba'a al-Salafiyya. It is assumed that al-Khatib was a type of Salafi as he also published some works by Ibn Taymiyya, as well as the edition of *Fath al-Bari* of al-Hafiz Ibn Hajar with the footnotes of Ibn Baz (d. 1999). Al-Albani described al-Khatib as being *"Al-Allama al-Shaykh"*[309] ("The greatly learned Shaykh").

Here is an image of the title page of this recension of the Rihla:

[309] See the introduction to al-Albani's *Adab al-Zifaf* (p. 79, dated 1376 AH)

رحلة الامام الشافعي

بقلمـــه

رواية تلميـــذه الربيع بن سليمان الجيزى

القاهرة

١٣٥٠

عنيت بنشره

المطبعة السلفية - ومكتبتها

It was published in 1350AH, and it is attributed back to al-Rabi ibn Sulayman al-Jeezi, the student of Imam al-Shafi'i.

The following page is al-Khatib's introduction:

مُقَدَّمَةُ النَّاشِرِ

بسم الله الرحمن الرحيم

الحمد لله رب العالمين ۞ وصلى الله على سيدنا محمد وعلى آله وصحبه
ومن سار على سنته من أئمة الهدى ۞ وسلم تسليما كثيرا

وبعد فاني اقتنيت وأنا بمكة سنة ١٣٣٧ نسخة من مسند إمامنا محمد بن ادريس الشافعي المطلبي رحمه الله ورضي عنه ، مطبوعة بالمطبع الخليلي في الهند ، وبأولها رحلة الامام في طلب العلم رواها عنه تلميذه الربيع بن سليمان الجيزي ، وهي من الخطأ والتحريف بحيث لا يكاد القارىء يفهم كثيراً من مواضعها وقد اعتذر عن ذلك محمد عبد العزيز البانكرموي التالكرامي فقال :

« إعلموا يا أيها الخلان ، من اولي النهى والايقان ، ان في هذه الرسالة المسماة برحلة الشافعي كم من مقام عجزت عن درك مطالبها عند كتابتها وصحتها من كثرة اغلاطها فتركتها على حالها كما وجدتها في المنقول عنه ، فاصفحوا عني ولا تنسوني عن دعائكم بالخير » اهـ

ومنذ اقتنيت هذه الرحلة وأنا في شوق شديد الى نشرها في أيدي القراء صحيحة سالمة من التشويه ، وكنت أريد ـ لذلك ـ أن أقف على نسخ منها مخطوطة أحل بها طلاسم تلك الاخطاء .

ولما يئست من العثور على بغيتي ، رجعت الى نسخة محمد عبد العزيز البانكرموي فأعنت النظر فيها واجتهدت في رد الكلمات المحرفة الى ما اعتقدت أنها محرفة عنه من الكلمات المناسبة للمقام ، واستطعت بذلك أن أستخرج نسخة منها صحيحة ولله الحمد بقدر الامكان ، ولم تبق الا كلمات قليلة استعصت علي فأشرت اليها في الهامش . وانما ركبت هذا المركب لأن في قلبي حرقة منذ ثلاثة عشر عاماً الى الآن من بقاء هذه الرحلة مجهولة من جمهور القراء ، مع أنها من دفائن تركة السلف التي لا يجوز جلاؤها في زوايا النسيان ، والله هو المعين

القاهرة : غرة صفر ١٣٥٠

كتب محب الدين الخطيب

The next page (p. 5) mentioned the sanad back to Imam al-Shafi'i:

بسم الله الرحمن الرحيم

أخبرنا الامام العالم أبو زكريا يحيى بن علي بن عبد الرحمن التلمي قراءة عليه قال: حدثنا الفقيه أبو القاسم عبد العزيز بن يوسف المقري في الجامع العتيق بمصر في شهور سنة ثلاث وخمسين وخمسمائة قال: أخبرنا الشيخ أبو محمد بن فتح المعروف بأبي الحسن المقرى في سنة ثلاثين وخمسمائة، قال: أخبرنا الشريف الرضي الموسوي أبو اسماعيل موسى بن الحسين بن علي بن اسماعيل بن علي الحسيني المقري [1] في سنة أربع وثمانين وأربعمائة بالجامع العتيق بمصر قال: أخبرنا الشيخ أبو العبّاس أحمد بن ابراهيم الفارسي في ربيع الأول سنة احدى وخمسين وأربعمائة قال: أخبرنا أبو القاسم يحيى بن عبد الله الرجل الصالح قراءة عليه وأنا أسمع ويحيى بن موسى العدل بمصر قالا: حدثنا أبو الحسن أحمد بن محمد المقري الواعظ الكوّار قال: حدثنا أبو الفرج عبد الرزاق حمران البطين قال: حدثنا أبو بكر محمد بن المنذر قال: حدثني الربيع بن سليمان قال: سمعت الشافعي يقول:

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(١) هو غير الشريف الرضي الشاعر فان اسمه محمد بن الحسين (٣٥٩-٤٠٦)

The above sanad does not contain al-Balawi. Now on page 8 there is the following account when Imam al-Shafi'i met Imam Malik ibn Anas in Madina:

—٨—

على رسول الله ﷺ ، ووقفت بقبره ، فرأيتُ مالك بن أنس
مؤتزراً ببردة متشحاً بأخرى وهو يقول : حدثني نافع عن ابن
عمر عن صاحب هذا القبر — ويضرب بيده على قبر رسول الله
ﷺ — قال الشافعي رضي الله عنه : فلما رأيتُ ذلك هبته
الهيبة العظيمة ، وجلستُ حيث انتهى بي المجلس ، فأخذتُ عوداً
من الارض فجعلت كلما أملى مالكٌ حديثاً كتبته بريقي على يدي
ومالك ينظر اليّ من حيث لا أعلم — حتى انقضى المجلس وجلس
مالك ينتظر العشاء المغرب ولم يرَ أني انصرفت فيمن انصرف
فأشار اليّ بيده ، فدنوتُ منه فنظر اليّ ساعة ثم قال لي :

— أحَرَميٌّ أنت ؟

قلت : — وقرشي

قال : كملت صفاتك ، فلِمَ رأيتك سيء الادب ؟

قلتُ : وما الذي رأيتَ من سوء أدبي ؟

قال : رأيتك وأنا أملي الالفاظ لرسول الله ﷺ وأنت
تلعب بريقك على يدك

فقلت : عدم الورق ، وكنت أكتب ماتقول

فجذب مالك يدي فقال : مالي لا أرى عليها شيئاً ؟

فقلت : ان الريق لايثبت على اليد ، ولكن قد وعيتُ جميع
ماحدثتَ به منذ وقت جلستَ الى حين قطعتَ

Note the red box where just before it Imam al-Shafi'i said:

وهو يقول: حدثني نافع عن ابن عمر عن صاحب هذا القبر – ويضرب بيده على قبر رسول الله

Meaning:

"He (Malik) said: Nafi narrated to me from Ibn Umar from the possessor of this grave – and then he (Malik) struck his hand on the grave (qabr) of the Messenger of Allah (sallallahu alaihi wa sallam)."

Provided the above version of the Rihla is authentically transmitted back to Imam al-Shafi'i then this is a proof that Imam Malik had direct access to the section where the blessed Prophetic grave was located, and he touched the grave directly as witnessed by his student al-Shafi'i. Note how Muhibuddin al-Khatib did not weaken this narration or say it is Shirk or Bid'a like the way these two uncouth detractors from Birmingham have been accustomed to. This narration is something they need to expound on and then explain where is the supposed ijma of not touching the Prophetic grave.

It is also bizarre that they reject other points of ijma that classical scholars have mentioned but attempted to use Imam al-Nawawi when it suited their personal agenda. An example is their rejection of the ijma recorded for 20 rak'ats of Tarawih prayer in Ramadan. In fact, **Imam Ibn Hajar al-Haytami** also recorded ijma on 20 rak'ats in his *Fath al-Ilahi fi Sharh al-Mishkat al-Masabih* (5/130) as follows:

أجمع الصحابة ﵃ على أن التراويح عشرون ركعة وذلك يؤيد الخبرين، وصح أنهم كانوا
يقومون على عهد عمر في شهر رمضان بعشرين ركعة، كما يأتي.

Meaning: "***The Sahaba (raa) agreed upon 20 rak'ats of Tarawih and that is supported by two reports. It is authentic from them that they under took in the time of Umar (ra) in the month of Ramadan with 20 rak'ats, as shall come."***

Also, Imam **Abul Hasan Ibn al Qattan al Fasi** (d. 628 AH) has mentioned in his ***al-Iqna fi Masa'il al-Ijma*** (The Conviction on the legal rulings related to Agreement) (1/174):

943 – وعن ابن عباس «أن رسول الله صلى الله عليه وسلم كان يصلي في رمضان عشرين ركعة والوتر».

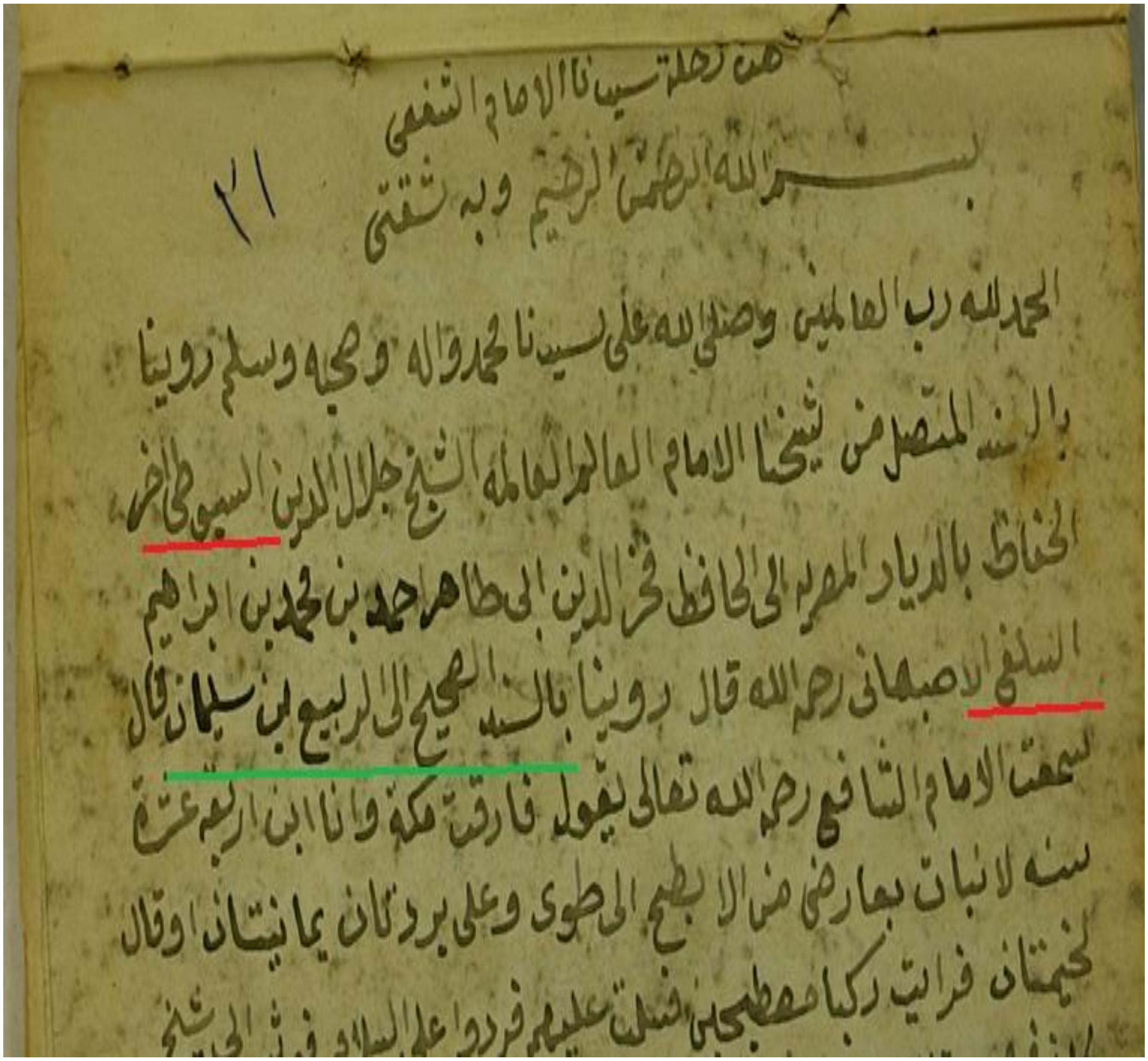
944 – وروي عشرون ركعة، عن علي رضي الله عنه، وشتير بن شكل وهو الصحيح عن أبي بن كعب من غير خلاف من الصحابة، وهو قول الجمهور.

No. 943: From Ibn Abbas (ra*): "That the Prophet, Sallallahu alaihi wa sallam would pray in Ramadan twenty rak'ats and the Witr."*

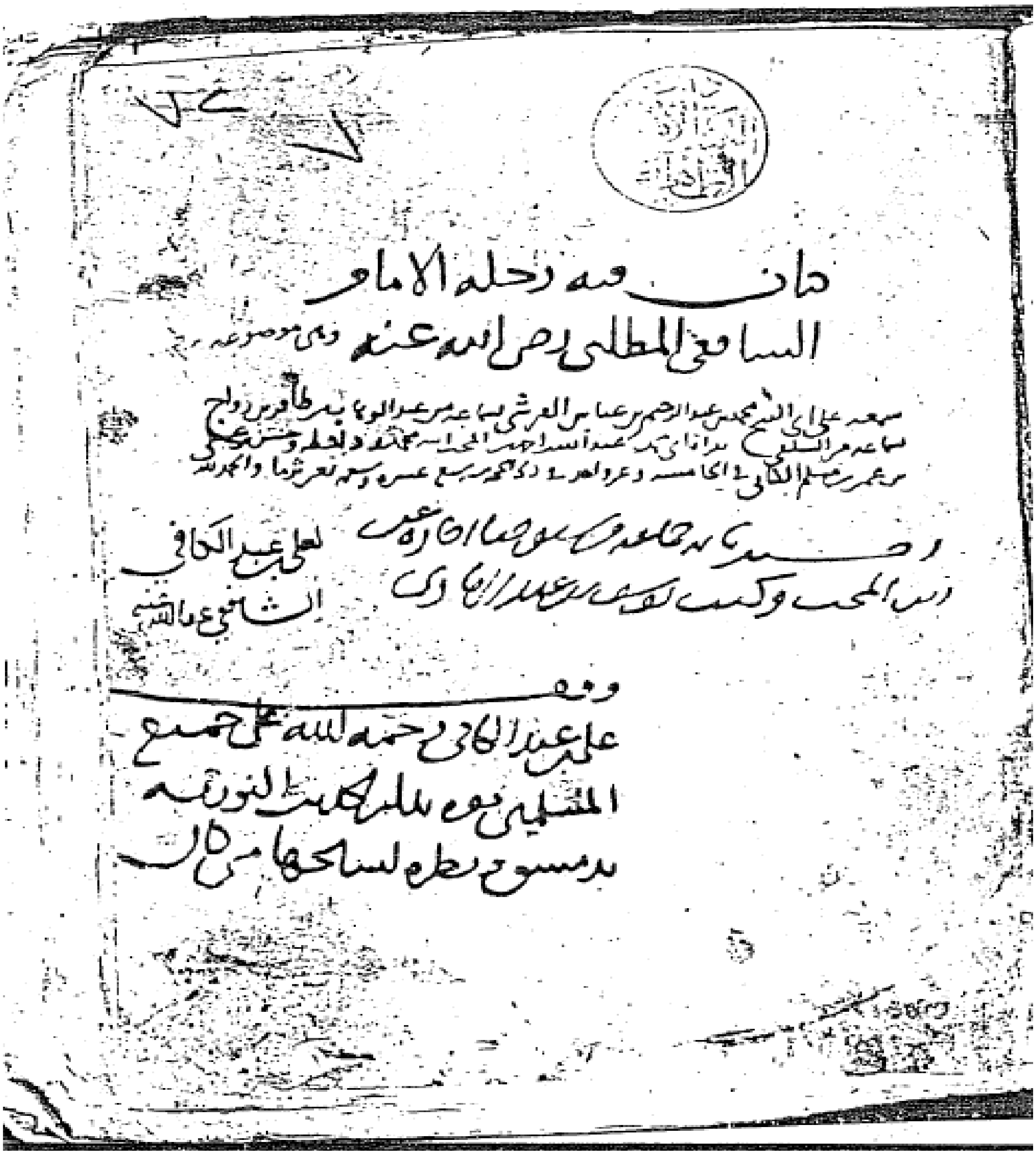
No. 944: "Twenty rak'ats has been related from Ali, radiallahu anhu, and Shutayr ibn Shakl, **and it is Sahih (authentic) from Ubayy ibn Ka'b**, ***without difference of opinion from the Sahaba, and it is the qawl (saying) of the majority (al-Jumhur).***"

Indeed, a manuscript[310] copy of the named Rihla of Imam al-Shafi'i stated in its opening lines that it was transmitted by Imam al-Suyuti (d. 911 AH) back to Imam Abu Tahir al-Silafi with a muttasil sanad (fully connected chain), and the latter said it reached him back to Imam al-Rabi ibn Sulayman with a Sahih sanad (authentic chain of transmission).

[310] Stored in the Jamia Muhammad ibn Saud library (no. 5197, plate 21) in Riyadh, Saudi Arabia


هذه رحلة سيدنا الامام الشافعي
بسم الله الرحمن الرحيم وبه ثقتي
٢١
الحمد لله رب العالمين وصلى الله على سيدنا محمد واله وصحبه وسلم روينا
بالسند المتصل من شيخنا الامام العالم العلامة الشيخ جلال الدين السيوطي اخر
الحفاظ بالديار المصرية الى الحافظ فخر الدين ابي طاهر احمد بن محمد بن ابراهيم
السلفي الاصبهاني رحمه الله قال روينا بالسند الصحيح الى الربيع بن سليمان قال
سمعت الامام الشافعي رحمه الله تعالى يقول فارقت مكة وانا ابن اربع عشرة
سنة لا نبات بعارضي من الابطح الى طوى وعلى بردتان يمانيتان وقال
لخيمتان فرايت ركبا مصطحبين فسلمت عليهم فردوا على السلام

Hence, the report back to Imam Malik in the above named Rihla appears to be authentic from Imam al-Silafi to Imam al-Rabi ibn Sulayman. Indeed, there is a manuscript of this same work stored in the Madrasa al-Umariyya collection (3807, Majami 71, plate 72 onwards) stored originally in the Zahiriyya library in Damacus, Syria. Here is the title page:



فيه رحلة الإمام
الشافعي المطلبي رضي الله عنه

The first page mentioned the chain of transmission running via al-Silafi back to al-Rabi ibn Sulayman:

بسم الله الرحمن الرحيم

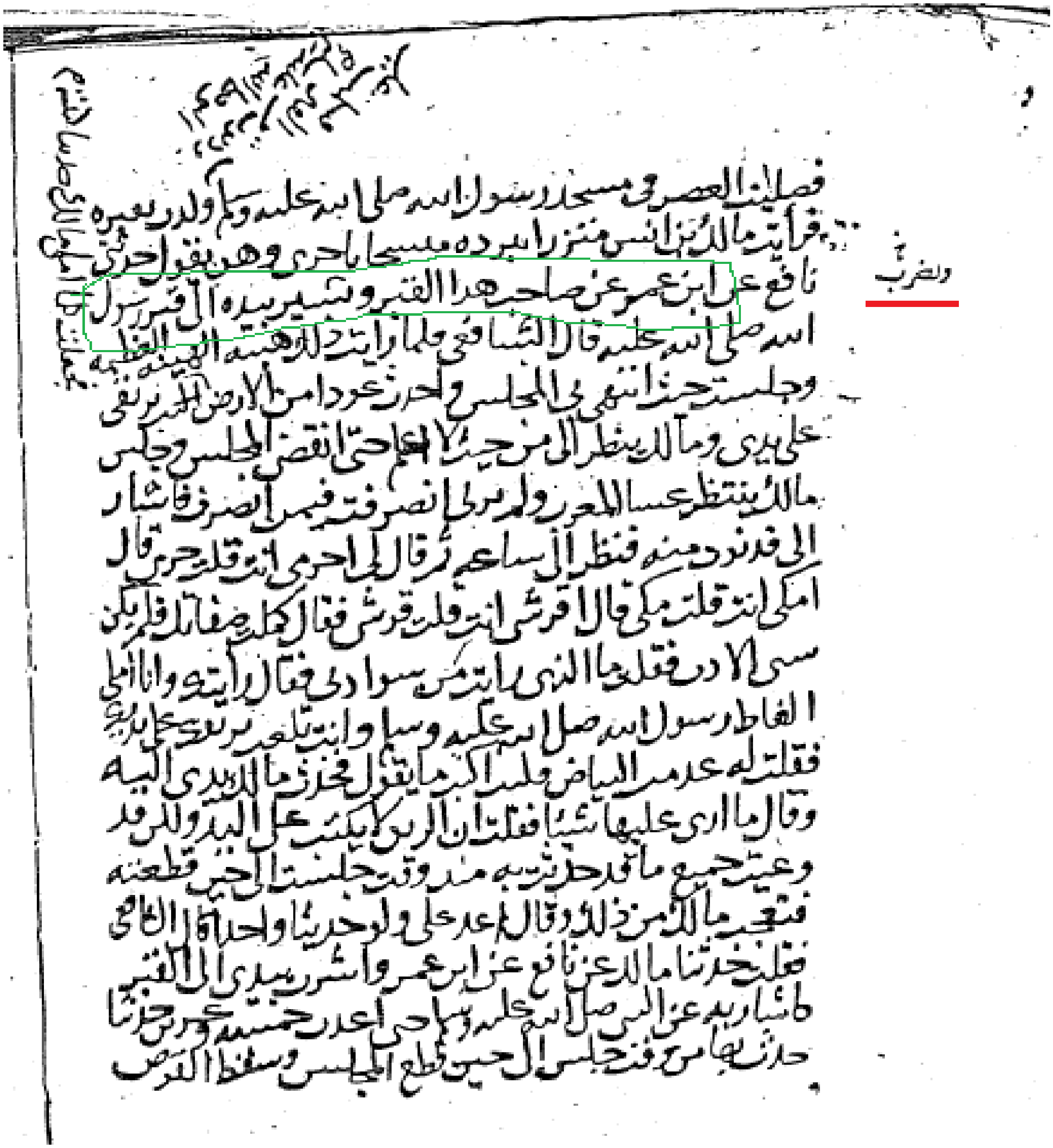
اخبرنا الشيخ الفقيه الامام العالم الحافظ النبيه جمال الحفاظ زين المحدثين ابو الحسن علي بن المفضل بن علي المقدسي قال اخبرنا الشيخ الامام الفقيه الحافظ ابو الطاهر احمد بن محمد بن احمد بن محمد بن ابراهيم السلفي الاصبهاني قال اخبرنا ابو الحسين احمد بن سليمان السرقسطاوي بمكة وانا اسمع ابو سنة ست عشرة وخمس مائة اخبرنا ابو محمد عبد الله بن عبيد الله بن حسن المقرى المصري اخبرنا ابو الحسين يحيى بن الحسين بن موسى العطار اخبرنا ابو الحسن احمد بن محمد المقرى الواعظ البزار حدثنا ابو الفرج عبد الوراق وحمدان البطين حدثنا ابو بكر محمد بن المنذر حدثنا الربيع بن سليمان قال سمعت الشافعي يقول خارجت مكة وانا ابن اربع عشرة سنة لا نبات بعارضي من الابطح الى ذي طوى وعلى بردان يمانيان اذ رايت رهطا قراءات رد امنيعي فسلمت عليهم فردوا على الله قويت الى شيخ كان فيهم فقال لي سالتك ثم اقسمت عليك لما حضرت طعامنا قال الشافعي وما كنت اعلم انهم احضروا الطعام فاجبت مسرعا غير محتشم فرايت القوم يدبرون ايأخذون الطعام بالخمسة

بالخمس

اسماعيل

علمت

The actual narration is on plate 74a as shown below with highlighting:



فصلينا العصر في مسجد رسول الله صلى الله عليه وسلم ولدى بعيره
فرأيت مالك بن أنس متزرا ببردة متوشحا بأخرى وهو يقول حدثني
نافع عن ابن عمر عن صاحب هذا القبر ويشير بيده إلى قبر رسول
الله صلى الله عليه وسلم قال الشافعي فلما رأيت ذلك هبته الهيبة العظيمة
وجلست حيث انتهى بي المجلس وأخذت عودا من الأرض فكنت ...
على يدي وما التفت إلى من حيث لا أعلم حتى انقضى المجلس وجلس
مالك ينتظر ... ولم يزل ينصرف فيمن انصرف فأشار
إلي فدنوت منه فنظر إلي ساعة ثم قال أحرمي أنت قلت حرمي قال
أمكي أنت قلت مكي قال أقرشي أنت قلت قرشي فقال كملت صفاتك فلم يكن
فيك سوء الأدب فقلت وما الذي رأيت من سوء أدبي فقال رأيتك وأنا أملي
ألفاظ رسول الله صلى الله عليه وسلم وأنت تلعب بريقك على يدك
فقلت له عدم البياض فكنت أكتب ما تقول فجذب مالك يدي إليه
وقال ما أرى عليها شيئا فقلت إن الريق لا يثبت على اليد ولكن قد
وعيت جميع ما حدثت به منذ وقت جلست إلى حين قطعته
فتعجب مالك من ذلك وقال أعد علي ولو حديثا واحدا فقال الشافعي
فقلت حدثنا مالك عن نافع عن ابن عمر وأشرت بيدي إلى القبر
كإشارته عن النبي صلى الله عليه وسلم ... حتى أعدت خمسة وعشرين حديثا
حدث بها من وقت جلس إلى حين قطع المجلس وسقط القرص

Al-Hafiz Abu Tahir al-Silafi was a Sufi

Some of the claimants to Salafiyya have mistyped the name of Imam Abu Tahir al-Silafi (d. 576 AH) as Abu Tahir al-Salafi. They even thought he was like them. The two detractors attacked Sufis with slanderous language, so it is worth rewarding them with the following information on al-Silafi. Before doing so let us recall how the two detractors quoted al-Silafi in the following piece by themselves: https://www.salafiri.com/biography-imam-suleiman-bin-al-ashat-abu-dawud-275h/

Quote:

> Haafidh Abu Taahir Silafee introduced this in poetry and said,
>
> *"Hadeeth and the knowledge of hadeeth softened with its splendeour,*
> *For Imaam Abu Daawood the Imaam of Ahlul-Hadeeth,*
> *Just like metal and its like softened,*
> *For Daawood (alayhis-salaam) who was a Prophet of his time."*

In my 2015 work entitled: **Perfecting the Proofs that the Prophet (صلى الله عليه وسلم) Performed 20 Rak'ats of Tarāwīh Prayer,**[311] the following points were mentioned about al-Silafi with regard to his work known as *al-Mashyakha al-Baghdādiyya.*[312]

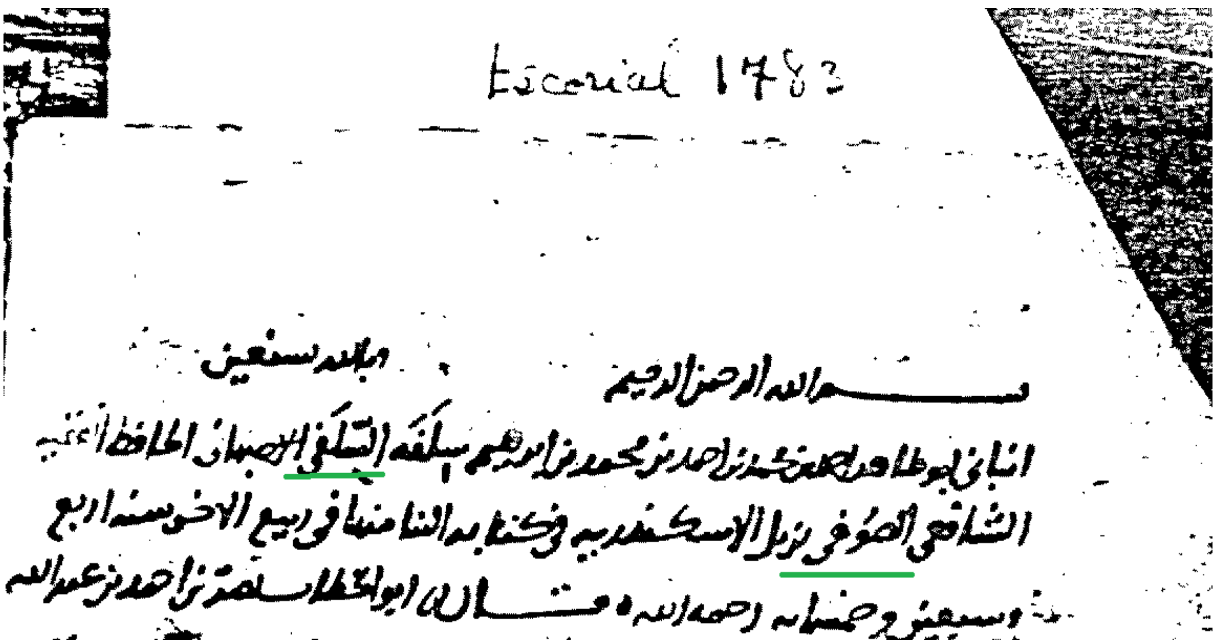
[311] Available here - https://archive.org/download/PerfectingTheProofs/PerfectingTheProofsThatTheProphetPerformed20RakatsTarawih_darultahqiq.pdf

[312] According to the manuscript catalogue known as Les Manuscrits arabes de l' Escurial[312]the manuscript copy is held in the Escorial library (no. 1783, Madrid, Spain, dated 594 A/(1198 CE). The last page of this specific manuscript mentioned that it was transcribed by Ibrāhim Ibn Uthmān Ibn Isa from the copy of Hammād al-Harrāni (d. 598 AH).[312] Al-Harrāni received the text with ijaza (a warrant of authorisation) from al-Silafi in the year 574 AH, which was just two years before the death of al-Silafi. The number of folios in this copy was 348.

In the opening lines of this manuscript copy the narrator known as Hammād al-Harrāni has mentioned his receiving the text by giving the full name of al-Silafi as follows:

أبو طاهر أحمد بن محمد بن أحمد بن محمد بن ابراهيم بن سلفة السلفي الأصبهاني الحافظ الفقيه الشافعي الصوفي

From the original manuscript:


Escorial 1783
بسم الله الرحمن الرحيم
وبالله نستعين

Translation:

"Abū Tāhir Ahmed ibn Muhammad ibn Ahmed ibn Muhammad Ibn Ibrāhim Ibn Silafa al-Silafi, al-Asbahāni (of Isfahan originally), al-Hāfiz (the preserver of

Hadīth) al-Faqih (the jurisprudent), al-Shafi'i (follower of the Shafi'i School of law), al-Sufi[313] (follower of a specific Sufi path)."

Al-Silafi was one of the greatest preservers of Hadīth (Huffāz) in his age, and he took Hadīth with various types of warrants of authorisation (ijaza) in excess of 600 Shaykhs[314] from numerous lands on his several journeys. As for his reliability as a narrator of Hadīth then Imam Abū Bakr Ibn Nuqta[315] (d. 629 AH) declared him to be:

وكان حافظا ثقة ضابطا متقنا

"He was a Hāfiz (of Hadīth), Thiqa (trustworthy), precise (dābit) and proficient."
Imam Abū Sa'd Abdul Karim al-Sam'ani (d. 562 AH) also declared al-Silafi to be Thiqa (trustworthy) amongst other great qualities as mentioned in his *Dhayl Tā'rikh Baghdad.*[316]

Hāfiz al-Dhahabi extolled al-Silafi with the following titles in his *Siyar A'lam an-Nubala*[317]:

الإِمَامُ، العَلاَّمَةُ، المُحَدِّثُ، الحَافِظُ، المُفْتِي، شَيْخُ الإِسْلاَمِ، شَرَف المُعَمِّرِيْنَ

---

313 Al-Dhahabi mentioned in his *Siyar A'lam an-Nubala* (21/22) that al-Silafi took Tasawwuf (the Sufi path) from Shaykh Ma'mar Ibn Ahmed al-Lunbāni.

314 See Siyar (21/21) of al-Dhahabi for his taking from over 600 Shaykhs from Isfahān alone. Al-Dhahabi also described al-Silafi as the *Musnid al-Dunya* (The one who possessed the most chains of transmission in the whole world in his age) in his *al-Ibar fi khabr man ghabar* (3/71).

315 In his *al-Taqyid li ma'rifa rawa al-Sunan wal Masānid* (1/204, no. 199, Da'iratul Ma'arif al-Uthmaniyya edition).
316 Quoted from al-Sam'ani by al-Dhahabi in his Siyar (21/23).
317 21/5

"The Imam, the greatly learned, the Hadīth scholar (Muhaddith), al-Hāfiz (preserver of Hadīth), the Mufti, Shaykhul-Islam, nobility of the senior aged scholars (al-mu'ammirin)."

This goes to show that the two detractors have a double standard. They are prepared to take narrations from Sufi scholars when it suits them, while in their defamatory writings they used disgraceful language against Sufis in general. Our scholars are the first to expose any deviant types of Sufis as there have been pseudo-Sufis in the past and present, while there have also been rightly guided and upright one's too.

Even their authority, al-Albani, studied under a Hanaf-Sufi scholar known as **Shaykh Sa'eed Burhani**. Al-Albani is on record as saying[318] the following:

> Due to that I started to study Hanafi fiqh and morphology [sarf] with my father; and with another Shaikh whose name was **Shaikh Sa'eed Burhaani**, and it became apparent to me later that **he was a Sufi, a follower of a tariqah, I studied some Hanafi fiqh with this Shaikh**, specifically [the book] Maraaqi al-Falaah Sharh Nurul-Eedaah. I also studied some books of Arabic grammar and modern day rhetoric with him using some books of contemporary writers.

[318] See p. 6 of the file uploaded by an admirer of Al-Albani - https://shaikhalbaani.files.wordpress.com/2011/04/qa2.pdf

THEIR RELIANCE ON THE LATE AHMED AL-NAJMI WHEN IT SUITS THEM IN REJECTING THE ABU AYYUB (ra) NARRATION

The two detractors brought in the arguments (on p. 560-561 of their pdf) of their late Saudi scholar known as Ahmed al-Najmi. They stated:

> Shaikh Allaamah Ahmad bin Yahyaa an-Najmee in his refutation of a Shee'ee, who used the same narrations the soofees use, discusses this narration. He brings the criticisms of the scholars of hadeeth on Katheer ibn Zaid, (all cited above) *Abu Ja'afar at-Tabaree said, "Katheer ibn Zaid his hadeeth can not be used as evidence according to me. Yaqoob ibn Shaybah said said he is not that (strong) and he is dropped to what is weak. etc.".* Shaikh Ahmad an-Najmee then brings the correction of Imaam Dhahabee by Haafidh Ibn Hajr regarding al-Waleed ibn Katheer.
>
> Allaamah an-Najmee goes on to say, *"This clarifies that this (ie narration) is not authentic, as from the narration there is someone who cannot be used as evidence and the other narrator is unknown. Furthermore it opposes what is more authentically reported from the Prophet* (ρ) *and the companions.*
>
> *Nonetheless even if we do assume this is authentic from Abu Ayoob* (τ)*, then it will still not constitute evidence because it is the statement and action of a companion. It will not constitute*

evidence because it opposes the the texts from the infallible one (ie the Prophet (ρ)*) and it is not just the statement of another companion.*

Here it also contradicts and opposes the authentic ahadeeth and it also contradicts and breaks away from the actions of the companions and taabi'een" END of Shaikh Najmee's words (*Awdheh al-Ishaarah Fee Radd A'la Man Ijaaz al-Mamnoo'a Minaz-Ziyaarah* (pg.420-421) Edn.2nd 1416H, first Edn. After 1401H)

Reply:

The defence on the reliability of Kathir ibn Zayd has already been mentioned and accomplished so this need not be reiterated repetitively. What al-Najmi has not bothered to mention is which classical scholars have authenticated the narration going back to Abu Ayyub al-Ansari (ra). He was quoted as saying that even if the narration was deemed to be authentic from Abu Ayyub (ra) then it does not constitute evidence because it opposes other authentic texts.

Even if one was to agree with al-Najmi that the individual action of a Sahabi does not constitute Shari' evidence, the foremost problem that arises for the supposed Salafis of this age is why would Abu Ayyub (ra) carry out such an action of placing his head on the Prophetic grave, and if they are prepared to deem Abu Ayyub as a polytheist or not provided, they admit the narration itself is authentic?!

Additionally, they have the dilemma to explain why Imam Malik touched the grave of the Holy Prophet (Sallallahu alaihi wa sallam) as the last section mentioned. If al-Najmi held that the action of a Sahabi is not admissible on such a matter related to Abu Ayyub al-Ansari (ra) and the Prophetic grave, the question

that arises for his likes is why did the Sahaba not explicitly deem his actions to be Shirk or diametrically opposed to the Sharia? Plus, why did Sunni Imams transmit this narration in their Hadith collections and not deem it as Shirk or Bid'a? The question for the two detractors is – do any Sunni books of hadith from early times with chains of transmission transmit narrations promoting acts of Shirk from the early Salaf? If they were to answer yes, then what is the status of these Imams? Are they not therefore conveyers of Bid'a and Shirk by default according to their understanding of what constitutes valid Tawhid in aqida?!

Since the detractors considered al-Najmi to be some sort of authoritative evidence (Hujja) for their contentions they should also consider accepting his response to al-Albani who deemed the rak'ats of Tarawih to be a maximum of 8 only. Ahmed al-Najmi wrote a commentary on Umdatul Ahkam entitled *Ta'sis al-Ahkam* (2/241-256), where he responded to al-Albani's rejection of a number of the evidences for 20 rak'ats over some 15 pages. The two detractors bragged with extreme puerility in the early part of their pdf (pp. 58-59) over the Tarawih rak'ats by saying:

> Oh we just remembered one little matter, this answer is over 750 pages just on his 15 pages. We will inshaAllaah by the mercy and Aid of Allaah answer his magnum opus and BY ALLAAH WATCH WHAT WE DO HIS,
>
> Shaykh Abul Hasan's 3+ year magnum opus on
>
> www.ahlulhadeeth.wordpress.com 58 | Page

Referring to his pitiful book on defence of 20 rakahs for taraweeh

BY ALLAAH WATCH !!!!

Indeed, after they wrote the above people have witnessed Kamran Malik entering jail for a while for fraud while the writer of these lines has issued two more follow up works on the rak'ats of Tarawih while they have failed to produce anything as they promised after some 10 years, and it is the year 2023 that these very lines were typed up! Indeed, they even lied against Imam Abu Hanifa on the rak'ats of Tarawih which has been answered already several years back. One may see it here:

https://www.darultahqiq.com/answering-the-claim-that-imam-abu-hanifa-advocated-8-rakats-taraweeh/

THE DETRACTORS ON THE HEIGHT OF THE PROPHETIC GRAVE

The detractors mentioned on pp. 561-562 the following points:

> It must also be noted The grave of the Messenger of Allaah (ρ) was just approximately 4-5 inches from the ground as Haafidh Ibn Hajr has mentioned in his *Fath ul-Baaree* as well as Shaikh Samhudee in his *Wafaa al-Wafaa*. Shaikh Samhudee was also instructed during his time to renovate the Prophet's (ρ) grave and so when he entered the sacred chamber he noticed the grave was almost level with the ground. This is also supported by the weak narration from al-Qaasim ibn Muhammad ibn Abu Bakr (*Sunan Abee Dawood* no.3220) which although weak, is supported by its general meaning.
>
> Nonetheless it is well known **the grave was flat**, so if this was the case Abu Ayoob (τ) would have needed to almost practically lie flat on
>
> the grave as the incident has been cited in this narration or at least **be sitting on it and** **we know sitting on graves was stongly prohibited by the Messenger of Allaah (ρ).**

The evidence for this is the following hadeeth, narrated by Abu Marthad al-Ghanawee (τ) who said, the Messenger of Allaah (ρ) as saying, *"Do not sit on the graves, and do not pray facing them."* (*Saheeh Muslim* (2/668 no.972), *Sunan Abee Dawood* (no.3229), *Saheeh Sunan Abee Dawood* (2/306 no.3229), also in the other Sunans and *Ahkaam ul-Janaa'iz Wa Bid'ahuha* (pg268) of Imaam al-Albaanee.

This dear readers is equivalent to prostrating to the grave which is unlawful and unlegislated in the Sharee'ah and in this regard this then yields further problems and difficulties with this narration. All in all which are indicative of its weakness.

Reply:

They have claimed that the noble grave of the Prophet (Sallallahu alaihi wa sallam) was practically flat and they also claimed it was 4-5 inches from the ground according to Imam Ibn Hajar and Imam al-Samhudi, although they gave no precise volume and page number referencing to check up their claims.

Surprisingly, they thought Ibn Hajar and al-Samhudi were in line with their thoughts. The fact of the matter is that Ibn Hajar provided an abridged version of the Abu Ayyub (ra) hadith. It was mentioned earlier on:

Indeed, al-Hafiz ibn Hajr al-Asqalani has left behind a 40 Hadith collection known as *al-Arba'un fi rad'il mujrim an sabb'il-Muslim*[319] that was dictated in the year

[319] Hafiz Shamsud-Din al-Sakhawi has mentioned this as ibn Hajr's work in his al-Jawahir wal Durar (p. 665, no. 36, compiled in 851 AH)

851 AH (just a year before his death) as mentioned in the opening lines of that work. Hadith no. 32 is the hadith as recorded by al-Tabarani. Here is how al-Hafiz presented it:

32– عَنْ أَبِي أَيُّوبَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: « لا تَبْكُوا عَلَى الدِّينِ إِذَا وَلِيَهُ أَهْلُهُ ، وَلَكِنْ ابْكُوا عَلَيْهِ إِذَا وَلِيَهُ غَيْرُ أَهْلِهِ » .

- رَوَاهُ الطَّبَرَانِي

The hadith being:

"Do not weep on religion if its people assume its leadership (walyahu), but weep on it if other than its people assume it."[320]

Al-Hafiz ibn Hajar quoted this hadith without alluding to any known weakness in the chain (sanad) or text (matn).

As for al-Samhudi then the following has been stated previously:

Al-Samhudi said in his *Wafa al Wafa* (4/184):

و روى أحمد بسند حسن كما رأيته بخط الحافظ أبي الفتح المراغي المدني قال:

[320] As mentioned from GF Haddad's translation quoted earlier on.

حدثنا عبد الملك بن عمرو قال: حدثنا كثير بن زيد عن داود بن أبي صالح قال: أقبل مروان يوما، فوجد رجلا واضعا وجهه على القبر، فأخذ مروان برقبته ثم قال: هل تدري ما تصنع؟ فأقبل عليه، فقال: نعم إني لم آت الحجر، إنما جئت رسول الله صلى الله تعالى عليه و سلم و لم آت الحجر، سمعت رسول الله صلى الله عليه و سلم يقول: لا تبكوا على الدين إذا وليه أهله، و لكن ابكوا على الدين إذا وليه غير أهله، قال الهيتمي: رواه أحمد و الطبراني في الكبير و الأوسط، و فيه كثير بن زيد، وثقة جماعة و ضعفه النسائي و غيره.

قلت: هو كما قال في التقريب– صدوق يخطئ، و سيأتي في الفصل بعده أن يحيى رواه من طريقه، و أن السبكي اعتمد توثيقه.

Ahmad narrated with a *hasan* chain – as I saw in the handwriting of Hafiz Abu l-Fath al-Maraghi – he said: 'Abd al-Malik ibn 'Amr narrated to us: Kathir ibn Zayd narrated to us from Dawud ibn Abi Salih, he said: Marwan came one day to find a man placing his face on the grave [of the Prophet (peace and blessings be upon him)], so Marwan grasped his neck and said: "Do you know what you are doing?" Thereupon, he turned to him and said: "Yes! I have not come to a stone. I have come only to the Messenger of Allah, and I have not come to a stone. I heard Allah's Messenger (Allah bless him and grant him peace) say: 'Do not cry upon religion when those worthy of it take charge of it, but cry upon it when those unworthy of it take charge of it.'" Al-Haythami said: "Ahmad and al-Tabrani in *al-Kabir* and *al-Awsat* narrated it, and Kathir ibn Zayd is in it, who was declared trustworthy by a group and weakened by al-Nasa'i and others."

They also utilised what they considered to be a weak narration from al-Qasim ibn Muhammad which they quoted earlier on as follows:

al-Qaasim bin Muhammad bin Abu Bakr narrates, *"I went to A'ishah (τ) and said, "Oh Mother show me the grave of the Messenger of Allah (ρ) and his two Companions (ψ). She showed me* ***three graves which were neither high nor low, but were spread with soft red pebbles in an open space****...."* (*Sunan Abu Dawood* (no.3220), graded weak by Imaam al-Albaanee in his *Da'eef Sunan Abee Dawood* (pg263) and *Kitaab al-Janaa'iz*)

Narrations on the height of the Prophet's ﷺ noble grave

They deemed the above narration to be weak as per their taqlid of al-Albani despite the fact that their late authority known as Zubair Ali Zaid said it was a Hasan (good) narration as shown a few pages back! Plus, other classical scholars have authenticated it as mentioned a few pages back. This narration does not prove that all three graves were flat on the ground but indicates that they were slightly elevated and had soft red pebbles over them in an open space.

Also, some others from the Salaf did witness the Prophetic grave elevated to a certain extent even if it may have also been at different levels of height over different time frames. Additionally, the Prophet (sallallahu alaihi wa sallam) was buried within the confines of A'isha's (ra) house and no one from the Sahaba called for the room containing the noble grave to be demolished.

In *Sahih al-Bukhari*[321] (2/272, no. 1390, translated by Muhsin Khan from the Salafi sect) there is also another eyewitness report on the characteristics of the noble grave:

حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ أَخْبَرَنَا عَبْدُ اللَّهِ أَخْبَرَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنْ سُفْيَانَ التَّمَّارِ أَنَّهُ حَدَّثَهُ

أَنَّهُ رَأَى قَبْرَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُسَنَّمًا

Muhsin Khan translated it as follows:

Narrated Abu Bakr bin 'Ayyash (ra): “Sufyan at-Tammar told me that he had seen the grave of the Prophet, **elevated and convex**.”

The Arabic word being – مُسَنَّمًا

This means an arch shape protruding from the earth’s surface, and thus the grave was not literally flat as the two detractors would have their readers believe but like a mound! It is also astounding how the two detractors failed to explain the existence of the above narration from Sufyan at-Tammar as his report is from the early period of Islam, in contradistinction to what was witnessed many centuries later by say Imam al-Samhudi.

This narration from Sufyan at-Tammar has also been recorded in the *Musannaf* of ibn Abi Shayba[322] as follows:

[321] Also found in Sunan al-Kabir (7/285, no. 6842) of al-Bayhaqi.
[322] 7/341, Awwama edn.

11856– حدَّثَنَا عِيسَى بْنُ يُونُسَ ، عَنْ سُفْيَانَ التَّمَّارِ ، قَالَ : دَخَلْتُ الْبَيْتَ الَّذِي فِيهِ قَبْرُ النَّبِيِّ صَلَّى الله عَلَيْهِ وَسَلَّمَ , فَرَأَيْت قَبْرَ النَّبِيِّ صَلَّى الله عَلَيْهِ وَسَلَّمَ , وَقَبْرَ أَبِي بَكْرٍ وَعُمَرَ مُسَنَّمَةً.

Translation:

Isa ibn Yunus related to us from Sufyan at-Tammar, who said: ***"I entered the house that had in it the grave of the Prophet (Sallallahu alaihi wa sallam), and I saw the grave of the Prophet (Sallallahu alaihi wa sallam), the grave of Abu Bakr and Umar as convexed."***

This report from the *Musannaf ibn Abi Shayba* was mentioned *in al-Diraya fi Takhrij ahadith al-Hidaya* (1/242) by al-Hafiz Ibn Hajar without weakening it. Indeed, al-Hafiz Alauddin al-Turkumani graded its chain to be Sahih in his *al-Jawhar al-Naqi* (1/266). Also, al-Hafiz Ibn Nasiruddin al-Dimashqi (d. 842 AH) mentioned the narration to be authentic in his *Salawatul Ka'iyyib bi Wafa al-Habib, Sallallahu alaihi wa sallam (p. 157).*

Abu Alqama Ali Hassan Khan (the friend of the two detractors being responded to) put a comment in the translation of Ibn Taymiyya's *Jawabul Bahir*[323] when Ibn Taymiyya mentioned the report from Sufyan at-Tammar as in *Sahih al-Bukhari* as follows:

"And it was taken as a proof for the recommendation of making graves convex, and this is the saying of Abu Hanifah, Malik, Ahmad and Al Muzani and a lot of Shaf'iyah, as in 'Al-Fath.'"

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[323] Published under the title: *The outstanding answer on visiting the graves* (p. 18, fn. 1)

Al-Hafiz Ibn Hajar al-Asqalani mentioned two pertinent narrations on this issue also in his *Bulugh al-Maram***:**

٦٠٢ — وَعَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ : «الْحَدُوا لِي لَحْدًا ، وَانْصِبُوا عَلَيَّ اللَّبِنَ نَصْبًا ، كَمَا صُنِعَ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ». رَوَاهُ مُسْلِمٌ .

602. Sa'd bin Abi Wqqâs (RAA) said (during his death illness) 'Make a *lahd* for me and cover it with un-burnt bricks, as you did with the grave of the Prophet ﷺ.' Related by Muslim.

185. It is the *Sunnah* that the head of the deceased is placed first from the side of the foot of the grave, but if it is not easy to do so, then the body could be placed in the grave from any side.

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٦٠٣ — وَلِلْبَيْهَقِيِّ عَنْ جَابِرٍ — رَضِيَ اللَّهُ عَنْهُ — نَحْوُهُ ، وَزَادَ : «وَرُفِعَ قَبْرُهُ عَنِ الْأَرْضِ قَدْرَ شِبْرٍ». وَصَحَّحَهُ ابْنُ حِبَّانَ .

603. Al-Baihaqi transmitted on the authority of Jâbir (RAA) a similar narration and added, 'and his grave was raised one span from the ground.[186]' Ibn Hibbân graded it as *Sahih.*

What Ibn Hajar mentioned from the Sahih of ibn Hibban[324] is given below:

6635 – أَخْبَرَنَا السِّخْتِيَانِيُّ، حَدَّثَنَا أَبُو كَامِلٍ الْجَحْدَرِيُّ، حَدَّثَنَا الْفُضَيْلُ بْنُ سُلَيْمَانَ، حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ: «أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُلْحِدَ وَنُصِبَ عَلَيْهِ اللَّبِنُ نَصَبًا، وَرُفِعَ قَبْرُهُ مِنَ الْأَرْضِ نَحْوًا مِنْ شِبْرٍ»

Jabir ibn Abdullah (ra) said**: "Verily, the Prophet, sallallahu alaihi wa sallam, had a niche (lahd) with unbaked bricks placed over it and his grave was raised from the earth by a (hand) span."**

The two detractors failed to mention this clarification from Jabir (ra) and so it was not literally a flattened grave but was slightly elevated in the time of the

[324] Shaykh Shuayb al-Arna'ut declared its chain to be Sahih in his editing of Sahih ibn Hibban (14/602).

Sahaba, since Jabir (ra) was from the noble Sahaba. Other narrations mentioning the unbaked bricks are in the *Musannaf*[325] of Abdur Razzaq al-San'ani.

The Hanbali scholar known as **Abu Ya'la ibn al-Farra** (d. 458 AH) presented the following narration from Abu Bakr al Najjad. Although he didn't present the full chain of transmission, he considered it as a dalil (evience) for his Madhhab and thus an authentic narration. Abu Ya'la mentioned in his *al-Ta'liq al-Kabir* (4/318):

دليلنا: ما روى أبو بكر النجاد بإسناده عن عبد الله بن الحسن – رضي الله عنهما – قال: رأيت قبر النبي – صلى الله عليه وسلم – مسنمًا

Translation:

"Our evidence: What was related by Abu Bakr al-Najjad with his chain of transmission from Abdullah ibn al-Hasan, may Allah be pleased with them both, who said: 'I saw the grave of the Prophet, peace and blessings be upon him, it was convexed.'"

The Hanafi scholar and student of Imam Abu Hanifa known as **Imam Muhammad ibn al-Hasan al-Shaybani** recorded the following from the Tabi'i, Imam Ibrahim al-Nakha'i, in his *Kitab al-Athar*[326]:

Muhamamd said, "Abu Hanifa informed us from Hammad that Ibrahim said, 'Someone informed me that they had seen the grave of the Prophet (sallallahu alaihi wa sallam), the grave of Abu Bakr (ra), and the grave of Umar (ra) ***with***

[325] See 3/475 onwards.
[326] See p. 145 (English edition published by Turath publishing, London, 2006).

mounds on top of them protruding prominently from the ground, and on them pieces of white clay."

Muhammad said, ***"We adhere to this, the grave is marked with a prominent mound, but it is not to be made in the form of a square, and that is the verdict of Abu Hanifa, may Allah, exalted is he, have mercy on him."***

There is also a report from **Imam Abu Bakr al-Ajurri's** *Sifat Qabr al-Nabi* (Sallallahu alaihi wa sallam) that was quoted by al-Hafiz Ibn Hajar al-Asqalani in his *Fath al-Bari* (3/257) as follows:

وَقَدْ رَوَى أَبُو بَكْرٍ الْآجُرِّيُّ فِي كِتَابِ صِفَةِ قَبْرِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ طَرِيقِ إِسْحَاق بن عِيسَى بن بِنْتِ دَاوُدَ بْنِ أَبِي هِنْدٍ عَنْ غُنَيْمِ بْنِ بِسْطَامٍ الْمَدِينِيِّ قَالَ رَأَيْتُ قَبْرَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي إِمَارَةِ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ فَرَأَيْتُهُ مُرْتَفِعًا نَحْوًا مِنْ أَرْبَعِ أَصَابِعَ وَرَأَيْتُ قَبْرَ أَبِي بَكْرٍ وَرَاءَ قَبْرِهِ وَرَأَيْتُ قَبْرَ عُمَرَ وَرَاءَ قَبْرِ أَبِي بَكْرٍ أَسْفَلَ مِنْهُ

Translation:

"And Abu Bakr al-Ajurri reported in his book on the *Attributes of the Prophet's grave* [*Sifat Qabr al-Nabi* (sallallahu alaihi wa sallam)] from the route of Ishaq ibn Isa ibn bint Dawud ibn Abi Hind from Ghunaym ibn Bistam al-Madini who said: *'I saw the grave of the Prophet, sallallahu alaihi wa sallam, in the emirate of Umar ibn Abdul Aziz,* ***and I saw it elevated by around four fingers,*** *and I saw the grave of Abu Bakr (ra) behind his grave, and I saw the grave of Umar (ra) and it was behind the grave of Abu Bakr (ra) and lower than his (grave).'"*

Imam al-Bayhaqi has also recorded some narrations relevant to this matter in his al-Sunan al-Kubra.[327] After mentioning the narrations from al-Qasim ibn Muhammad and Sufyan al-Tammar that were mentioned above he then cited the following narration and his verdict:

6761 – وَأَخْبَرَنَا أَبُو عَمْرٍو، أنبأ أَبُو بَكْرٍ، ثنا الْحَسَنُ، ثنا حبَّانُ، عَنِ ابْنِ الْمُبَارَكِ، أنبأ أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ سُفْيَانَ التَّمَّارِ، أَنَّهُ حَدَّثَهُ " أَنَّهُ رَأَى قَبْرَ النَّبِيِّ صَلَّى اللهُ عَلَيهِ وَسَلَّمَ مُسَنَّمًا " رَوَاهُ الْبُخَارِيُّ فِي الصَّحِيحِ، عَنْ مُحَمَّدِ بْنِ مُقَاتِلٍ، عَنْ عَبْدِ اللهِ بْنِ الْمُبَارَكِ، وَمَتَى مَا صَحَّتْ رِوَايَةُ الْقَاسِمِ بْنِ مُحَمَّدٍ قُبُورُهُمْ مَبْطُوحَةٌ بِبَطْحَاءِ الْعَرْصَةِ فَذَلِكَ يَدُلُّ عَلَى التَّسْطِيحِ، وَصِحَّةِ رُؤْيَةِ سُفْيَانَ التَّمَّارِ قَبْرَ النَّبِيِّ صَلَّى اللهُ عَلَيهِ وَسَلَّمَ مُسَنَّمًا، فَكَأَنَّهُ غُيِّرَ عَمَّا كَانَ عَلَيْهِ فِي الْقَدِيمِ فَقَدْ سَقَطَ جِدَارُهُ فِي زَمَنِ الْوَلِيدِ بْنِ عَبْدِ الْمَلِكِ، وَقِيلَ فِي زَمَنِ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، ثُمَّ أُصْلِحَ، وَحَدِيثُ الْقَاسِمِ بْنِ مُحَمَّدٍ فِي هَذَا الْبَابِ أَصَحُّ، وَأَوْلَى أَنْ يَكُونَ مَحْفُوظًا، إِلَّا أَنَّ بَعْضَ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِنَا اسْتَحَبَّ التَّسْنِيمَ فِي هَذَا الزَّمَانِ لِكَوْنِهِ جَائِزًا بِالْإِجْمَاعِ، وَأَنَّ التَّسْطِيحَ صَارَ شِعَارًا لِأَهْلِ الْبِدَعِ، فَلَا يَكُونُ سَبَبًا لِإِطَالَةِ الْأَلْسِنَةِ فِيهِ وَرَمْيِهِ بِمَا هُوَ مُنَزَّهٌ عَنْهُ مِنْ مَذَاهِبِ أَهْلِ الْبِدَعِ، وَبِاللهِ التَّوْفِيقُ

Meaning:

"Abu Amr reported to us, Abu Bakr informed us, Hasan narrated to us, Hibban narrated from Ibn al-Mubarak, Abu Bakr ibn Ayyash narrated from Sufyan at-Tammar who reported, "He saw the grave of the Prophet (صلى الله عليه وسلم) elevated."

Al-Bukhari narrated it in Sahih from Muhammad ibn Muqatil, from Abdullah ibn al-Mubarak. And if the narration of al-Qasim ibn Muhammad that their graves were flattened in the open expanse of the courtyard is authentic, then this indicates the practice of levelling (the graves). The authenticity of Sufyan at-Tammar's seeing of the Prophet's ﷺ grave being elevated suggests that it was

[327] 4/5 (Darul Kutub al-Ilmiyya edition) and in the edition by Abdullah al-Turki see 7/285/286, no. 6843.

altered from its original state[328] because its wall had collapsed during the time of al-Walid ibn Abd al-Malik, and it was said to be during the time of Umar ibn Abd al-Aziz, then it was repaired.

The narration of al-Qasim ibn Muhammad in this matter is more authentic and more appropriate to be preserved. However, some of our companions among the scholars prefer elevation of the grave in this era because it is permissible by consensus (ijma), and because levelling has become a symbol associated with the people of innovation (Ahlul-Bid'a), hence it should not be a cause for elongating tongues in criticism and attributing to it what it is free from, including the Madhhabs[329] of the people of innovation. And success (in this matter) is from Allah."

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[328] Note that the narration from Jabir (ra) states it was also elevated. It was stated above: What Ibn Hajar mentioned from the Sahih of ibn Hibban is given below:

6635 – أَخْبَرَنَا السِّخْتِيَانِيُّ، حَدَّثَنَا أَبُو كَامِلٍ الْجَحْدَرِيُّ، حَدَّثَنَا الْفُضَيْلُ بْنُ سُلَيْمَانَ، حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ: «أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُلْحِدَ وَنُصِبَ عَلَيْهِ اللَّبِنُ نَصَبًا، وَرُفِعَ قَبْرُهُ مِنَ الْأَرْضِ نَحْوًا مِنْ شِبْرٍ»

Jabir ibn Abdullah (ra) said**: "Verily, the Prophet, sallallahu alaihi wa sallam, had a niche (lahd) with unbaked bricks placed over it and his grave was raised from the earth by a (hand) span."**

Shaykh Shuayb al-Arna'ut declared its chain to be Sahih in his editing of Sahih ibn Hibban (14/602).

[329] Their false schools of law.

Rulings from the early Hanafi school:

Imam Muhammad ibn al-Hasan al-Shaybani recorded the following in his *Kitab al-Athar*[330]*:*

No. 256 Muhammad said, "Abu Hanifah informed us from Hammad that Ibrahim (an-Nakha'i) said, ***'It used to be said that one should raise the grave so that it will be recognised as a grave and not stepped on it."***

Muhammad said, ***"We adhere to this, but we do not think that anything should be added to what comes out of it (the soil which comes out of the grave), and we dislike it being plastered with gypsum or with clay, or that a mosque or any marker should be built by it or that anything should be written on it. It is disliked that it should be built with baked bricks or that they should be put in the interior of the grave. We see no harm in sprinkling water on it. That is the verdict of Abu Hanifah, may Allah, exalted is He, have mercy on him."***

No. 257 Muhammad said, "Abu Hanifah informed us saying, ***"A Shaykh of ours narrated to us, transmitting it (as a marfu hadith) from the Prophet (Sallallahu alaihi wa sallam) that he prohibited building the grave with four sides and plastering it with gypsum."***

Muhammad said, "We adhere to this, and it is the verdict of Abu Hanifah, may Allah, exalted is He, have mercy on him."

[330] See p. 146 (English edition published by Turath publishing, London, 2006).

The following narration from Sunan Abi Dawud shows that the Prophet (Sallallahu alaihi wa sallam) himself placed a rock on the head area of the grave of the Sahabi **Uthman ibn Ma'zun**:

From Sunan Abi Dawud (Darus Salam edn, vol. 3.pp. 610-11):

Chapter 57, 59. Putting More Than One Deceased Person In A Grave And Marking The Grave

(المعجم ٥٧، ٥٩) **بَابٌ: فِي جَمْعِ الْمَوْتَى فِي قَبْرٍ وَالْقَبْرُ يُعْلَمُ** (التحفة ٦٣)

3206. It was reported from Kathīr bin Zaid Al-Madanī, from Al-Muṭṭalib who said: "When 'Uthmān bin Ma'ẓūn died, his *Janāzah* was brought out and he was buried. Then the Messenger of Allāh ﷺ told a man to bring him a rock but he could not carry it, so the Messenger of Allāh ﷺ stood up and rolled up his sleeves" — Kathīr said: "Al-Muṭṭalib said: 'The

٣٢٠٦ – حَدَّثَنَا عَبْدُ الوَهَّابِ بنُ نَجْدَةَ: حَدَّثَنَا سَعِيدُ بنُ سَالِمٍ، ح: وحَدَّثَنَا يَحْيَى بنُ الْفَضْلِ السِّجِسْتَانِيُّ: حَدَّثَنَا حَاتِمٌ يَعني ابنَ إِسْمَاعِيلَ، بِمَعْنَاهُ عن كَثِيرِ بنِ زَيْدٍ المَدَنِيِّ، عن المُطَّلِبِ قال: لَمَّا مَاتَ عُثْمَانُ بنُ مَظْعُونٍ أُخْرِجَ بِجَنَازَتِهِ فَدُفِنَ، فَأَمَرَ النَّبِيُّ ﷺ رَجُلًا أَنْ يَأْتِيَهُ بِحَجَرٍ فَلَمْ يَسْتَطِعْ حَمْلَهُ، فَقَامَ

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one who informed me of that from the Messenger of Allāh ﷺ said: 'It is as if I can see the whiteness of the forearms of the Messenger of Allāh ﷺ — when he rolled up (his sleeves) then he carried it and put it at his head, and said: "I am marking the grave of my brother with it, and I shall bury here whoever dies of my family." (*Ḥasan*)

إِلَيْهَا رَسُولُ الله ﷺ وَحَسَرَ عنْ ذِرَاعَيْهِ – قالَ كَثِيرٌ: قال المُطَّلِبُ: قال الَّذِي يُخْبِرُنِي ذَلِكَ عنْ رَسُولِ الله ﷺ قال: كَأَنِّي أَنْظُرُ إِلَى بَيَاضِ ذِرَاعَيْ رَسُولِ الله ﷺ حِينَ حَسَرَ عَنْهُمَا – ثُمَّ حَمَلَهَا فَوَضَعَهَا عِنْدَ رَأْسِهِ وَقَالَ: «أَتَعَلَّمُ بِهَا قَبْرَ أَخِي وَأَدْفِنُ إِلَيْهِ مَنْ مَاتَ مِنْ أَهْلِي».

تخريج: [إسناده حسن] أخرجه البيهقي: ٣/ ٤١٢ من حديث أبي داود به وحسنه ابن الملقن في تحفة المحتاج، ح: ٨٨٤.

Comments:

It is permissible to put some sort of a mark on someone's grave so it will be known that it is a grave and where it is. But putting inscriptions on an erected stone, or pitching a flag on it is not permissible. Each one of us should try to keep the company of virtuous people. Even in death it is desirable to be in the company of pious people.

The editor, Zubair Ali Za'i, stated that the chain was Hasan (good) and he gave a reference for the same narration via the route of Abu Dawud as being found in *al-Sunan al-Kabir* of al-Bayhaqi (3/412). He also mentioned that **al-Hafiz Umar ibn al-Mulaqqin** (d. 804 AH) had graded it as Hasan in his *Tuhfatul Muhtaj* (no. 884).

Regarding the above narration of Uthman ibn Maz'un (ra), it was mentioned earlier that **al-Hafiz ibn Hajar** had also mentioned it in his *Talkhis al-Habir*. This was mentioned earlier on as it was a proof showing that Ibn Hajar had graded Kathir ibn Zayd to be Saduq (truthful) in his *Talkhis*. The *Talkhis* is based on the *Badr al-Munir* of his teacher ibn al-Mulaqqin. Here is how ibn Hajar presented it in the *Talkhis al-Habir* (2/307, Darul Kutub al-Ilmiyya edn, or 3/1240-41, Adwa al-Salaf edn):

794 – حَدِيثُ أَنَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَضَعَ صَخْرَةً عَلَى قَبْرِ عُثْمَانَ بْنِ مَظْعُونٍ وَقَالَ "أُعَلِّمُ بِهَا قَبْرَ أَخِي وَأَدْفِنُ إلَيْهِ مَنْ مَاتَ مِنْ أَهْلِي" أَبُو دَاوُد مِنْ حَدِيثِ الْمُطَّلِبِ بْنِ عَبْدِ اللَّهِ بْنِ حَنْطَبٍ وليس صحابيا قال لَمَّا مَاتَ عُثْمَانُ بْنُ مَظْعُونٍ أُخْرِجَ بِجِنَازَتِهِ فَدُفِنَ فَأَمَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلًا أَنْ يَأْتِيَ بِحَجَرٍ فَلَمْ يَسْتَطِعْ حَمْلَهُ فَقَامَ إلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَحَسَرَ عَنْ ذِرَاعَيْهِ قَالَ الْمُطَّلِبُ قَالَ الَّذِي يُخْبِرُنِي كَأَنِّي أَنْظُرُ إلَى بَيَاضِ ذِرَاعَيْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ حَسَرَ عَنْهُمَا ثُمَّ حَمَلَهَا فَوَضَعَهَا عِنْدَ رَأْسِهِ فَذَكَرَهُ وَإِسْنَادُهُ حَسَنٌ لَيْسَ فِيهِ إلَّا كَثِيرُ بْنُ زَيْدٍ رَاوِيهِ عَنْ الْمُطَّلِبِ وَهُوَ صَدُوقٌ وَقَدْ بَيَّنَ الْمُطَّلِبُ أَنَّ مُخْبِرًا أَخْبَرَهُ بِهِ وَلَمْ يُسَمِّهِ وَلَا يَضُرُّ إبْهَامُ الصَّحَابِيِّ

Note the red portion underlined stated:

"Its chain is Hasan (good), and there is not in it except Kathir ibn Zayd who related it from al-Muttalib, and he (meaning Kathir) is Saduq (truthful)."

Other contemporaries who graded the above narration as recorded in Sunan Abi Dawud include **Shaykh Shuayb al-Arna'ut** in his editing of Sunan Abi Dawud (5/115, no. 3206) where he stated in the footnote:

إسناده حسن من أجل كثير بن زيد، فهو صدوق حسن الحديث، والمطلب –وهو ابن عبد الله بن حنطب– بيَّن في روايته أنه أخبره بذلك من رأى رسول الله –صلَّى الله عليه وسلم– يفعل ذلك، فاتصل الإسناد، ولا يضر إبهام الصحابي، لأنهم عدول كلهم، وقد حسَّن إسناده ابن الملقن في"البدر المنير" 5/ 325، ووافقه ابن حجر في "التلخيص الحبير"، 2/ 133.

The portion underlined translates as:

"The chain of transmission is Hasan (good) because of Kathir ibn Zayd, and he is Saduq Hasan al-hadith (truthful and good in hadith)."

Shaykh Shuayb also mentioned that the chain was graded Hasan by ibn al-Mulaqqin in his *al-Badr al-Munir* and agreed upon by ibn Hajar in his *Talkhis al-Habir* as has been quoted above.

In relation to the height of Uthman ibn Maz'un's (ra) grave there is an eye witness report recorded in the *Musannaf ibn Abi Shayba:*

11868– حدَّثَنَا وَكِيعٌ ، عَنْ أُسَامَةَ بْنِ زَيْدٍ ، عَنْ عَبْدِ اللهِ بْنِ أَبِي بَكْرٍ ، قَالَ : **رَأَيْتُ قَبْرَ عُثْمَانَ بْنَ مَظْعُونٍ مُرْتَفِعًا**.

Translation: Waki (ibn al Jarrah) related to us from Usama ibn Zayd, from Abdullah ibn Abi Bakr, who said, **"I saw the grave of Uthman ibn Maz'un raised up high."**

There is also a similar report about the elevation of Uthman ibn Maz'un's grave in the Tabaqat of ibn Sa'd (d. 230 AH).[331]

[331] 3/304 (Darul Kutub al-Ilmiyya edition).

Ibn Umar (ra) and his sitting on graves as recorded in Sahih al-Bukhari

In *Sahih al-Bukhari* (2/255, Muhsin Khan translation) we have the following significant narrations:

(81) CHAPTER. Placing a leaf of a date-palm over the grave.

And Buraida Al-Aslamī asked that two leaves of a date-palm be put on his grave. Ibn 'Umar saw a tent made of hair (of goats) over the grave of 'Abdur Raḥmān and said, "O Boy! Remove it from the grave for his deeds will shade him."

And Khārija bin Zaid said, "(I remember) when we were young during the caliphate of 'Uthmān رَضِيَ اللهُ عَنْهُ we (used to jump over the graves and) used to consider as the best jumper the one who would jump over the grave of Uthmān bin Maẓ'ūn."

Uthmān bin Ḥakīm said, "Khārija caught hold of my hand and made me sit over a grave and informed me that his uncle Yazīd bin Thābit said, 'Sitting over a grave is disliked for one with the purpose of doing *Hadath* over it.'" And Nāfi' said, "Ibn 'Umar رَضِيَ اللهُ عَنْهُما used to sit over the graves." [See *Fath Al-Bari*].

(٨١) **بابُ الْجَرِيْدَةِ عَلى القَبرِ**،

وَأوصَى بُرَيْدَةُ الأسْلَميُّ أنْ يُجْعَلَ فِي قَبرِهِ جَرِيْدَتَانِ. وَرَأى ابْنُ عُمَرَ رَضِيَ اللهُ عَنْهُما فُسْطاطاً عَلى قَبرِ عَبْدِ الرَّحْمٰنِ فَقالَ: انْزِعْهُ يا غُلامُ فإنَّما يُظِلُّهُ عَمَلُهُ. وَقالَ خارِجَةُ بنُ زَيْدٍ: رَأيْتُنِي وَنَحْنُ شُبَّانٌ فِي زَمَنِ عُثمانَ رَضِيَ اللهُ عَنْهُ وَإنَّ أشَدَّنا وَثْبَةً الذِي يَثِبُ قَبرَ عُثمانَ بنِ مَظْعونٍ حَتَّى يُجاوِزَهُ. وقالَ عُثمانُ بنُ حَكِيمٍ: أخَذَ بِيَدِي خارِجَةُ فأجْلَسَنِي عَلى قَبرٍ وَأخْبَرَنِي عَنْ عَمِّهِ يَزِيدَ بنِ ثابتٍ قالَ: إنَّما كُرِهَ ذلكَ لِمَنْ أحْدَثَ عَلَيْهِ. وقالَ نافِعٌ: كانَ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُما يَجْلِسُ عَلى القُبُورِ.

The first part of the narration mentions that there was a tent constructed over the grave of Abdur Rahman (ra) and it was removed on order of Ibn Umar (ra).

Imam Ibn Hajar al-Asqalani made a comment in his *Fath al-Bari* (3/223) after mentioning that part of the above narration to do with Kharija is also found in *al-Tarikh al-Saghir*[332] of Imam al-Bukhari. Ibn Hajar said:

وَفِيهِ جَوَازُ تَعْلِيَةِ الْقَبْرِ وَرَفْعِهِ عَنْ وَجْهِ الْأَرْضِ

Translation: ***"And in it is the permissibility of raising up the grave and elevating it above the surface of the earth."***

Hence, the two detractors failed to clarify what Imam Ibn Hajar ruled from the perspective of his analysis of the above narration in *Sahih al-Bukhari* where he said that the grave may be elevated to a certain height.

As for the last portion of the narration which has been highlighted with a green free hand circle it shall be revisited below as it is something that shall be thought provoking for the detractors and pseudo-Salafism as a whole.

In *Sahih al-Bukhari* (2/239) there is also another naration of a structure over the grave of al-Hasan ibn al-Hasan ibn Ali (ra) and it was removed after a year had passed by his wife:

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[332] The narration being:
[146] حدثنا عمرو بن محمد حدثنا يعقوب حدثنا أبي عن بن إسحاق حدثني يحيى بن عبد الله بن عبد الرحمن بن أبي عمرة الأنصاري قال سمعت خارجة بن زيد بن ثابت رأيتني ونحن غلمان شبان زمن عثمان وإن أشدنا وثبة الذي يثب قبر عثمان بن مظعون حتى يجاوزه

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When Al-Ḥasan bin Al-Ḥasan bin 'Alī expired, his wife pitched a tent on his grave and it remained there for one year and then was demolished. They heard a voice saying, "Have they found what they lost?" A second voice replied, "No, they returned in despair."

وَلَمَّا ماتَ الحَسَنُ بنُ الحَسَنِ بنِ عَليٍّ رَضِيَ اللهُ عَنْهُمْ ضَرَبَتِ امْرَأَتُهُ القُبَّةَ عَلى قَبرِهِ سَنَةً ثُمَّ رُفِعَتْ. فَسَمِعُوا صَائحاً يَقُولُ: ألا هَلْ وَجَدُوا ما فَقَدُوا؟ فأجابه آخَرُ: بَلْ يَئِسُوا فانْقَلَبُوا.

A tent was also placed over the grave of the noble Sahabi, Abdullah ibn Abbas (ra) for three days. Imam Muhammad ibn al-Hasan al-Shaybani has mentioned the following narration in his *Kitab al-Hujja ala Ahlil Madina* (1/371):

أَخْبَرْنَا سُفْيَان الثَّوْرِيّ قَالَ حَدثنَا عمرَان بن ابي عَطاء قَالَ شهِدت مُحَمَّد ابْن الحنيفة وَصلى عَليّ ابْن عَبَّاس رَضِي الله عَنْهُمَا فَكبر عَلَيْهِ اربعا وادخله من قبل الْقبْلَة وَضرب عَلَيْهِ فسطاطا ثَلَاثَة ايام

Translation:

Sufyan al-Thawri related to us by saying: Imran ibn Abi Ata informed us, who said: *"I witnessed Muhammad ibn al-Hanafiyya pray (janaza) over Ibn Abbas (ra) with four takbirs and he entered him (in his grave) toward the prayer direction (qibla) and* ***built over him a tent for three days****."*

This is an authentic narration, and it was also transmitted by the following

Hadith scholars with their chains of transmission:

Abdur Razzaq in his *Musannaf* (5/431, no. 6206)

Ibn Sa'd in his *Tabaqat* (6/345)

Al-Tabarani in his *al-Mu'jam al-Kabir* (10/288, no. 10573, 10574)

Al-Haythami recorded it from al-Tabarani's *al-Mu'jam al-Kabir* in his *Majma al-Zawa'id* (3/35) and mentioned that the sub narrators are those found in the Sahih collections.

Hence, it can be said that some from the early Salaf did pitch tents over some graves for a while and then removed them, while others also disliked such pitching of tents. A few narrations on what the early Salaf said about pitching tents over graves are recorded in the *Musannaf* of Ibn Abi Shayba.[333]

The question remains on how the two detractors view the actions from some of the early Salaf carrying out such actions like pitching tents over graves and removing them after a while.

[333] See Musannaf Ibn Abi Shayba (7/345-346, Awwama edition)

THE PROPHET'S ﷺ GRAVE AND GRAVEWORSHIP

The two egotistical detractors said in their usual immature fashion on p. 563:

The 'SCHOLAR' Abul Hasan Hussain Ahmed then delusionally says,

AK/AH also said:

Also from these deceptive acts begin to understand the authentic hadeeth of the Messenger of Allaah (Saas) when he said, "You will follow in the footsteps of the nations before you, handspan by handspan, and in another narration just as shoe lace resembles the other shoe lace...."

And also we begin to realise which people the Messenger of Allaah (Saas) was talking about when he said, "The day of Judgement will not up until people from my ummah indulge in idol worship" (Tirmidhee, who said the hadeeth is hasan)

And no doubt grave worship is idol worship.

Subkee after bringing this narration said, "I could not acquire any information about this narration." (*ash-Shifaa as-Saqaam* (p.102).

No doubt we condemn grave worship and Shirk! But, I don't know what they are attempting to quote from al-Subkee, especially since we quoted the very same narration from Hadrat Abu Ayyub al-Ansari from Imam al-Subkee's Shifa al-Siqam - above![334]

Reply:

As for the two hadiths they quoted:

, "You will follow in the footsteps of the nations before you, handspan by handspan, and in another narration just as shoe lace resembles the other shoe lace...."

And also we begin to realise which people the Messenger of Allaah (Saas) was talking about when he said, "The day of Judgement will not up until people from my ummah indulge in idol worship" (Tirmidhee, who said the hadeeth is hasan)

Then, this has no relation to the subject matter at hand and that is the narration of Abu Ayyub al-Ansari (ra) and his action at the grave of the Prophet, sallallahu alaihi wa sallam.

[334] Only this last paragraph are my words

In the Muwatta of Imam Malik[335] is the following narration:

Ata ibn Yasar (related): The Messenger of Allah, may Allah bless him and grant him peace, said, ***"O Allah! Do not make my grave an idol that is worshipped. The anger on those who took the graves of their Prophets as places of prostration was terrible."***

The supplication[336] of the Holy Prophet (Sallallahu alaihi wa sallam) is accepted by Allah, and thus his grave was not idolised directly in the actual burial chamber with actions that are known to be open and clear polytheism (shirk).

These detractors and a large proportion of pseudo-Salafism have negative opinions against a large portion of the Umma by either suspecting it of being indulging in some form of Bid'a or outright Shirk in its various forms. This they have acquired from the works of their so called Shaykh al-Islam, Muhammad ibn Abdul Wahhab, whose book known as *Kitab al-Tawhid,* contains a host of weak narrations,[337] but despite that we have not witnessed the likes of these two detractors spending masses of time on analysing and warning about such narrations over hundreds of pages that are found in their so called *Kitab al-Tawhid* of their takfiri inclined, Muhammad ibn Abdul Wahhab, the first Saudi state and their later followers from the Khariji inclined groups like ISIS.

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[335] Also recorded in the Musnad (12/314, no. 7358) of Ahmed with the chain going back to Abu Hurayra (ra) and its chain was deemed to be qawi (strong) by Shaykh Shuayb al-Arna'ut.

[336] Abu Sa'id al-Khudri reported: The Prophet, peace and blessings be upon him, said, "There is no Muslim who supplicates to Allah without sin or cutting family ties in it but that Allah will give him one of three answers: he will hasten fulfilment of his supplication, he will store it for him in the Hereafter, or he will divert an evil from him similar to it." They said, "In that case we will ask for more." The Prophet said, "Allah has even more." (Musnad Ahmed, 17/213, no. 11133, Shaykh Shuayb al-Arna'ut said its chain is jayyid (good).)

[337] See here - https://www.darultahqiq.com/weak-narrations-kitab-al-tawhid-ibn-abdal-wahhab/

The two detractors also mentioned the following from Jami al-Tirmidhi (no. 2219):

And also we begin to realise which people the Messenger of Allaah (Saas) was talking about when he said, "The day of Judgement will not up until people from my ummah indulge in idol worship" (Tirmidhee, who said the hadeeth is hasan)

What they failed to mention is if the above narration means idol worship will occur from within the Prophet's (Sallallahu alaihi wa sallam) Umma in every generation or is it just before the Day of Judgement itself is close. In the Salafi printed edition of *Jami al-Tirmidhi* (4/270, no. 2219) by Darus Salam edition they added a footnote to the same narration which clarifies the situation:

Comments:

There is no doubt that during the caliphate of Abū Bakr ﷺ, after the death of the Prophet ﷺ, a few tribes had turned apostates and joined hand with the idolaters. As for the worship of the idols, it shall be practiced a little before the Hour so much so that some Yemenite women shall make circuits round their old idol Dhul-Khalsah and worship the ancient Arabian idols, Lāt and 'Uzza.

They also failed to mention the following from Sahih al-Bukhari[338]:

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[338] See - https://sunnah.com/bukhari:1344

Narrated `Uqba bin 'Amir: One day the Prophet (ﷺ) went out and offered the funeral prayers of the martyrs of Uhud and then went up the pulpit and said, "I will pave the way for you as your predecessor and will be a witness on you. By Allah! I see my Fount (Kauthar) just now and I have been given the keys of all the treasures of the earth (or the keys of the earth). ***<u>By Allah! I am not afraid that you will worship others along with Allah after my death</u>***, but I am afraid that you will fight with one another for the worldly things."

IMAM TAQIUDDIN AL-SUBKI AND NARRATIONS FROM THE TWO NOBLE SAHABA: ABU AYYUB AL-ANSARI (ra) AND BILAL IBN RABAH (ra) IN HIS SHIFA AL-SIQAM

On p. 564 the two detractors went out of their way to waste more unnecessary pages by revisiting things they already covered with regard to the *Shifa al-Siqam* of Imam Taqiuddin al-Subki (d. 756 AH), but before that they showed their usual hostile enmity by immaturely saying in the heading:

REVISITING SUBKEE'S GRADING AND THE CHARGE OF '100 IJAZAHS' AND ITS FRUITS.

They ranted on about what al-Subki said and went over the issue of the status of Umar ibn Khalid all over again. This is in relation to the following narration which was quoted earlier from al-Samhudi:

Yahya ibn al-Husayn ibn Ja'far al-Husayni narrated in *Akhbar al-Madinah*, he said: '**Umar ibn Khalid** narrated to me: Abu Nubatah narrated to us from Kathir ibn Zayd from al-Muttalib ibn 'Abd Allah ibn Hantab, he said: Marwan ibn al-Hakam came while a man clung to the grave, so Marwan grasped his neck and said: "Do you know what you are doing?" Thereupon, he turned to him and said: "Yes! I have not come to a stone. And I have not come to a brick. I have come only to the Messenger of Allah. I heard Allah's Messenger (Allah bless him and grant him peace) say: 'Do not cry upon religion when those worthy of it take charge of it, but cry upon it when those unworthy of it take charge of it.'". Al-Muttalib said:

“That man was Abu Ayyub al-Ansari.” Al-Subki said: “Abu Nubatah is Yunus ibn Yahya, and those above him [in the chain] are trustworthy, and I don’t recognise ‘Umar ibn Khalid.” ...I say: It has preceded in the previous section that Ahmad narrated it from ‘Abd al-Malik ibn ‘Amr, who is trustworthy, from Kathir ibn Zayid, and al-Subki declared him trustworthy.[339]

It was said earlier on about the above narrator:

As for the status of Umar ibn Khalid being unknown, then that may be the case if al-Subki (d. 756 AH) lacked access to a book(s) which mentioned any accreditation (tawthiq) on him. However, al-Hafiz Nurud-Din al-Haythami (d. 807 AH) has considered him to be reliable in some way and this must have been down to his seeing some form of tawthiq on Umar ibn Khalid. Here is a narration recorded in *al-Mu’jam al-Kabir* (10/216) of al-Tabarani via the route of Umar ibn Khalid (al-Makhzumi) from Abu Nubata:

10515 – حَدَّثَنَا الْحُسَيْنُ بْنُ إِسْحَاقَ التُّسْتَرِيُّ، ثنا عُمَرُ بْنُ خَالِدٍ الْمَخْزُومِيُّ، ثنا أَبُو نُبَاتَةَ يُونُسُ بْنُ يَحْيَى، عَنْ عَبَّادِ بْنِ كَثِيرٍ، عَنْ لَيْثِ بْنِ أَبِي سُلَيْمٍ، عَنْ طَلْحَةَ بْنِ مُصَرِّفٍ، عَنْ خَيْثَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ أَشَدَّ أَهْلِ النَّارِ عَذَابًا يَوْمَ الْقِيَامَةِ مَنْ قَتَلَ نَبِيًّا، أَوْ قَتَلَهُ نَبِيٌّ، وَإِمَامٌ جَائِرٌ، وَهَؤُلَاءِ الْمُصَوِّرُونَ»

[339] Al-Subki considered Kathir to be Thiqa (trustworthy) as al-Samhudi understood since he said in his Shifa al-Siqam**:**
قلت: وأبو نباتة يونس بن يحيى ومن فوقه ثقات

Meaning: “I say: Abu Nubata Yunus ibn Yahya and those above him are trustworthy.”

This means that Kathir ibn Zayd and al-Muttalib ibn Abdullah are Thiqa to al-Subki who was a recognised Muhaddith praised by Huffaz like al-Dhahabi. Al-Subki was Shaykhul-Hadith in Darul Hadith al-Ashrafiyya which was the most acclaimed institute of Hadith in the whole of Damascus.

This narration was recorded by al-Haythami in his *Majma al-Zawa'id* (5/236) as follows:

9198 – وَعَنِ ابْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ – صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ –: " «إِنَّ أَشَدَّ أَهْلِ النَّارِ عَذَابًا يَوْمَ الْقِيَامَةِ مَنْ قَتَلَ نَبِيًّا أَوْ قَتَلَهُ نَبِيٌّ، أَوْ إِمَامٌ جَائِرٌ» ".

قُلْتُ: فِي الصَّحِيحِ بَعْضُهُ.

رَوَاهُ الطَّبَرَانِيُّ وَفِيهِ لَيْثُ بْنُ أَبِي سُلَيْمٍ وَهُوَ مُدَلِّسٌ، وَبَقِيَّةُ رِجَالِهِ ثِقَاتٌ.

وَرَوَاهُ الْبَزَّارُ إِلَّا أَنَّهُ قَالَ: " وَإِمَامُ ضَلَالَةٍ ". (وَرِجَالُهُ ثِقَاتٌ. وَكَذَلِكَ رَوَاهُ أَحْمَدُ)

Hence, al-Haythami said that in its sanad was Layth ibn Abi Sulaym who was a mudallis, and the rest of the narrators where thiqa (reliable), and this means that Umar ibn Khalid was one of the reliable narrators in the above sanad.

Additionally, al-Hafiz Abdul Azim al-Mundhiri (d. 656 AH) has also recorded this narration in his *al-Targhib wa al-Tarhib* (3/117) as follows:

3309 – وَعَن عبد الله بن مَسْعُود رَضِي الله عَنهُ قَالَ قَالَ رَسُول الله صلى الله عَلَيْهِ وَسلم إِن أَشد أهل النَّار عذَابا يَوْم الْقِيَامَة من قتل نَبيا أَو قَتله نَبِي وَإِمَام جَائِر

رَوَاهُ الطَّبَرَانِيّ وَرُوَاته ثِقَات

إِلَّا لَيْث بن أبي سليم وَفِي الصَّحِيح بعضه

وَرَوَاهُ الْبَزَّار بِإِسْنَاد جيد إِلَّا أَنه قَالَ وَإِمَام ضَلَالَة

Al-Mundhiri also declared all the sub narrators to be thiqa (reliable), except Layth ibn Abi Sulaym. Hence, Umar ibn Khalid was considered to be reliable by al-Mundhiri who died in 656 AH and lived before the time of al-Subki and al-Haythami. Al-Hafiz ibn Hajar al-Asqalani abridged the named *al-Targhib* and named it *Mukhtasar al-Targhib wa al-Tarhib* (see p. 255, no. 792). He did not weaken any of the sub narrators or state that Umar ibn Khalid was majhul (unknown), except by indication that it contained Layth ibn Abi Sulaym (who has some weakness) in the sanad of al-Tabarani's report. This indicate that Ibn Hajar also accepted al-Mundhiri's tawthiq of Umar ibn Khalid.

Hence, there were major Huffaz of Hadith who considered Umar ibn Khalid to be a reliable narrator, and this must have been based on some form of evidence that they knew of from an earlier book on Hadith narrators, even though we may lack it in this era.

The detractors started page 564 by saying:

> We are saying GF Haddad is selective in quoting only those narrations which suit his aqeedah, so we were showing the deception of GF Haddad that he seems to quote from *Shifa* when it seems pertinent and it fulfils his desires.

At the bottom of p. 567 they claimed that Imam al-Subki agreed with them by saying:

> **What is very ironic and absolutely astonishing is that Shaikh Subkee also acknowledged and affirmed the prohibition in touching the Prophet's (ρ) grave!** He attempts to refute Shaikh ul-Islaam Ibn Taymiyyah.

On the next page (p. 568) they said:

He says, *"We say this does not provide evidence for his claim because we also say this is the etiquette of visiting (the grave) and we prohibit touching the grave and praying near them,* ***whereas this (issue) is not from those upon which an Ijmaa has been established.****"* (*Shifaa* (pg.342) Daar al-Kutub edn.)

So here Subkee is agreeing with us in the impermissibility of touching the Prophet's (ρ) grave as this narration suggests. **However the only reason Subkee brings this narration of Abu Ayoob (τ) directly after the statement above was just to break the Ijmaa quoted by Imaam Nawawee and therefore attempts to suggest there is not an Ijmaa on this issue.**

Reply:

What Imam al-Subki was implying is that it is not from the etiquettes to go out of one's way to make a continuous effort to approach the Prophet's (Sallallahu alaihi wa sallam) grave and touch it or pray near it if one was to have the opportunity to enter the actual sacred chamber with the Prophetic grave in full sight. This is because the Sahaba did not do this en masse, but as for the rare occasions that some from the Sahaba or those after them managed to achieve such a feat of entering the sacred chamber, there are some recorded examples of them either touching the actual grave or even praying near it. Hence, this is why al-Subki was negating the claim of Ijma (agreement) and why he then mentioned the example of the Abu Ayyub al-Ansari (ra) incident via just one source. It's

clear that al-Subki missed the narrations via Dawud ibn Abi Salih as in Musnad Ahmed and the Mustadrak al-Hakim.

It was stated earlier on about the alleged ijma that Imam al-Samhudi in his *Wafa al-Wafa bi Akhbar Darul Mustafa* (4/217) after quoting the narration from Imam Ahmed ibn Hanbal on touching the grave of the Prophet (Sallallahu alaihi wa sallam), quoted Imam al-Izz ibn Jama'a (d. 767 AH) as saying:

قال العز بن جماعة: وهذا يبطل ما نقل عن النووي من الإجماع

"Al-Izz ibn Jama'a said: 'This nullifies what al-Nawawi transmitted on the (alleged) Ijma.'"[340]

This quote was also repeated by al-Samhudi in his *Khulasa al-Wafa* (1/457). The two detractors failed to realise this and mention it as it would have been a clear rejection of their theses. They also failed to mention what else Imam al-Subki mentioned.

A point from Imam al-Nawawi was noted by the Shafi'i scholar known **as Imam Shihabud-Din al-Ramli (d. 957 AH)** in his marginal notes (Hashiyya) to *Asna al-Matalib Sharh Rawd al-Talib* (1/331), by his teacher **Shaykh Zakariyya al-Ansari** (d. 926 AH). Quote:

[340] The quote is actually found in his *Hidayatus Salik ila'l Madhahib al Arba'a fil Manasik* (p. 1390) edited by Shaykh Nuruddin Itr.

قَالَ فِي الْمَجْمُوعِ: وَلَا يَسْتَلِمْ الْقَبْرَ وَلَا يُقَبِّلْهُ وَيَسْتَقْبِلُ وَجْهَهُ لِلسَّلَامِ وَالْقِبْلَةِ لِلدُّعَاءِ ذَكَرَهُ أَبُو مُوسَى الْأَصْفَهَانِيُّ قَالَ شَيْخُنَا: نَعَمْ إنْ كَانَ قَبْرَ نَبِيٍّ أَوْ وَلِيٍّ أَوْ عَالِمٍ وَاسْتَلَمَهُ أَوْ قَبَّلَهُ بِقَصْدِ التَّبَرُّكِ فَلَا بَأْسَ بِذَلِكَ (قَوْلُهُ قَالَهُ الزَّرْكَشِيُّ) أَشَارَ إلَى تَصْحِيحِهِ

Meaning:

"It was said in al-Majmu (of al-Nawawi): He should not touch the grave nor kiss it, but he should face it when offering salutations and face the Qibla when making supplications. This was mentioned by Abu Musa Al-Asfahani. ***Our Shaykh (Zakariyya al-Ansari) said: Yes, but if it is the grave of a Prophet, or a Saint, or a Scholar, and he touched it or kissed it with the intention of seeking blessings (tabarruk), there is no harm in that. (His saying, al-Zarkashi said it): He pointed towards its authentication."***

Note, Zakariyya al-Ansari is known as Shaykh al-Islami in the Shafi'i school, and his famous teacher was al-Hafiz ibn Hajar al-Asqalani, and his well-known disciple was Imam Ibn Hajar al-Haytami al-Makki. The above quote is another serious dilemma for the detractors to answer as it shows that within the Shafi'i school some of their major scholars did permit touching the graves of certain noble people like the graves of Prophets, saints (Awliyya) and scholars (Ulama).

A NARRATION FROM BILAL IBN RABAH (ra) AND THE NOBLE GRAVE OF THE PROPHET ﷺ

What the two detractors have failed to realise is that Imam al-Subki has also mentioned another narration from another Sahabi and his action at the noble grave. Thus, what they accused GF Haddad of in terms of quoting selectively what suited his agenda in actual fact applies to these detractors once again. The detractors quoted from p. 342 of the *Shifa al-Siqam* and in the same edition they utilised going back to pp. 184-185, Imam al-Subki mentioned the following narration about Bilal (ra) travelling from Syria to Madina to visit the grave of the Prophet (Sallallahu alaihi wa sallam):

١٨٤

الباب الثالث

فيما ورد في السفر إلىٰ زيارته ﷺ صريحاً
وبيان أنَّ ذلك لم يزل قديماً وحديثاً

وممَّن رُوِيَ ذلك عنه من الصحابة : بلال بن رباح رضي الله عنه مُؤذِّنُ رسول الله ﷺ، سافر من الشام إلىٰ المدينة لزيارة قبره ﷺ.

رُوِّينا ذلك بإسنادٍ جَيدٍ إليه، وهو نصٌّ في الباب.

وممن ذَكرهُ : الحافظ أبو القاسم ابن عساكر رحمه الله بالإسناد الذي سنذكره.

وذكره : الحافظ أبو محمد عبد الغني المقدسي رحمه الله في «الكمال» في ترجمة بلال رضي الله عنه فقال: «ولم يُؤذِّن لأحدٍ بعد النبي ﷺ فيما رُوِيَ؛ إلاَّ مرةً واحدة في قَدمَةٍ قَدِمَها المدينة لزيارة قبر النبي ﷺ، طلب إليه الصحابة ذلك، فأذَّنَ ولم يُتِمَّ الأذان، وقيل: إنه أذَّنَ لأبي بكر الصديق رضي الله عنه في خلافته».

وممَّن ذكر ذلك أيضاً : الحافظ أبو الحجاج المِزّي[1] ــ أبقاه الله ــ، وها أنا أذكُر إسناد ابن عساكر في ذلك:

(١) «تهذيب الكمال» ١ : ٣٨٩ (٧٦٩).

أنبأنا عبد المؤمن بن خلف، وعلي بن محمد بن هارون وغيرهما، قالوا: أنا القاضي أبو نصر محمد بن هبة الله بن محمد بن مُمِيل الشيرازي إذناً، أنا الحافظ أبو القاسم علي بن الحسين بن هبة الله بن عساكر الدّمشقي قراءة عليه وأنا أسمع، قال: أنا أبو القاسم زاهر بن طاهر، قال: أنا أبو سعد محمد بن عبد الرحمن، قال: أنا أبو أحمد محمد بن محمد، أنا أبو الحسن محمد بن الفيض الغساني بدمشق، قال: ثنا أبو إسحاق إبراهيم بن محمد بن سليمان بن بلال بن أبي الدرداء، حدّثني أبي محمد ابن سليمان، عن أبيه سليمان بن بلال، عن أم الدّرداء، عن أبي الدرداء رضي الله عنه قال:

لمّا دخل عمر بن الخطاب رضي الله عنه من فتح بيت المقدس فصار إلىٰ الجابية، سأل بلال أن يُقِرَّه بالشام؛ ففعل ذلك، قال: وأخي أبو رُوَيحَة الذي آخىٰ بيني وبينه رسول الله ﷺ، فنزل «دارَيا» في خَوْلاَن.

فأقبل هو وأخوه إلىٰ قَوم من خَوْلاَنَ، فقال لهم: قد أتيناكم خاطبين، وقد كُنّا كافرين فهدانا الله، ومملوكين فأعتقنا الله، وفقيرين فأغنانا الله، فإن تُزَوِّجُونا فالحمد لله، وإن تردّونا فلا حول ولا قوّة إلاّ بالله؛ فزوَّجُوهُما.

ثم إنّ بلالاً رأىٰ في منامه رسول الله ﷺ وهو يقول له: «ما هذه الجفوة يا بلال، أما آن لك أن تزورني يا بلال»! فانتبه حزيناً وَجِلاً خائفاً، فركب راحلته وقصد المدينة، فأتىٰ قبر النبي ﷺ، فجعل يبكي عنده، ويُمرِّغُ وجهه عليه.

فأقبل الحسن والحسين رضي الله عنهما فجعل يَضُمّهما ويُقبّلهما،

Imam al-Subki quoted a narration going back to Abu al-Darda (ra) in his *Shifa al-Siqam* as recorded by Imam Ibn Asakir in his *Tarikh Dimashq*[341] (the chain was given on p. 185 of his Shifa). The narration mentioned that Bilal (ra) saw the Prophet (Sallallahu alaihi wa sallam) in a dream and he said to Bilal (ra):

ما هذه الجفوة يا بلال أما ان لك أن تزورني يا بلال فانتبه حزينا وجلا خائفا فركب راحلته وقصد المدينة فأتى قبر النبي صلى الله عليه وسلم فجعل يبكي عنده ويمرغ وجهه عليه

"What is this estrangement O Bilal, concerning that you have to visit me O Bilal." so he became aware of being sad (after awakening) and made clear of his fear and climbed onto his camel with the intent for (going to) Madina. ***He came to the grave of the Prophet (Sallallahu alaihi wa sallam) and began crying by it and rubbed his face over it..."***

As for the authenticity of this narration then Imam al-Subki said its chain of transmission is jayyid (good) as the scan shows. It is appropriate to state that the authenticity of the narration is disputed amongst the scholars of the past. The objective here was to demonstrate that Imam al-Subki authenticated the narration of Bilal rubbing his face on the grave of the Holy Prophet (Sallallahu alaihi wa sallam), and thus the claimed ijma mentioned by Imam al-Nawawi was not held to be acceptable by others. If held to be authentic then this shows that both Abu Ayyub al-Ansari (ra) and Bilal (ra) placed their noble faces upon the grave of the holy Prophet (Sallallahu alaihi wa sallam).

Shaykh Muhammad Ali al-Nimawi mentioned it at the end of his *Atharus-Sunan*[342] as follows:

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[341] See Tarikh Dimashq (7/137) and for the shortest chain it was recorded by Imam Muhammad al-Ghassani (d. 315 AH) in his *Akhbar wa Hikayat* (pp. 45-46).
[342] See the English translation (pp. 491-492, no. 1112, Turath publishing, London, 2012).

*Abu ad-Darda (ra) said: "Bilal (ra) saw the Messenger of Allah (Sallallahu alaihi wa sallam) in his dream saying to him, 'What is this unkind behaviour, Bilal? Is it not time that you visited me, Bilal? So, he awoke in grief, scared and fearful, and rode his mount intending (to go to) Madinah**. He went to the tomb[343] of the Prophet (Sallallahu alaihi wa sallam) and began to weep there and rub his face upon it.** Then al-Hasan and al-Husayn came along and he began to embrace and kiss them, and they said to him, 'We desire to hear your call to prayer which you used to call for the Messenger of Allah (Sallallahu alaihi wa sallam) in the mosque.' So, he did so, and climbed up on the flat roof of the mosque and stood where he used to stand. When he said, 'Allahu akbar (Allah is greater), Allahu akbar (Allah is greater),' (the people of) Madinah were thrown in to turmoil. Then when he said, 'Ashhadu al'la ilaha illa'llah (I witness that there is no god but Allah),' they were even more agitated. When he said, 'Ashhadu anna Muhammadan Rasulullah (I witness that there is no god but Allah),' the young unmarried women emerged from their chambers and said. 'Has the Messenger of Allah (Sallallahu alaihi wa sallam) been raised from the dead? No one had ever seen a day in Madinah in which there were more men and women weeping after the Messenger of Allah (Sallallahu alaihi wa sallam) than that day.'" **(Ibn Asakir narrated it, and al-Taqi as-Subki said that its chain of transmission is excellent.)***

Additionally, Abu Alqama Ali Hassan Khan[344] has also mentioned the reply of Ibn Abd al-Hadi al-Hanbali (d. 744 AH) in reply to Imam al-Subki's *Shifa al-Siqam* entitled *al-Sarim al-Munki.* This is what is mentioned on Abu Alqama's website[345] with regard to the narration at hand:

[343] The translator has incorrectly translated the Arabic word qabr as tomb, but it is actually the physical grave
[344] The Salafi friend of the two detractors being responded to.
[345] http://umm-ul-qura.org/2015/12/07/fabricated-ahadith-mentioned-by-as-subki-in-shifa-as-siqam-and-refuted-by-hafiz-ibn-abdil-hadi-in-in-sarim-al-munki/

As-Subki mentioned in his “Shifa As-Siqam” the narration of the Sahabi Bilal being in Sham and seeing the Prophet (saw) in a dream telling him to come to visit him, and Bilal came to Madinah, gave Azan and people cried.

As-Subki said this narration has a Jayd Isnad (good chain).

Hafiz ibn Abdil Hadi answered in his “Sarim Al-Munki” that this narration is not authentic. This narration has been narrated by Al-Hakim Abu Ahmad ibn Ahmad ibn Ishaq An-Nisapori Al-Hafiz in his Juzz Khamis from his “Fawaid”, and from his way it has been narrated by ibn ‘Asakir in the mention of Bilal, and it is an narration that is Gharib Munkar with an Isnad having Inqita’ (disconnection) and Majhul (unknown narrators):

Muhammad ibn Al-Faydh Al-Ghasani was alone in reporting it from Ibrahim ibn Muhammad ibn Sulayman ibn Bilal from his father from his great father, and Ibrahim ibn Muhammad, this Shaykh is not known to be thiqah or having Amanah (trust) neither Dhabt (accuracy) and ‘Adalah (integrity), rather he is Majhul not known in narrations and not famous in narrations, and no one narrated from him except Muhammad ibn Al-Faydh narrating from him this Munkar narration…

(Note from Muhaqiq of “Sarim Munki” ‘Aqil Al-Muqtari on Ibrahim ibn Muhammad: see his mention in “Al-Mizan”, Az-Zahabi said: “There is Jahalah (ignorance) in what is narrated from him by Muhammad ibn Al-Faydh Al-Ghassani”. And Hafiz ibn Hajar mentioned this story in his Lisan from ibn ‘Asakir’s “Tarikh” and ibn Hajar said: This is a story clearly fabricated)

We request this objector (to Ibn Taymiyah) who speaks without knowledge: Why did you declare this narration in which Ibrahim ibn Muhammad is alone in reporting it to have a Jayd Isnad, and who declared this Ibrahim ibn Muhammad or based on his narration or praised him among people of knowledge and Hadith?

As for Muhammad ibn Sulayman ibn Bilal, the father of Ibrahim, then he is a Shaykh Qalil ul Hadith (narrating few Hadith), and his condition did not become famous so to accept his narrations, Al-Bukhari mentioned him in his "Tarikh", and he mentioned a Hadith he narrated from his mother from its great mother, and Hisham ibn 'Amar narrated from him…

(About Muhammad ibn Sulayman, the Muhaqiq said: His mention is in "Jarh wa Ta'dil" v 7 p 267 and Abu Hatim said on him: Munkar Al-Hadith, see "Tarikh Al-Kabir" v 1 p 98)

As for his father Sulayman ibn Bilal then a his man not famous, rather Majhul Al-Hal and Qalil Ar-Riwayah (unknown and narrating few narrations), and he did not become famous in holding knowledge and transmitting it, and none from the Imams declared him to be thiqah as far as we know, and Al-Bukhari did not mention him in his book, and likewise Abu Hatim, and its hearing from Um Darda is not known.

And we request the one taking this as a proof and basing on this narration: who declared him to be thiqah among Imams and relied on his Hadith among Hufaz, or praised him among scholars until his narration can be based upon and one can rely on his report?

End of Ibn Abdil Hadi's words.

What Abu Alqama and his likes failed to mention are the names of those who accepted the authenticity of the said narration, including the name of one of their own favoured personalities of the past, namely, **Shaykh Muhammad Ali al-Shawkani (d. 1250 AH).**

Before getting to this it is worth mentioning that Ibn Abdal Hadi was later refuted by **Imam Ibn Allan al-Siddiqi** (d. 1057 AH) in his *al-Mibrad al-Mubki bi radd al-Sarim al Munki* and by **Shaykh Ibrahim ibn Uthman al Samnudi** (d. 1326 AH) in his *Nusra al Imam al Subki bi-radd al Sarim al Munki.*

Imam al-Dhahabi (d. 748 AH) has mentioned the grading of this narration in a few of his works as follows:

In his *Siyar a'lam an-Nubala* (1/358) he said:

إِسْنَادُهُ لَيِّنٌ، وَهُوَ مُنْكَرٌ

"Its chain of transmission is layyin (tender) and it is munkar (rejected)."

In his *Tarikh al-Islam* (5/774, Bashhar Awwad edition) he mentioned:

إسناده جيّد ما فيه ضعيف، لكنّ إبراهيم مجهول

"Its chain is good, there is no weak (narrator) in it, but Ibrahim is unknown (majhul)."

Imam Ibn Hajar al-Asqalani (d. 852 AH) indicated that it is a forgery in his *Lisan al-Mizan* (1/107-108) under the entry for Ibrahim ibn Muhammad ibn Sulayman ibn Bilal ibn Abi'l Darda. Ibn Hajar did not provide adequate evidence who may have forged it so it's not agreed upon to some of those who came after his life time.

Imam Ali al-Qari (d. 1014 AH) has mentioned that the narration has no origin (asl) in his *Al-Masnu fi Ma'rifa al-Hadith al-Mawdu* (p. 257. no. 458), but he also mentioned it to have a jayyid (good) chain of transmission in his *al-Durra al-Mudiyya fi al-Ziyara al-Radiyya.*[346]He also quoted al-Suyuti's rejection of its origin on the same page of the latter work.

Al-Suyuti mentioned it from the route of Ibn Asakir (from his Tarikh Dimashq) in his *Dhayl La'ali al-Masnua (1/406)* where he mentioned what al-Dhahabi said about one of the sub narrators[347] in his *Mizan al-I'tidal* (no. 190) and what Ibn Hajar al-Asqalani said in his *Lisan al-Mizan.*

Note, al-Suyuti also quoted it in another work without rejecting its authenticity (see below).

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[346] See 2/213 of Majmu Rasa'il al-Allama al-Mulla Ali al-Qari (Dar al-Lubab, Istanbul, Turkey, 1st edn, 2016)

[347] This is Ibrahim ibn Muhammad ibn Sulayman ibn Bilal ibn Abi'l Darda who is said to be unknown to some of the Hadith scholarsm but accepted by those who authenticated the chain of transmission in some manner

Those who authenticated the narration of Bilal (ra)

1) Imam Taqiuddin al-Subki (d. 756 AH) has graded it as having a jayyid chain (good) in his *Shifa al-Siqam* as shown above from the digital image.
2) Imam Ibn Hajar al-Haytami al-Makki (d. 974 AH) has also graded the chain to be Hasan in his *al-Jawhar al-Munazzam* (p. 65) and also in his *Tuhfatul Zawar ila Qabr al Nabi al Mukhtar* (p. 67)
3) Imam Muhammad ibn Yusuf al-Salihi (d. 942 AH) has declared the chain to be jayyid (good) in his *Subul Al-Huda Wa-Al-Rashad fi Sirat Khayr Al-'Ibad* (12/359) as reported by Ibn Asakir in Tarikh Dimashq
4) Imam Nuruddin al-Samhudi (d. 911 AH) in his *Wafa al-Wafa bi Akhbar Darul Mustafa* (4/182 and 4/217) and in his *Khulasatul Wafa* (1/355) said that the chain from Ibn Asakir (as in his Tarikh Dimashq) has a jayyid (good) chain of transmission. Al-Samhudi also mentioned in his *Wafa* (4/218) that al-Khatib ibn Jumla (d. 764 AH) mentioned the narration of Bilal (ra). Imam Muhammad ibn Yusuf al-Salihi (d. 942 AH) also mentioned the same from al-Khatib ibn Jumla in his *Subul Al-Huda Wa-Al-Rashad Fi Sirat Khayr Al-'Ibad* (12/398)
5) Imam al-Hussain ibn Muhammad al Maghribi (d. 1119 AH) said the chain from Ibn Asakir is jayyid (good) in his *al Badr al Tamam Sharh Bulugh al Maram* (5/412)
6) Imam Muhammad al-Zarqani (d. 1122 AH) has declared the chain to be jayyid as recorded by Ibn Asakir in his *Sharh al Zarqani ala'l Mawahib al Laduniyya lil Qastallani* (5/71)
7) Shaykh Muhammad Ali al-Shawkani (d. 1250 AH) in his *Nayl al Awtar* (9/415, Subhi Hallaq edition) mentioned it from Ibn Asakir and declared the chain to be Jayyid (good). On top of this he mentioned the Abu Ayyub narration by referencing it to Musnad Ahmed. This shall be mentioned further later on.

8) Imam Muhammad Abid al-Sindi (d. 1257 AH) mentioned it from Ibn Asakir and declared the chain to be Jayyid (good) in his *Tawali al-Anwar* (4/455b, al-Azhar University manuscript, no. 9496). The full manuscript in the actual handwriting (stored in Maktaba Ahmed al-Thalith, Topkapi palace, Istanbul) of Imam Abid al-Sindi is available with us and it is due to be published in due course, insha Allah.
9) Shaykh Ibrahim ibn Uthman al-Samnudi (d. 1326 AH) declared the narration from Bilal ibn Rabah (ra) to have a jayyid chain of transmission in his *Sa'adat al-Darayn (1/122 and 2/73).*
10) Shaykh Salama al-Azzami (d. 1956 CE) has left behind a work in refutation of certain innovations. It was entitled: *al-Barahin al-Sati`a fi Radd Ba`d al-Bida` al-Sha'i`a* ("The Beaming Proofs in Refuting Some Prevalent Innovations"). On p. 326 he mentioned the chain of transmission as recorded by Ibn Asakir was jayyid (good).

Other scholars who mentioned this incident about Bilal (ra) without rejecting its authenticity include:

1) Imam Abdul Ghani al-Maqdisi (d. 600 AH). The latter has mentioned it in *his al-Kamal fi Asma al-Rijal (1/195)*
2) Imam Ibn al-Athir al-Jazari (d. 630 AH) in his *Usd al-Ghaba* (1/244, Dar al-Fikr edition)
3) Imam al-Nawawi (d. 676 AH) in his *Tahdib al-Asma wal-Lughat* (1/136)
4) Imam Taqiuddin al-Hisni (d. 829 AH) in his refutation of Ibn Taymiyya has mentioned the incident in his *Daf shubah man shabbaha wa tamarrada wa nasaba dhalika ila al-Sayyid al-Jalil al-Imam Ahmed* (p. 153), by stating that it was reported by Imam Ibn Asakir

5) Al-Hafiz Ibn Nasiruddin al-Dimashqi (d. 842 AH) mentioned the narration in a slightly abridged format his *Salawatul Ka'iyyib bi Wafa al-Habib, Sallallahu alaihi wa sallam (p. 169).*

6) Imam Abu Baqa Ibn al-Diya al-Hanafi (d. 854 AH) in his *Tarikh Makka al-Musharrafa wal Masjid al-Haram wal Madina al-Sharifa wal Qabr al-Sharif* (1/338)

7) Imam Shamsuddin al-Sakhawi (d. 902 AH) in his *al-Tuhfatul Latifa fi Tarikh al Madina al-Sharifa* (1/383). This indicates that he did not consider the narration to be a forgery as indicated by his teacher, al-Hafiz Ibn Hajar al-Asqalani in his *Lisan al-Mizan*

8) Imam Jalaluddin al-Suyuti (d. 911 AH) in his *Raf' Shan al-Hubshan (p. 123)*

9) Imam Nuruddin Ali ibn Ibrahim al-Halabi (d. 1044 AH) in his *al-Sira al-Halabiyya (2/139)*

10) Imam Muhammad Kibriyat al Hussaini al Madani (d. 1070 AH), in his *al-Jawahir al-Thamina fi Mahasin al-Madina* (p. 56) mentioned it in an abridged format

11) Shaykh Abdur Rahman ibn Muhammad Ba'alawi (d. 1320 AH) in his *Bughyatul Mustarshidin fi talkhis Fatawa ba'dil A'imma min Ulama al Muta'akhirin* (p. 161)

12) Shaykh Abdul Hamid ibn Muhammad al-Shafi'i (d. 1335 AH) in his *al-Dhaka'ir al-Qudsiyya fi Ziyara Khayr al-Bariyya* (p. 252)

13) Shaykh Zafar Ahmed Uthmani (d. 1974 CE) has quoted with approval in his *I'la al-Sunan* (10/499), from al-Shawkani's statement that the chain of transmission is jayyid (good) from his *Nayl al-Awtar*

Imam Taqiud-Din al-Subki position on touching the Prophet's ﷺ grave

The two detractors made a supposition about Imam Taqiuddin al-Subki apparently agreeing with them when they were quoted above as saying (see p. 567 of their work):

> **What is very ironic and absolutely astonishing is that Shaikh Subkee also acknowledged and affirmed the prohibition in touching the Prophet's (ρ) grave!** He attempts to refute Shaikh ul-Islaam Ibn Taymiyyah.

As well as their saying on p. 568:

> So here Subkee is agreeing with us in the impermissibility of touching the Prophet's (ρ) grave as this narration suggests.

This claim of theirs is down to their own level of comprehension of the Arabic passages in the *Shifa al-Siqam* of Imam al-Subki. If what they claim is indisputably correct, then it does not fit into the reading of a learned Muhaddith of the past that has been named above! Namely, Imam al-Hussain ibn Muhammad al Maghribi (d. 1119 AH) and the following sentences from his al-*Badr al-Tamam* (5/439):

وقال: إنه سئل أحمد عن تقبيل القبر ومسه فقال: لا بأس به، ومثله عن المحب الطبري وابن أبي الصيف والإمام السبكي، وقد روي عن أبي أيوب الأنصاري تمريغ وجهه على القبر (أوهو ما أخرجه أحمد بسندٍ جيد أنه أقبل مروان يومًا فوجد رجلًا واضعًا وجهه على القبر فأخذ مروان برقبته (ب) ثم قال: هل تدري ما تصنع؟ فأقبل

عليه فقال: نعم إني لم آت الحَجَر إنما جئت رسول الله – صلى الله عليه وسلم – ولم آت الحجر سمعت رسول الله – صلى الله عليه وسلم – يقول "لا تبكوا على (ج) الدِّين إذا وليه أهله ولكن ابكوا (د) على الدِّين إذا وليه غير أهله"

Translation:

"And he said: Indeed, **Ahmed (ibn Hanbal) was asked about kissing and touching the grave and he said: 'There is no harm in it'** and similarly from al-Muhib al-Tabari, Ibn Abi' al-Sayf and **al-Imam al-Subki**. It is related from **Abu Ayyub al-Ansari** (ra) that he rubbed his face over the (Prophet's) grave, and it has been related by **Ahmed (in his Musnad) with a good (jayyid) chain of transmission** that Marwan [ibn al-Hakam] one day saw a man placing his face on the grave of the Prophet (Sallallahu alaihi wa sallam) and Marwan grabbed him by the neck and said: 'Do you know what you are doing?' He engaged him by saying: 'Yes, I did not come to a stone but I came to the Prophet (sallallahu alaihi wa sallam), who said: *'Do not cry upon religion (Islam) as long as the righteous people (of Islam) are the leaders (handling its affairs), but cry upon religion (Islam) if the wrong people became the leaders (handling its affairs).'"*

Hence, according to Imam al-Hussain al-Maghribi, Imam al-Subki alongside others did not see a harm in touching the grave of the holy Prophet (Sallallahu alaihi wa sallam). Al-Maghribi did also quote from al-Subki's *Shifa al-Siqam* in other parts of his *al-Badr al-Tamam* (see 5/397). Hence, all of this is a meaningful deconstruction on the flagrantly biased claims of the two detractors with regards to their claims with regard to Imam Taqiud-Din al-Subki (d. 756 AH).

Also, another pertinent quote attributed to a manuscript copy of *al-Jawhar al-Munazzam* of **Imam Ibn Hajar al-Haytami** has been recorded by **Imam Muhammad Kibriyat al Hussaini al Madani (d. 1070 AH),** in his *al-Jawahir al-Thamina fi Mahasin al-Madina* (p. 56). It also confirms al-Subki's position:

مسألة: قال في الجوهر المنظم: مذهب أهل البيت تقبيل القبر و مسه و قال أحمد بن حنبل رحمه الله تعالى: لا بأس به و عليه المحب الطبري و ابن أبي الصيف و غيرهم من الأجلا كالسبكي و أضرابه

Meaning:

"Legal question: He said in his al-Jawhar al-Munazzam: 'The Madhhab of the People of the (Prophet's) household is kissing the grave and touching it. ***Ahmed ibn Hanbal****, may Allah have mercy upon him said: 'There is no harm in (doing) it.' Upon this (view) is* ***al-Muhib al-Tabari, Ibn Abi'l Sayf*** *and other than them from the significant one's like* ***al-Subki*** *and similar to him."*

The two detractors are not truly enthusiasts of al-Subki and his *Shifa al-Siqam* as they are ardent admirers of Ibn Taymiyya and are probably admirers of Ibn Taymiyya's student known as Ibn Abd al-Hadi (d. 744 AH), who penned a reply to Imam al-Subki that has been referred to above. The question also remains if the two detractors consider the above-named Imams to be innovators or polytheistic grave worshippers for allowing the touching of the grave of the Prophet (sallallahu alaihi wa sallam).

Indeed, Imam Taqiuddin al-Subki has also left another comment on touching the grave of the Prophet (Sallallahu alaihi wa sallam) using the above quoted

narration from Bilal, as quoted in the *Tuhfatul Zawar* (p. 70) of Imam ibn Hajar al-Haytami,[348] as follows:

قال السبكي: وليس اعتمادنا في الأخذ بذلك في دليل السفر للزيارة على رؤيا المنام
فقط بل على فعل بلال سيما في خلافة عمر بن الخطاب –رضي الله تعالى عنه–،
والصحابة متوافرون، ولا يخفى عنهم هذه القصة ولم يقل أحد منهم في ذلك شيئاً،
ورواية بلال –رضي الله تعالى عنه– مؤكدة كل ذلك فقد تلخص لنا من هذه القصة
دلالة على شد الرحال إلى الزيارة وعلى جواز مس القبر الشريف وعلى التبرك بالتزامه،
فإن فعل بلال ذلك بحضرة أكابر الصحابة، وسكوتهم عليه أوفى دليل على جواز
هذه(١١٩) الأمور ومما استفاض عن ابن عبدالعزيز أنه كان يبرد البريدي أي يرسل
الرسول من الشام، يقول له: سلم لي على رسول الله –ﷺ–، وذلك في صدر من
صدر التابعين، وممن ذكر عنه مثل هذا الإمام أبو بكر في مناسكه. قال: وكان عمر بن
عبدالعزيز يبعث بالرسول قاصداً من الشام إلى المدينة ليقرأ على النبي –ﷺ– السلام ثم
يرجع(١٢٠) انتهى.

Translation:

"Al-Subki said: Our reliance in taking this as evidence for the permissibility of traveling to visit is not solely based on the dream vision, but also on the action of Bilal (ra), especially during the caliphate of Umar ibn al-Khattab, may Allah be pleased with him, while the Companions were present in great numbers, and this story was not hidden from them yet none of them said anything about it. And Bilal's narration, may Allah be pleased with him, affirms all of that. So, we can summarize from this story an indication of the ***<u>permissibility of travelling for visitation, touching the noble grave, and seeking blessings through adherence to it, for Bilal did that in the presence of the senior Companions</u>***

[348] Al-Haytami did not mention the name of the book by al-Subki that he was quoting from, but nevertheless the quote cannot be dismissed as al-Haytami was a reliable authority in the Shafi'i school and he was quoting from his fellow Shafi'i, Taqiuddin al-Subki.

and their silence about it is the strongest evidence for the permissibility of these matters.

And it was widely narrated from (Umar) Ibn 'Abd al-'Aziz that he used to dispatch the mailman, meaning send a messenger from Syria, telling him: Convey greetings from me to the Messenger of Allah' - and that was in the era of the early Successors (Tabi'in), and among those it is mentioned from in this regard is Imam Abu Bakr in his *Manasik*. He said: Umar ibn 'Abd al-'Aziz would send a messenger travelling from Syria to Madina to convey greetings upon the Prophet, peace and blessings be upon him, then return. End of quote."

The narration from Bilal (ra) has been mentioned a few pages back and to link it to the above quote it is worth mentioning the significant part once again:

Imam al-Subki quoted a narration going back to Abu al-Darda (ra) in his *Shifa al-Siqam* as recorded by Imam Ibn Asakir in his *Tarikh Dimashq*[349] (the chain was given on p. 185 of his Shifa). The narration mentioned that Bilal (ra) saw the Prophet (Sallallahu alaihi wa sallam) in a dream and he said to Bilal (ra):

ما هذه الجفوة يا بلال أما ان لك أن تزورني يا بلال فانتبه حزينا وجلا خائفا فركب راحلته وقصد المدينة فأتى قبر النبي صلى الله عليه وسلم فجعل يبكي عنده ويمرغ وجهه عليه

"What is this estrangement O Bilal, concerning that you have to visit me O Bilal." so he became aware of being sad (after awakening) and made clear of his fear and climbed onto his camel with the intent for Madina. ***He came to the grave of the Prophet (Sallallahu alaihi wa sallam) and began crying by it and rubbed his face over it..."***

[349] See *Tarikh Dimashq* (7/137) and for the shortest chain it was recorded by Imam Muhammad al-Ghassani (d. 315 AH) in his *Akhbar wa Hikayat* (pp. 45-46).

As for the authenticity of this narration then Imam al-Subki said its chain of transmission is jayyid (good) as the scan shows. It is appropriate to state that the authenticity of the narration is disputed amongst the scholars of the past. The objective here was to demonstrate that Imam al-Subki authenticated the narration of Bilal rubbing his face on the grave of the Holy Prophet (Sallallahu alaihi wa sallam), and thus the claimed ijma mentioned by Imam al-Nawawi was not held to be acceptable by others. If held to be authentic then this shows that both Abu Ayyub al-Ansari (ra) and Bilal (ra) placed their noble faces upon the grave of the holy Prophet (Sallallahu alaihi wa sallam).

The view of some classical scholars on al-Subki's Shifa al-Siqam

In completing this section, it is worth mentioning what some classical scholars had to say about al-Subki's *Shifa al-Siqam*.

Imam Waliud-Din al-Iraqi (d. 826 AH) mentioned in his *Tarh al-Tathrib* [350]that Imam al-Subki wrote the *Shifa al-Siqam* in refutation of Ibn Taymiyya,[351] and that it was***: "A cure for the breasts of the believers",*** while Imam Salahud-Din al-Safadi (d. 764 AH) mentioned in his *al-Wafi bil-Wafayat*[352] that he read the *Shifa al-Siqam* in Cairo in the year 737 AH. Imam al-Suyuti (d. 911 AH) mentioned its authorship by Imam al-Subki in his *Husn al-Muhadara* (1/322), while his Shaykh in Ijaza, al-Hafiz ibn Hajar al-Asqalani[353] transmitted the Shifa on the authority of Abul Fadl al-Hafiz, who took it from Taqiud-Din al-Subki.

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[350] 6: 43

[351] See also the discussion between al-Hafiz Zaynud-Din al-Iraqi and Ibn Rajab al-Hanbali in *Tarh al-Tathrib* (6/53).

[352] 21/167, Dar Ihya al-Turath edition.

[353] See *Mu'jam al-Mufahris* of ibn Hajar, 1/397, no. 1748

Shaykh al-Islam ibn Hajar al-'Asqalani (d. 852AH) stated in his famous *Fath al-Bari:*

"Al-Kirmani (d. 786AH/ 1384 CE) has said: On this issue there has been much discussion in our Syrian lands, and many treatises have been written by both parties. I say: He is referring to Shaykh Taqi al-Din al-Subki and others' responses to Shaykh Taqi al-Din ibn Taymiyya... and the crux of the matter is that they have pointed out that his position implies that it is prohibited to travel to visit the tomb of the Prophet (sallallahu 'alaihi wa sallam) ... This is one of the ugliest positions that has been reported of ibn Taymiyya. One of the things he has adduced to deny the claim that there is a consensus on the matter is the report that (Imam) Malik disliked people saying: I have visited the tomb of the Prophet. The discerning scholars of the (Maliki) school have replied that he disliked the phrase out of politeness, and not the visiting itself, for it is one of the best actions and the noblest of pious deeds with which one draws near to Allah the Majestic, and its legitimacy is a matter of consensus without any doubt, and Allah is the One who leads to truth."[354]

Imam Ahmed al-Qastallani (d. 923 AH) said in his *al-Mawahib al-Laduniyya*:

"The Shaykh Taqi al-Din ibn Taymiyya has abominable and odd statements on this issue to the effect that travelling to visit the Prophet (sallallahu 'alaihi wa sallam) is prohibited and is not a pious deed but the contrary. Shaykh Taqi al-Din

[354] Ibn Hajar al-'Asqalani, Fath al-Bari Sharh Sahih al-Bukhari (Cairo: Mustafa al-Babi al-Halabi, 1959), 3:308], the passage was translated by Khaled el-Rouayheb in his article *Changing views of Ibn Taymiyya among non-Hanbali Sunni scholars* as published in *Ibn Taymiyya and His Times (p. 290).*

al-Subki has replied to him in Shifa al-Siqam and has gratified the hearts of the believers."[355]

Shaykh al-Islam ibn Hajar al-Haytami (d. 974AH) mentioned the following in reply to a question on ibn Taymiyya's view on the impermissibility on travelling to visit the blessed grave of the Prophet (sallallahu 'alaihi wa sallam):

"If you say: How can you relate that there is a consensus on the permissible and commendable status of visiting and travelling to it (the Prophet's grave [sallallahu 'alaihi wa sallam]) when ibn Taymiyya among the later Hanbalis deems all of this inappropriate?

I say: Who is ibn Taymiyya so that one takes his words into consideration or relies on them in any religious matter? Is he anything but – in the words of the leading scholars who have followed his rotten statements and unsalable arguments… – a servant whom Allah has forsaken and led astray and clothed in the garments of ignominy… The Shaykh al-Islam, the scholar of the world, concerning whose status, ijtihad, rectitude and prominence there is a consensus, Taqi al-Din al-Subki – may Allah sanctify his soul and cast light on his grave – has dedicated himself to answering him in a separate work (shifa al-saqam fi ziyarat khayr al-anam) in which he has done a great service and shown with dazzling arguments the correct path."[356]

[355] See the commentary of Shaykh Muhammad ibn 'Abd al-Baqi al-Zarqani to al-Qastallani's work, *Sharh al-Mawahib al-Laduniyya* (Cairo 1291AH), 8:343]. The above English translation was mentioned by Khaled el-Rouayheb in his article *Changing views of Ibn Taymiyya among non-Hanbali Sunni scholars* as published in *Ibn Taymiyya and His Times* (p. 293).

[356] Ibn Hajar al-Haytami, ***al-Jawhar al-Munazzam fi Ziyarat al-Qabr al-Sharif al-Nabawi al-Mukarram***, M. Zaynhum ed. (Cairo: Maktabat Madbuli, 2000), 29-30; the passage was translated by Khaled el-Rouayheb in his article *Changing views of Ibn Taymiyya among non-Hanbali Sunni scholars* as published in *Ibn Taymiyya and His Times (p. 288)*

Imam Ahmad al-Khafaji (d. 1069 AH) said[357]:

"Know that this is the hadith that led ibn Taymiyya[358] and those who follow him, such as ibn al-Qayyim, to the despicable statement due to which he was declared an unbeliever, and against which al-Subki devoted a separate work, and this is his prohibiting the visit to the tomb of the Prophet (sallallahu 'alaihi wa sallam) and travelling to it… He imagined that he protected monotheism (tawhid) on the basis of drivel that should not be mentioned, for they do not come from a rational, let alone an eminent, person, may Allah the Exalted forgive him."

Shaykh Muhammad Ali al-Nimawi (d. 1322 AH) said:

"It is a rare book, the like of which had never been written before it. Then 'Allamah Ibn 'Abd al-Hadi al-Hanbali rose to defend his teacher Ibn Taymiyyah and he wrote a book in refutation of it which he called *al-Sarim al-Munki 'ala Nahr al-Taqi al-Subki*. Then 'Allamah Ibn 'Allan composed a brief work in refutation of *al-Sarim* which he called *al-Mubrad al-Mubki*. Our teacher, 'Allamah Muhammad 'Abd al-Hayy al-Laknawi refuted many of the points of *al-Sarim* in his book *al-Sa'y al-Mashkur*, and it is a wonderful book on the topic of visiting the master of all graves, may Allah make his speech accepted and his effort appreciated. End [quote] from *Ta'liq al-Ta'liq* (2:126)."[359]

It is not known that any of these named classical Sunni scholars rejected the *Shifa al-Siqam* and its contents.

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[357] Ahmad al-Khafaji, ***Nasim al-Riyad***, 5:100-101, the passage was translated by Khaled el-Rouayheb in his article *Changing views of Ibn Taymiyya among non-Hanbali Sunni scholars* as published in *Ibn Taymiyya and His Time (p. 292)*

[358] For more verdicts on Ibn Taymiyya one may refer to the following link with future updates (Insha'Allah): http://taymiyyun.wordpress.com/

[359] Translated by Shaykh Zameelur Rahman in his translation of the section on Ziyara in I'la al-Sunan of Shaykh Zafar Ahmed Uthmani

IMAM IBN HAJAR AL-HAYTAMI AL-MAKKI (d. 974 AH), THE TWO DETRACTORS, AND THE NARRATION OF ABU AYYUB (ra)

On p. 569 of their pdf file the two detractors claimed that Imam Ibn Hajar al-Haytami rebuked and refuted Imam Taqiuddin al-Subki by quoting the following from the work known as *Hashiyya al-Allama Ibn Hajar al-Haytami ala Sharh al-Idah fi Manasik al-Hajj lil Imam al-Nawawi* (p. 502). They translated a portion of the page as follows:

> Shaikh Ibn Hajr **al-Haithamee** says, *"**The aforementioned hadeeth is weak** and even if we were to accept its authenticity then it is still possible the Salaf established the Ijmaa after the companions passed away May Allaah be pleased with them. Furtheremore this just the madhab (opinion) of a companion and not Ijmaa as-Sukootee (Ijmaa of silently agreeing) as is apparent. So the meaning of Subkee's statement "is not from those upon which an Ijmaa has been established." is referring to an Ijmaa in the beginning or an earlier time. Therefore the statement of the author (Ie Imaam Nawawee) is correct and there is no criticism in it."* (*Haashiyyah al-Aydah* (pg.502)

Reply:

They have assumed the above is some sort of rebuke against al-Subki and have not bothered to mention what points al-Haytami mentioned in the previous page.

It is worth mentioning again that Imam Ibn Hajar al-Haytami actually took Imam al-Subki as a hujja (authoritative evidence) in refuting Ibn Taymiyya as mentioned earlier as follows:

*"I say: Who is ibn Taymiyya so that one takes his words into consideration or relies on them in any religious matter? Is he anything but – in the words of the leading scholars who have followed his rotten statements and unsalable arguments… – a servant whom Allah has forsaken and led astray and clothed in the garments of ignominy**… The Shaykh al-Islam, the scholar of the world, concerning whose status, ijtihad, rectitude and prominence there is a consensus,** Taqi al-Din al-Subki – may Allah sanctify his soul and cast light on his grave – has dedicated himself to answering him in a separate work (shifa al-saqam fi ziyarat khayr al-anam) in which he has done a great service and shown with dazzling arguments the correct path."*[360]

The hadith that is being referred to by al-Haytami is the narration attributed to Abu Ayyub al-Ansari (ra) and weakened by him in this specific work. If they claim there was an absolute ijma mentioned by Ibn Hajar al-Haytami then how do they explain what he mentioned on p. 501 of the Hashiyya? This shall be mentioned below as they showed the digital scan from that page and ignored mentioning what it stated. Before this point it is necessary to mention what they bragged about on p. 571. They quoted my words initially on p. 570 as follows (the portion in blue is their words):

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[360] Ibn Hajar al-Haytami, ***al-Jawhar al-Munazzam fi Ziyarat al-Qabr al-Sharif al-Nabawi al-Mukarram***, M. Zaynhum ed. (Cairo: Maktabat Madbuli, 2000), 29-30; the passage was translated by Khaled el-Rouayheb in his article *Changing views of Ibn Taymiyya among non-Hanbali Sunni scholars* as published in *Ibn Taymiyya and His Times (p. 288)*.

Note also we are not promoting building structures over graves and other things, but merely examining their claim that the narration of Abu Ayyub (ra) is da'eef.

and lastly another transmitter (ie compiler) of this narration Haafidh Haithamee said, "This hadeeth of Abu Ayoob is weak." (Haashiyyah al-Aydah (p.219).

Again, I do not know what this book they are quoting from is about and who is the author, especially since we know for a fact from the scans above that al-Haythami quoted this very narration from Abu Ayyub (ra) in 2 different places of his Majma al-Zawa'id – and he did not declare it at all da'eef in its final grading.

On p. 571 they stated:

ABUL HASAN, TOTALLY IGNORANT OF ALLAAMAH IBN HAJR AL-HAITHAMEE'S WORK, 'HAASHIYYAH AL-AYDAH'

OUR REPLY

Abul Hasan Hussain Ahmed seems to have some confused state of mind in that he keeps on saying for every scholar of hadeeth, *"last or final grading."* Abul Hasan

Hussain Ahmed how would you know? The reality is you don't know and it is just mere guesswork and toying with the words of the scholars, something that you have become well accustomed to in fooling the people with your so called scholarhsip. Try to develop some taqwaa.

Ok look what **Ibn Hajr al-Haithamee** said in *Haashiyyah al-Aydah*, its not a problems if you do not know this book or its author, you are human after all but at least acknowledge it and this should suffice for you at the very least.

Reply:

In a few places of this reply it has been shown how the two detractors could not accurately transcribe and transliterate the names of classical Arabic books as well as the names of previous scholars. They claimed that the name is **Ibn Hajar al-Haithamee**! It was stated earlier to show their ignorance of how to transliterate two names as follows:

Throughout their work they have translated the latter part of the name of ibn Hajr al-Haytami as "Haithamee" and the same for Nurud-Din al-Haythami.

Note also the title given for the Hashiyya has the word Idah in it and not Aydah as they transliterated it incorrectly!

In actual fact there is a subtle difference in pronouncing the 2 names and these two separate ways to transliterate the names also. The fact that they failed to do this is a proof of their weakness in reading Arabic names and titles of books due to their lack of knowledge! Let us exemplify this:

The author of Majma al-Zawa'id is: نور الدين **الهيثمي**

The last part of his name is transliterated by English writers as: **AL-HAYTHAMI,** due to the letter **ث** – being in the middle of the name.

The author of the work they named above (Hashiyya al-Allama ibn Hajr al-Haytami ala Sharh al-Idah fi manasik al-Hajj lil Imam al-Nawawi) is:

أحمد شهاب الدين ابن حجر الهيتمي المكي

Hence, Ibn Hajar's last name is spelt differently than that of Nurud-Din as it has the letter **ت** – being in the middle of his name. Hence, it is transliterated as: **AL-HAYTAMI.**

In their initial 2002 piece they stated:

> and lastly another transmitter (ie compiler) of this narration Haafidh Haithamee said, "This hadeeth of Abu Ayoob is weak." (Haashiyyah al-Aydah (p.219).

This was addressed earlier on when it was said in my 2005 reply:

"Again, I do not know what this book they are quoting from is about and who is the author, especially since we know for a fact from the scans above that al-Haythami quoted this very narration from Abu Ayyub (ra) in 2 different places of his Majma al-Zawa'id – and he did not declare it at all da'eef in its final grading."

The reason why I questioned the name and author of the book is due to the fact they stated the name of the author is: Haafidh Haithamee

As shown above, this is a mis-transliteration by them! The name Hafiz al-Haythami is for the author of *Majma al-Zawa'id* and as for the Hashiyya (p. 219) it is by al-Hafiz IBN HAJR AL-HAYTAMI. They caused confusion with this name issue and it was assumed by this writer that they were referring to some other "Hafiz Haythami."

On p. 574 the two detractors stated:

Let us also show that Haafidh Ibn Hajr al-Haithamee brings this report of Abu Ayoob (τ) in another work and he also brings the words of Subkee and yet again indicates its weakness.

After this they showed digital images from another work by al-Haytami known as ***Tuhfatuz Zawar ila Qabr al-Nabi al-Mukhtar***. They translated and commented on a portion from this work as follows on p. 575:

He says (quoting Subkee), "*"If this chain was authentic then touching the sidewall of the grave would not have been prohibitively disliked."* (END of Subkees words). *So he intended only to rebut the accusation (of Imaam Nawawee of Ijmaa) on touching the grave to be*

prohibitively disliked." (*Tuhfatuz-Zawaar Ilaa Qabr an-Nabee al-Mukhtaar* (pg.22) of Haafidh Ibn Hajr al-Haithamee, Edn. 1st, 1412H / 1992ce, Daar us-Sahaabah Lit-Turaath, Tantaa, Egypt. ed. Abu A'mmah Sayyid Ibraaheem bin Mustafaa.)

This also informs us and we know very clearly that **Haafidh ibn Hajr al-Haithamee (also known as Makkee) clearly graded this narration to be weak in the *'Haashiyyah'* and we also know the *'Tuhfatuz-Zawaar'* is a summary of the *'al-Jawhar al–Munadham'* therefore this allows us to concluse it is very possible that al-Haithamee initially abstained from his grading but then later on his latter work graded it weak.**

Reply:

They have attempted to do what they attacked the writers of these lines for doing in the past, namely, to clarify what the final position of an author is likely to be on a matter or the grading of a specific narrator or narration. They attacked this writer with the following hostile language:

Abul Hasan Hussain Ahmed seems to have some confused state of mind in that he keeps on saying for every scholar of hadeeth, *"last or final grading."* Abul Hasan Hussain Ahmed how would you know? The reality is you don't know and it is just mere guesswork and toying with the words of the scholars, something that you have become well accustomed to in fooling the people with your so called scholarhsip. Try to develop some taqwaa.

Indeed, whenever a final grading is mentioned from the pen of an author some form of evidence or chronological analysis must be brough forth. This was shown with the grading of al-Hafiz ibn Hajar on Kathir ibn Zayd. They dishonestly exaggerated by claiming that this writer did this for every scholar of hadith (see the underlined portion above)!

For proofs on when I personally did this, the reader may refer to the earlier section headed: **POSITIVE PROOFS ON THE FINAL GRADING OF AL-HAFIZ IBN HAJR AL-ASQALANI ON KATHIR IBN ZAYD and the subheading entitled: Al-Munawi's final grading of the Abu Ayyub (ra) narration with manuscript evidence.**

Now, as for what they mentioned about Imam Ibn Hajar al-Haytami they showed the following digital image with the two red coloured boxes, but note the green portion is my highlighting which they conveniently ignored translating as it defeats their own objectives!

(قوله وهو الذى قاله العلماء وأطبقوا عليه) فقول أحمد لا بأس به ؛ وقول المحب الطبرى وابن أبى الصيف يجوز تقبيل القبر ومسه ، اعترضه العز بن جماعة وغيره فى تقبيل القبر ومسه وعليه عمل العلماء الصالحين ، وقول السبكى إن عدم التمسح بالقبر ليس مما قام الإجماع عليه ثم ذكر حديث إقبال مروان فإذا برجل ملتزم القبر الحديث وفيه وذلك الرجل هو أبو أيوب الأنصارى رضى الله عنه وهذا الحديث أخرجه أحمد والطبرانى والنسائى بسند فيه كثير بن زيد ، ونقله جماعة وضعفه النسائى . وقد يجاب بأن قول أحمد لا بأس به يحتمل نفى الحرمة ونفى الكراهة وإن كان أظهر . وقول المحب الطبرى وغيره وعليه يحتمل رجوع الضمير فيه إلى الجواز المأخوذ من يجوز وإلى نفس التقبيل والمس ؛ والأول أقرب ؛ ويؤيد تعبيره بيجوز دون يستحب ، إذ لو كان مراده الاستحباب لعبر به ثم استدل بعمل العلماء ،

فلما عـــدل عنه إلى الجواز كان أظهر فيما ذكرناه . وشمول الجواز الاستحباب والوجوب اصطلاح للأصوليين لا للفقهاء ، والحديث المذكور ضعيف ، وعلى تسليم صحته فيجوز أن يكون السلف أجمعوا على ذلك بعد انقراض الصحابة رضى الله عنهم ، على أنه مذهب

Haithamee said clearly, and it cannot get any clearer than this (remember this Haithamee is Ibn Hajr he said, "*The aforementioned hadeeth is weak.*" (we have scanned and highlighted that part again) (*Haashiyyah al-Aydah* (pg.501-502) also (pg.219) of the Daar ul-Fikr, Beirut, Lebanon Edn. which was a copy of the Jamaaliyyah, Cairo Egypt Edn. 1329H)

The green portion stated:

"The saying of Ahmed (ibn Hanbal) that there is no harm in it (meaning touching the grave), and the saying of al-Muhib al-Tabari and Ibn Abi'l Sayf who permitted kissing and touching the grave, it was opposed by al-Izz ibn Jama'a[361] and other than him in kissing the grave and touching it, and upon this is the practice of the pious scholars…"

This quote from Imam Ibn Hajar al-Haytami shows that there was no ijma (agreement) even after the time of the Sahaba as some did allow the touching of the grave, despite there being other scholars who did not permit it. As for what was ascribed to Imam Ahmed ibn Hanbal then this is something that will be detailed below as the detractors did bring it up.

The question is do the likes of these two detractors now consider those who permitted it to be polytheists or major sinners upon deviation?

As for Imam Ibn Hajar al-Haytami and his grading of the Abu Ayyub al-Ansari (ra) narration the two detractors said on p. 573 of their pdf file (last paragraph of the above scan):

Haithamee said clearly, and it cannot get any clearer than this (remember this Haithamee is Ibn Hajr he said, *"The aforementioned hadeeth is weak."* (we have

[361] Imam al-Samhudi in his *Wafa al-Wafa bi Akhbar Darul Mustafa* (4/217), where after quoting the narration form Imam Ahmed ibn Hanbal on touching the grave of the Prophet (Sallallahu alaihi wa sallam), he quoted Imam al-Izz ibn Jama'a (d. 767 AH) as saying:

قال العز بن جماعة: وهذا يبطل ما نقل عن النووي من الإجماع

"Al-Izz ibn Jama'a said: 'This nullifies what al-Nawawi transmitted on the (alleged) Ijma.'"

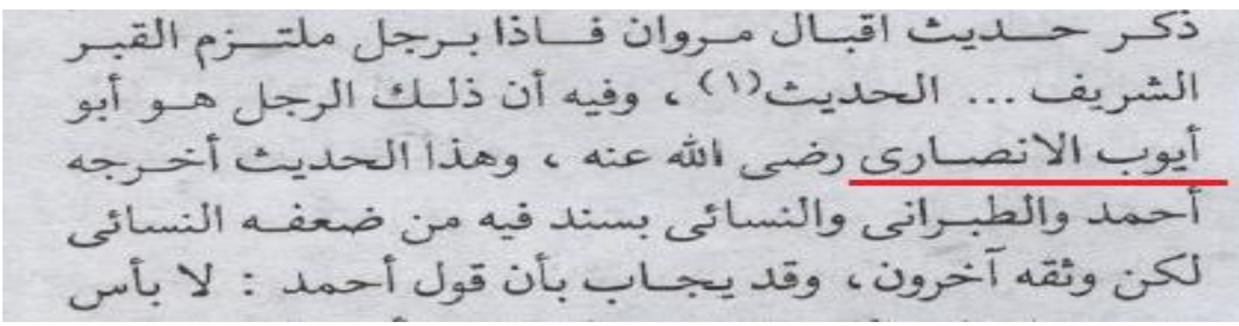
This quote was also repeated by al-Samhudi in his *Khulasa al-Wafa* (1/457).

The two detractors failed to realise this and mention it as it would have been a clear rejection of their theses.

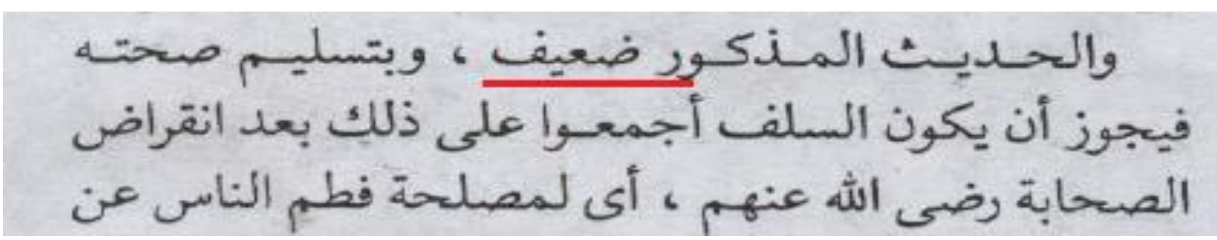
scanned and highlighted that part again) (*Haashiyyah al-Aydah* (pg.501-502) also (pg.219) of the Daar ul-Fikr, Beirut, Lebanon Edn. which was a copy of the Jamaaliyyah, Cairo Egypt Edn. 1329H)

Then that is correct he did weaken the narration at hand in his *Hashiyya al-Idah* (pp. 501-502). **What they have failed to research, and mention is another work by Ibn Hajar al-Haytami where the same narration of Abu Ayyub al-Ansari (ra) was mentioned, as well as any further summation on the status of Kathir ibn Zayd.**

On top of that, Ibn Hajar al-Haytami also mentioned the narration from Abu Ayyub in his *al-Jawhar al-Munazzam* (p. 157) and here too he weakened it as follows:


ذكر حديث اقبال مروان فاذا برجل ملتزم القبر
الشريف ... الحديث(١) ، وفيه أن ذلك الرجل هو أبو
أيوب الانصارى رضى الله عنه ، وهذا الحديث أخرجه
أحمد والطبرانى والنسائى بسند فيه من ضعفه النسائى
لكن وثقه آخرون ، وقد يجاب بأن قول أحمد : لا بأس

Then on p. 158 he clarified its weakness:


والحديث المذكور ضعيف ، وبتسليم صحته
فيجوز أن يكون السلف أجمعوا على ذلك بعد انقراض
الصحابة رضى الله عنهم ، أى لمصلحة فطم الناس عن

The reason why he considered it to be weak was down to the status of Kathir ibn Zayd as he named him in his *Hashiyya al-Idah* (p. 501). This is what the two detractors mentioned on p. 106 of their pdf file:

> As it can be seen very clearly Ibn Hajr al-Haithamee said, "*This hadeeth has been transmitted by Ahmad, Tabaraanee and an-Nasaa'ee with a chain containing* ***Katheer ibn Zaid*** *and a group said he is thiqah (trustworthy) and an-Nasaa'ee weakened him…*" (*Haashiyyah al-Allaamah Ibn Hajr al-Haithamee A'la Sharh al-Aydah Fee Manaasik al-Hajj Lil Imaam Nawawee* (pg.501) Edn ? initially by Daar ul-Hadeeth Lil-Taba'ah Wan-Nashr Wat-Tawzee'a, Beirut, Lebanon and then reproduced by al-Maktabatus-Salafiyyah, Madeenah, KSA)

Note, Ibn Hajar al-Haytami did not weaken Dawud ibn Abi Salih or state he is an unknown transmitter (majhul).

Now what needs to be mentioned is that ***al-Jawhar al-Munazzam*** **was written after his** ***Hashiyya al-Idah,*** because Ibn Hajar al-Haytami mentioned the Hashiyya in the introduction to his *al-Jawhar* (p. 4). Additionally, the two detractors have also said that the *Tuhfatul Zawar* is a summary of the *Jawhar al-Munazzam.* See their words (p. 575 of their pdf):

> This also informs us and we know very clearly that **Haafidh ibn Hajr al-Haithamee (also known as Makkee) clearly graded this narration to be weak in the *'Haashiyyah'* and we also know the *'Tuhfatuz-Zawaar'* is a summary of the *'al-Jawhar al—Munadham'* therefore this allows us to conclude it is very possible that al-Haithamee initially abstained from his grading but then later on his latter work graded it weak.**

They have mentioned it being weakened in the Hashiyya and the Jawhar but have not been able to clarify why in his *Tuhfatul Zawar* he did not explicitly weaken the narration but mentioned a summary of al-Subki's words from his Shifa al-Siqam. They showed the digital image from the Tuhfa on p. 575 of their pdf file:

Maktabah Ashaabul Hadeeth & Maktabah Imaam Badee ud deen Sindhee

The Weakness of the Narration of Abu Ayoob (ﷺ) 1435H/2014ce

وقال السبكي : إن عدم التمسح بالقبر الشريف ليس مما قام الإجماع على تركه ، فإنه ورد فى رواية أن مروان بن الحكم رأى رجلاً يلزم القبر فأخذ برقبته فالتفت إليه ، فقال له: قال رسول الله – ﷺ –: «**إذا وُلّي الأمر غير أهله فانتظروا الساعة**».

الخبر . وسيأتى إن شاء الله تعالى ، وأن الرجل أبا أيوب الأنصارى – رضى الله عنه – فإن صح هذا الإسناد لم يكره مس جدار القبر ، وإلا فإنما يراد به القدح فى القطع بكراهة ذلك(١١) .

He says (quoting Subkee), "*"If this chain was authentic then touching the sidewall of the grave would not have been prohibitively disliked."* (END of Subkees words). *So he intended only to rebut the accusation (of Imaam Nawawee of Ijmaa) on touching the grave to be prohibitively disliked."* (*Tuhfatuz-Zawaar Ilaa Qabr an-Nabee al-Mukhtaar* (pg.22) of Haafidh Ibn Hajr al-Haithamee, Edn. 1st, 1412H / 1992ce, Daar us-Sahaabah Lit-Turaath, Tantaa, Egypt. ed. Abu A'mmah Sayyid Ibraaheem bin Mustafaa.)

This also informs us and we know very clearly that Haafidh ibn Hajr al-Haithamee (also known as Makkee) clearly graded this narration to be weak in the '*Haashiyyah*' and we also know the '*Tuhfatuz-Zawaar*' is a summary of the '*al-Jawhar al–Munadham*' therefore this allows us to concluse it is very possible that al-Haithamee initially abstained from his grading but then later on his latter work graded it weak.

If they had shown the above Arabic quote with the very next paragraph, they would have had to explain away something discussed above regarding Bilal ibn Rabah (ra). Ibn Hajar al-Haytami[362] mentioned the following straight after the section from al-Subki:

وقد ورد أيضاً أن بلالاً –رضى الله عنه– لما قدم لزيارة النبى –ﷺ– آتى القبر الشريف فجعل يبكى عنده ويمرغ وجهه إليه وإسناده جيد(١٢).

وعن جعفر بن محمد عن أبيه عن على –رضى الله عنه– قال: لما [مات] رسول الله –ﷺ–، جاءت فاطمة –رضى الله عنها– فوقفت على قبره وأخذت قبضة من تراب القبر فوضعته على عينها وبكت وأنشأت تقول:

The narration about Bilal (ra) has been mentioned earlier on and the essential portion from the above scan is the first two lines:

"It is also narrated that when Bilal - may Allah be pleased with him - came to visit the Prophet ﷺ he went to the noble grave and began to cry and grieve before it *and* **rub his face upon it**. *Its chain of transmission is good (jayyid).*"

Hence, Ibn Hajar al-Haytami has accepted that the noble Sahabi, Bilal ibn Rabah (ra), made ziyara (visitation) from Syria to Madina in order to be present in front of the grave of the Prophet (Sallallahu alaihi wa sallam), and he was so overcome with deep emotion that he wept and bent down and rubbed his very face on the noble grave.

The question for these two detractors is what is the difference between the narration of Abu Ayyub (ra) and the action of Bilal (ra)? Ibn Hajar has accepted

[362] Tuhfatul Zawar (p. 22).

the authenticity of the actions of Bilal, even if other scholars of hadith weakened the same narration as shown earlier.

Ibn Hajar then quoted a more controverted narration attributed to Fatima (ra) the daughter of the Holy Prophet (Sallallahu alaihi wa sallam). He mentioned that it runs via the chain from Ja'far ibn Muhammad from his father, from Ali (ibn Abi Talib, radiallahu anhu). The narration[363] being:

"When the Prophet (Sallallahu alaihi wa sallam) passed away, Fatima (ra) came and ***stood beside his grave, and picked up a handful soil from his grave and placed it on her eye and cried****…"*

Hafiz al-Dhahabi has mentioned that the narration ascribed to Fatima is not authentic in his *Siyar a'lam an-Nubala* (2/134). There appears to be a break in the chain of transmission between the father of Ja'far ibn Muhammad and Ali ibn Abi Talib (ra).[364]

Ibn Hajar al-Haytami did not mention the source for this narration nor authenticate the narration. He also mentioned on the next page the following that would embarrass the two detractors further even though Ibn Hajar didn't grade the authenticity of the narration:

وذكر الخطيب: أن ابن عمر –رضى الله عنهما– كان يضع يده اليمنى على القبر
الشريف وأن بلالاً وضع يده عليه أيضاً(١٤).

[363] This narration with a chain of transmission is found in *Al-Durra al Thamina fi Akhbar al Madina* (p. 196) by Imam Ibn al Najjar (d. 643 AH) and al-Samhudi mentioned it from the *Tuhfa* of Ibn Asakir in his *Wafa al-Wafa* (4/217).
[364] See the footnotes to Tahdhib al-Kamal (26/138) of al-Mizzi for quotations.

"Al-Khatib (reported) that Ibn Umar (ra) would place his right hand on the noble grave, and Bilal (ra) also placed his hand on it."

Despite these last two narrations not being authenticated by Ibn Hajar he quoted them to demonstrate the objective of his work which is about visitation to the grave of the Holy Prophet (Sallallahu alaihi wa sallam), in a similar fashion to that done by others who wrote on this same subject like Imam Taqiuddin al-Subki. Ibn Hajar al-Haytami also mentioned the views of other scholars on not touching graves in his *Tuhfatul Zawar* (p. 21).

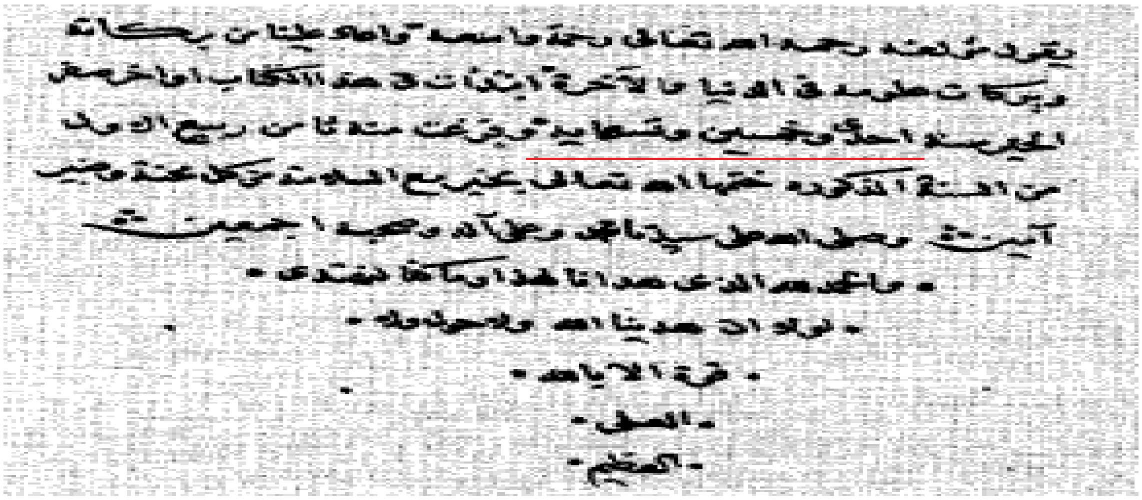
Returning to the point that the *al-Jawhar al-Munazzam was written after his Hashiyya al-Idah*, because Ibn Hajar al-Haytami mentioned the Hashiyya in the introduction to his *al-Jawhar* (p. 4). Plus, the detractors have stated that the Tuhfatul Zawar is a summary of *al-Jawhar al-Munazzam*. It therefore follows that the chronological order of compilation is: **Hashiyya al-Idah, then al-Jawhar al-Munazzam, followed lastly by Tuhfatul Zawar.**

Ibn Hajar al-Haytami also compiled another work entitled ***al-Durr al-Mandud fi's Salat was Salam ala Sahib al-Maqam al Mahmud***. This work was begun in the year 951 AH as the last lines of the work mentioned as follows:

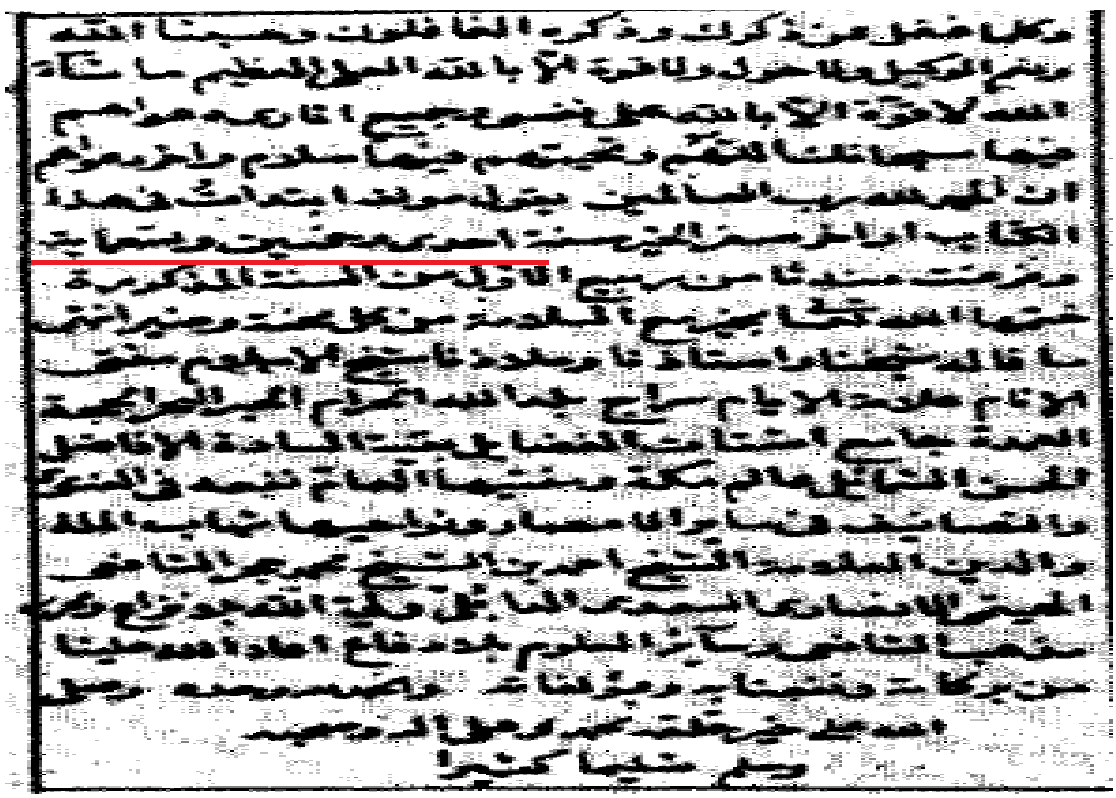
ابتدأت في هذا الكتاب أواخر صفر الخير، سنة إحدى وخمسين وتسع مئة، وفرغت منه ثامن ربيع الأول من السنة المذكورة، ختمها الله تعالى بخير، مع السلامة من كل محنة وضير، آمين.

This date can be confirmed from two manuscripts of *al-Durr al-Mandud* also:

1) From the French National library in Paris (1153/1):



2) From the King Abdul Aziz library in Madina (mo. 188):



In *al-Durr al-Mandud* (p. 107 and p. 15) there is also reference back to his *Hashiyya al-Idah*. Hence, this work was also compiled after his *Hashiyya al-Idah,* and it leads one to conclude that the ***Hashiyya al-Idah* was compiled before the year 951 AH.**

Now, there is another work by Imam Ibn Hajar al-Haytami entitled ***Husn al-Tawassul fī ādāb ziyārat afḍal al-Rasul.*** The following is the title page of a number of manuscripts by Imam Ibn Hajar al-Haytami from the Zahiriyya library manuscript collection (no. 5242) in Damascus, Syria:


كتاب كف الرعاع
تأليف العلامة شهاب الملة والدين احمد
الشهير بابن حجر الهيتمي المكي
جزاه الله تعالى
خيرا
امين

ويليه كتاب حسن التوسل
في آداب زيارة أفضل الرسل
لابن حجر المكي

Within this collection is the *Husn al-Tawassul* (highlighted in the above image). Here is the title page for the said work:


كتاب حسن التوسل
في ادب زيارة افضل الرسل تاليف
الشيخ الامام العلامه
المحقق الفهامه
المدقق احمد بن
حجر المكي الشافعي
تغمده الله برحمته واسكنه فسيح جنته بمنه وكرمه
امين

Ibn Hajar al-Haytami has mentioned the date he compiled this work as can be seen below with underlining:

بسم الله الرحمن الرحيم وبه نستعين

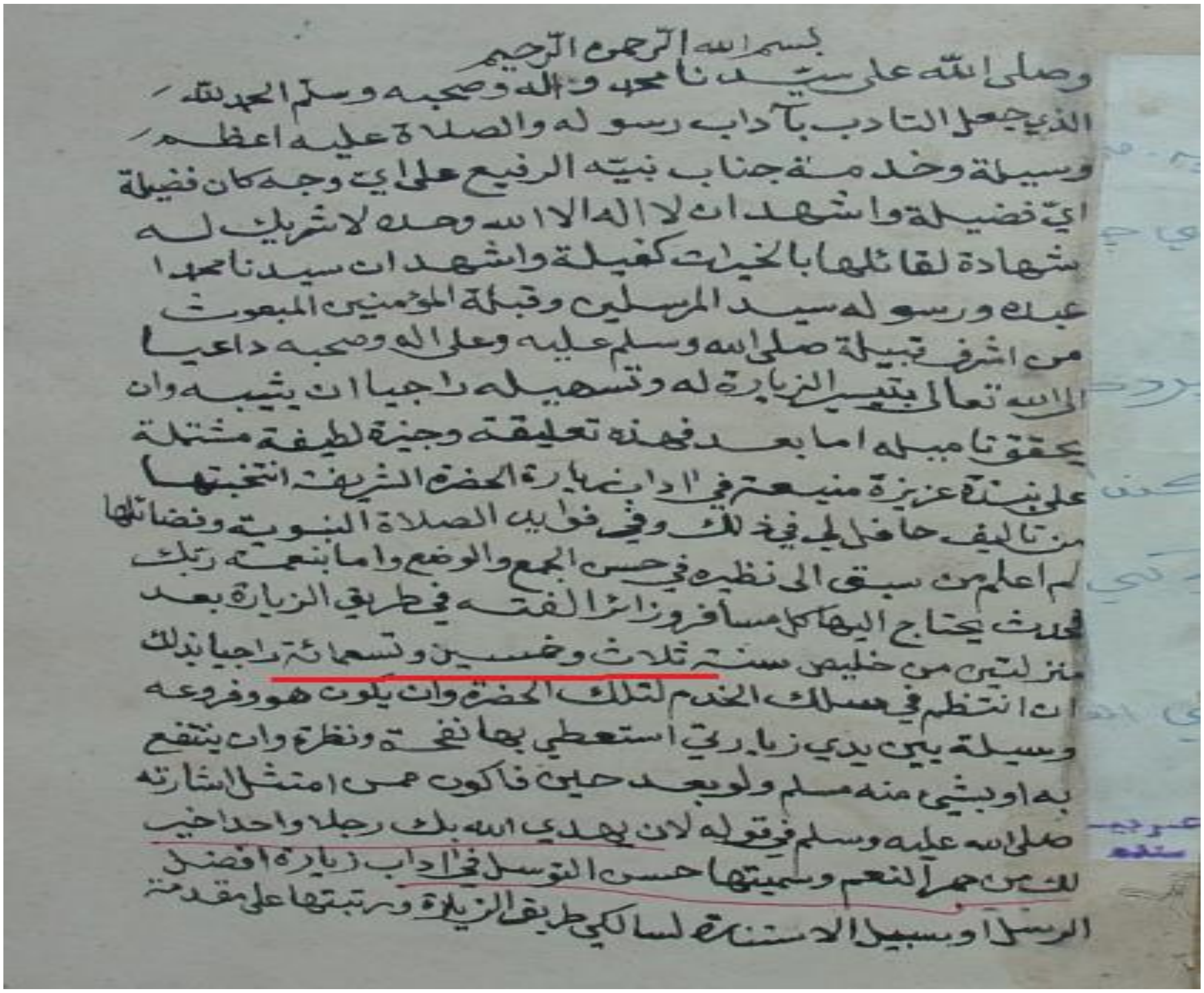
الحمد لله الذي جعل التأدب بآداب رسوله من الصلاة عليه اعظم وسيلة وعظمة جناب نبيه على من وجه
كان فضيلة واي فضيلة واشهد ان لا اله الا الله وحده لا شريك له شهادة تنيلنا بالخيرات كفيلة واشهد
ان سيدنا محمدا عبده ورسوله سيد المرسلين وقبلة المتوكلين المخصوص من الشرف [illegible] صلى الله عليه وسلم وعلى آله
وصحبه واحبابه الذين [illegible] الزيارة له [illegible] [illegible] بعد فهذه
تعليقة شريفة ونبذة عزيزة منيفة في آداب زيارة الحضرة الشريفة استخلصتها من تآليف [illegible] وفي ذلك
وفي الصلاة النبوية [illegible] لم اعلم من سبقني الى مثلها في حسن الجمع والوضع ولا ما [illegible] يحتاج اليها
كل مسافر [illegible] في طريق الزيارة بعد [illegible] من [illegible] سنة ثلاث وخمسين وتسعمائة [illegible]
ان انتظم في سلك المقدمة لتلك الحضرة وان يكون [illegible] وسيلة بين يدي زيارتي استعطف بها [illegible]
[illegible] فان [illegible] مسلم ولو بعد حين [illegible] صلى الله عليه وسلم في [illegible]
الله [illegible] وسميتها [illegible] في آداب زيارة افضل الرسل وسبيل الاستنارة
لسالكي طريق الزيارة ورتبتها على مقدمة وبابين وخاتمة فالمقدمة في بيان [illegible] تأليف هذا الكتاب
واصله وفي التماس التسديد والستر مع [illegible] الناظر فيه وفي ذلك [illegible] الباب الاول
في بيان الآداب الباب الثاني في الحث على الصلاة النبوية وبيان انها من اعظم آداب الطريق والاسباب النافعة يوم
المآب وبيان مواقيتها وثمراتها والمواطن التي يتأكد استحباب ذكرها فيها والصيغ النبوية الواردة في
السنة وبيان [illegible] شأن عظيم في الثواب [illegible] من اولى الآداب [illegible] ذلك مما تقر به العيون
[illegible] ان شاء الله تعالى [illegible] والخاتمة في آداب الرجوع من السفر [illegible]
الخاتمة [illegible] من الله تعالى علي بالزيارة الشريفة مرات منها سنة ثلاث وخمسين لم ار احدا [illegible]
[illegible] آداب الزيارة بتأليف وان ذكروها مفرقة في كتب المناسك وغيرها بطريق التبعية مع انها جديرة بان
تصنف [illegible] [illegible] المآخذ [illegible] العبارة مع انها جديرة [illegible] الناظر [illegible]
[illegible] على الزوار [illegible] [illegible] [illegible]
[illegible] في ذلك [illegible] ان شاء الله [illegible] واعتمادي على فضله
[illegible] في ميدان التصنيف واهله [illegible] ان لم تكونوا مثلهم
ان التشبه بالكرام فلاح [illegible] [illegible] في الامور [illegible] بالادب
[illegible] ولكن [illegible] الامور [illegible] الاهلية [illegible]
[illegible] ثلاث [illegible] والحديث [illegible]
[illegible] في هذا [illegible]

[illegible]

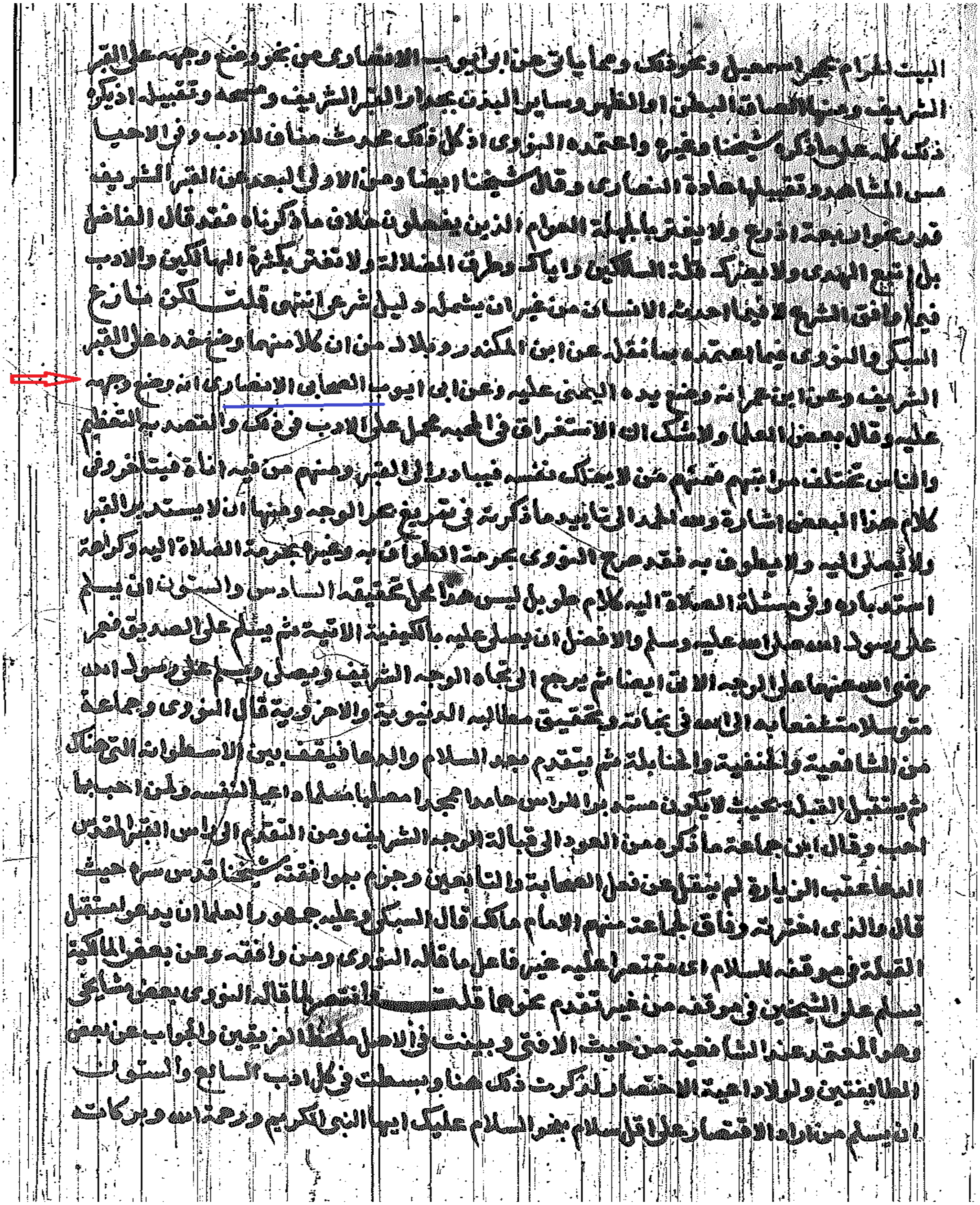
تأصيلها [illegible] والصيغ الواردة وبيان [illegible]

[illegible]

The date was given as 953AH. Although the above scan is of a low quality it can be confirmed by looking at a second manuscript:


بسم الله الرحمن الرحيم
وصلى الله على سيدنا محمد وآله وصحبه وسلم الحمد لله
الذي جعل التادب بآداب رسوله والصلاة عليه اعظم
وسيلة وخد منه جناب نبيه الرفيع على اي وجه كان فضيلة
اي فضيلة واشهد ان لا اله الا الله وحده لا شريك له
شهادة لقائلها بالخيرات كفيلة واشهد ان سيدنا محمدا
عبده ورسوله سيد المرسلين وقبلة المؤمنين المبعوث
من اشرف قبيلة صلى الله وسلم عليه وعلى آله وصحبه داعيا
الله تعالى بتيسير الزيارة له وتسهيلها راجيا ان يثيبه وان
يحقق تاميله اما بعد فهذه تعليقة وجيزة لطيفة مشتملة
على نبذة عزيزة منيعة في آداب زيارة الحضرة الشريفة انتخبتها
من تآليف حافلة جمة في ذلك وفي فوائد الصلاة النبوية وفضائلها
لم اعلم من سبق الى نظيره في حسن الجمع والوضع واما بنعمة ربك
فحدث يحتاج اليها كل مسافر وزائر الفتها في طريق الزيارة بعد
منزلتين من خليص سنة ثلاث وخمسين وتسعمائة راجيا بذلك
ان انتظم في سلك الخدم لتلك الحضرة وان يكون هو وفروعه
وسيلة بين يدي زيارتي استعطي بها نفحة ونظرة وان ينتفع
به او بشيء منه مسلم ولو بعد حين فاكون ممن امتثل اشارته
صلى الله عليه وسلم في قوله لان يهدي الله بك رجلا واحدا خير
لك من حمر النعم وسميتها حسن التوسل في آداب زيارة افضل
الرسل او سبيل الاستنارة لسالكي طريق الزيارة ورتبتها على مقدمة

In this work not referred to by the two detractors one can witness that Imam Ibn Hajar al-Haytami has also briefly referred to the narration from Abu Ayyub al-Ansari (ra), and on this occasion he did not weaken the narration. Here is the narration form the Zahiriyya copy (folio 364b):



البيت الحرام ... ومما ياتي عن ابي ايوب الانصاري من نحو وضع وجهه على القبر
الشريف ومنها الصاق البطن او الظهر وسائر البدن بجدار القبر الشريف ومسحه وتقبيله اذ نكره
ذلك كله علماؤنا وشيخنا وغيره واعتمده النووي اذ كل ذلك محدث مناف للادب وفي الاحيا
مس المشاهد وتقبيلها عادة النصارى وقال شيخنا ايضا ومن الادب البعد عن القبر الشريف
فلا يغتر ... ولا يغتر بالجهلة العوام الذين يفعلون خلاف ما ذكرناه فقد قال الفاضل
بل اتبع الهدى ولا يضرك قلة السالكين واياك وطرق الضلالة ولا تغتر بكثرة الهالكين والادب
فيما وافق الشرع لا فيما احدثه الانسان من غير ان يشهد له دليل شرعي انتهى قلت لكن نازع
السبكي والنووي فيما اعتمده بما نقل عن ابن المنكدر وبلال من ان كلا منهما وضع خده على القبر
الشريف وعن ابن عمر انه وضع يده اليمنى عليه وعن ابي ايوب الصحابي الانصاري انه وضع وجهه
عليه وقال بعض العلماء ولا شك ان الاستغراق في المحبة يحمل على الاذن في ذلك والقصد به التعظيم
والناس تختلف مراتبهم فمنهم من لا يملك نفسه فيبادر الى القبر ومنهم من فيه اناة فيتاخر وفي
كلام هذا البعض اشارة ... بتمريغ على الوجه ومنها ان لا يستدبر القبر
ولا يصلي اليه ولا يطوف به فقد صرح النووي بحرمة الطواف به وغيره بحرمة الصلاة اليه وكراهة
استدباره وفي مسألة الصلاة اليه كلام طويل ليس هذا محل تحقيقه السادس والستون ان يسلم
على سيدنا رسول الله صلى الله عليه وسلم والافضل ان يصلي عليه بالكيفية الآتية ثم يسلم على الصديق ثم
... على الوجه الآتي ايضا ثم يرجع الى تجاه الوجه الشريف ويصلي ويسلم على سيدنا رسول الله
متوسلا مستشفعا به الى الله في حاجاته وتحقيق مطالبه الدنيوية والاخروية قال النووي وجماعة
من الشافعية والحنفية والحنابلة ثم يتقدم بعد السلام والدعاء فيقف بين الاسطوانة التي هناك
ثم يستقبل القبلة بحيث لا يكون ... الراس حامدا ممجدا مصليا مسلما داعيا لنفسه ولمن احبا
احب وقال ابن جماعة ما ذكر من العود الى قبالة الوجه الشريف ومن التقدم الى راس القبر المقدس
للدعاء عقب الزيارة لم ينقل عن فعل الصحابة والتابعين وجزم بموافقته شيخنا قدس سره حيث
قال فالذي اختاره وفاقا لجماعة منهم الامام مالك قال السبكي وعليه جمهور العلماء ان يدعو مستقبل
القبلة في موقفه للسلام ... غير فاعل ما قاله النووي ومن وافقه وعن بعض المالكية
يسلم على الشيخين في موقفه من غير تقدم نحوهما قلت ... ما قاله النووي بعض مشايخ ...
وهو المعتمد عند الشافعية من حيث الافق وبينت في الاصل ... الفريقين والجواب عن بعض
الطائفتين ولولا داعية الاختصار لذكرت ذلك هنا وبسطت في كل ادب السابع والستون
ان يسلم ... الاقتصار على اقل سلام ... السلام عليك ايها النبي الكريم ورحمة الله وبركاته

The same can be seen in the second manuscript of *Husn al-Tawassul* (folio 22b):

القبر الشريف ومسحه وتقبيله اذ يكره ذلك كله على ما ذكره شيخنا
وغيره واعتمد النووي اذ كل ذلك محدث مناف للادب و
في الاحياء مس المشاهد وتقبيلها عادة النصارى وقال شيخنا
ايضا ومن الاولى البعد عن القبر الشريف قدر نحو اربعة
اذرع ولا يغتر بالجهلة العوام الذين يفعلون خلاف ما ذكرناه
فقد قال الفضيل بن عياض رضي الله عنه اتبع طرق الهدى
ولا يضرك قلة السالكين واياك وطرق الضلالة ولا تغتر
بكثرة الهالكين والادب فيما يوافق الشرع لا فيما احدثه الانسان
من غير ان يشمله دليل شرعي انتهى قلت لكن نازع جمع كالسبكي
والنووي فيما اعتمده بما نقله عن ابن المنكدر فبلال مؤذن
كلاهما وضع خده على القبر الشريف وعن ابن عمر انه وضع يده
اليمنى عليه وعن ابي ايوب الانصاري انه وضع وجهه عليه
وقال بعض العلماء ولا شك ان الاستغراق في المحبة يحمل على
الادب في ذلك والقصد به التعظيم والناس تختلف مراتبهم
فمنهم من لا يملك نفسه فيبادر الى القبر ومنهم من فيه اناة فيتاخر
وفي كلام هذا البعض اشارة ولله الحمد الى تاييد ما ذكرته في
نحو تمريغ الوجه ومنها ان لا يستدبر القبر الشريف ولا يصلي اليه
ولا يطوف به فقد صرح النووي بحرمة الطواف به وغيره بحرمة
الصلوة اليه وكراهة استدباره وفي مسئلة الصلاة اليه كلام
طويل ليس هذا محل تحققه السادس والثلاثون ان يسلم على رسول
الله صلى الله عليه وسلم والافضل ان يصلي عليه بالكيفية
الاتية ثم يسلم على الصديق فعمر رضي الله عنهما على الوجه الاتي
ايضا ثم يرجع الى تجاه الوجه الشريف ويصلي ويسلم على رسول
الله متوسلا متشفعا به الى الله في نجاته وتحقيق مطالبه
الدينوية والاخروية قال النووي وجماعة من الشافعية و

It can be seen from the green underlining that he mentioned that Ibn al-Munkadir and Bilal (ra[365]) placed their cheeks on the noble grave, while Ibn Umar (ra) placed his right hand on the grave, and Abu Ayyub (ra) placed his face on the grave of the holy Prophet (Sallallahu alaihi wa sallam).

It has been mentioned above that Ibn Hajar al-Haytami pointed out that the reason for why he weakened it in his *Hashiyya al-Idah* was down to the narrator Kathir ibn Zayd. There is evidence that Ibn Hajar al-Haytami didn't always consider Kathir ibn Zayd to be overall weak as there is a narration that he authenticated elsewhere to demonstrate this point.

Imam Ibn Hajar al-Haytami mentioned the following in *his* ***al-Zawajir 'An Iqtiraf Al-Kaba'ir*** (2/395-396):

وَأَحْمَدُ بِسَنَدٍ حَسَنٍ: لَا تَمَنَّوْا الْمَوْتَ فَإِنَّ هَوْلَ الْمَطْلَعِ شَدِيدٌ، وَإِنَّ مِنْ السَّعَادَةِ أَنْ يَطُولَ عُمُرُ الْعَبْدِ وَيَرْزُقُهُ اللَّهُ الْإِنَابَةَ

Translation:

"And Ahmed (ibn Hanbal) with a good (Hasan) chain of transmission: 'Do not wish for death, for the terror of the place one looks down is severe. It is from being fortunate that a servant's life should be prolonged and Allah who is great and glorious, should supply him with repentance.'"

The narration is found in *Musnad Ahmed* with the following chain of transmission:

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[365] See the last chapter for a quote from Shaykh Abdul Qadir ibn Ahmed ibn Ali al-Fakihi's (d. 989 AH) work known as *Husn al-Tawassul fi Adab Ziyarat afdal al-Rusul* ﷺ where he referred to Ibn al-Munkadir (ra), Bilal (ra), Ibn Umar (ra) and Abu Ayyub al-Ansari (ra).

14564 – حَدَّثَنَا أَبُو عَامِرٍ، وَأَبُو أَحْمَدَ، قَالَا: حَدَّثَنَا كَثِيرُ بْنُ زَيْدٍ، حَدَّثَنِي الْحَارِثُ بْنُ يَزِيدَ، قَالَ أَبُو أَحْمَدَ: عَنِ الْحَارِثِ بْنِ أَبِي يَزِيدَ، قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللهِ، يَقُولُ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: " لَا تَمَنَّوْا الْمَوْتَ، فَإِنَّ هَوْلَ الْمَطْلَعِ شَدِيدٌ، وَإِنَّ مِنَ السَّعَادَةِ أَنْ يَطُولَ عُمْرُ الْعَبْدِ، وَيَرْزُقَهُ اللهُ الْإِنَابَةَ "

Hence, the chain contains Kathir ibn Zayd and Ibn Hajar al-Haytami deemed the chain to be Hasan. This means that Kathir ibn Zayd is a type of reliable narrator overall to him. Note also that the *Zawajir* by Ibn Hajar was compiled in the year 953AH as he mentioned in the introduction (1/4).

This same narration was recorded by **Hafiz Nuruddin al-Haythami** in his *Majma al-Zawa'id* (10/203) as follows:

17543 – وَعَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ – صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ –: «لَا تُمَنَّوُا الْمَوْتَ فَإِنَّ هَوْلَ الْمُطَّلَعِ شَدِيدٌ، وَإِنَّ مِنَ السَّعَادَةِ أَنْ يَطُولَ عُمْرُ الْعَبْدِ، وَيَرْزُقَهُ اللَّهُ – عَزَّ وَجَلَّ – الْإِنَابَةَ» . رَوَاهُ أَحْمَدُ وَالْبَزَّارُ، وَإِسْنَادُهُ حَسَنٌ.

Hafiz al-Mundhiri has also recorded in his *al-Targhib wal Tarhib*:

5098 – وَعَن جَابر بن عبد الله رَضِي الله عَنْهُمَا قَالَ قَالَ رَسُول الله صلى الله عَلَيْهِ وَسلم لَا تَتَمَنَّوْا الْمَوْت فَإِن هول المطلع شَدِيد وَإِن من السَّعَادَة أَن يطول عمر العَبْد وَيَرْزقهُ الله الْإِنَابَة

رَوَاهُ أَحْمد بِإِسْنَاد حسن وَالْبَيْهَقِيّ

Imam Sharafud-Din al-Dimyati (d. 705 AH) in his *al-Matjarul rabih fi thawab al-amal al-salih (1/643)* has also mentioned it as follows:

1953– وعن جابر رضي الله عنه قال : سمعت رسول الله صلي الله عليه وسلم يقول :

" لا تتمنوا الموت ، فإن هول المطلع شديد ، وإن من السعادة أن يطول عمر العبد ويرزقه الله الإنابة " ، رواه أحمد بإسناد حسن والحاكم ، وقال : صحيح الإسناد.

Hence, al-Dimyati said it was related by Ahmed (ibn Hanbal) with a Hasan chain of transmission and al-Hakim[366] said it has a Sahih chain of transmission.

Imam Abdul Wahhab al-Sha'rani (d. 973 AH) also mentioned it has a Hasan chain in his *Lawaqih al-Anwar al-Qudsiyya fi'l Uhuyud al-Muhammadiyya* (p. 253).

Hence, not only did Ibn Hajar al-Haytami consider the above narration via the route of Kathir ibn Zayd to have a Hasan (good) chain of transmission (isnad), but so did Nuruddin al-Haythami, al-Mundhiri, al-Dimyati and al-Sha'rani.

Thus, some time prior to the year 951 AH, Ibn Hajar al-Haytami deemed the Abu Ayyub al-Ansari (ra) narration to have weakness due to Kathir ibn Zayd in the chain of transmission as found in his Hashiyya al-Idah, but in 953 AH in his al-Zawajir he declared the above narration via Kathir ibn Zayd to be Hasan, which

[366] It is in the Mustadrak of al-Hakim (4/240) via the route of Kathir ibn Zayd, but the wording is slightly different. This narration was declared to be Sahih by Hafiz al-Dhahabi in his *Talkhis al-Mustadrak* (4/240).

is a revision of his earlier stance. It has also been shown that in 953 AH he compiled *Husn al-Tawassul* where he mentioned the Abu Ayyub (ra) narration without rejecting its authenticity.

All of the latter points were missed by the two detractors and thus one should not conclude that Imam Ibn Hajar al-Haytami always considered the Abu Ayyub (ra) narration to be weak due to his non-rejection of it in the later *Husn al-Tawassul*. Wallahu a'lam

Between pp. 576-578 the two detractors brought up how Hafiz al-Haythami mentioned the Abu Ayyub (ra) narration in two places of his *Majma al-Zawa'id*. Alhamdulillah, this has already been covered earlier on. What is worth mentioning how they finished on p. 578 with more frenzied enragement by saying:

> It is evident Haafidh Noor ud deen al-Haithamee either abstained or either considered it to be weak and no way did he grade it to be authentic. So what is this immature tactic of always saying, *"his final grading."* Abul Hasan Hussain Ahmed should refrain from this and stop imposing his distortions on the grading of the scholars of hadeeth. Final grading, what trickery!!! This lying on the scholars with regards to saying Final grading must stop.

Rather, it is clear that these two detractors are very poor at chronological analysis on the gradings of narrators like Kathir ibn Zayd, or the actual variant gradings on the Abu Ayyub (ra) narration by the scholars of the past like al-Munawi, and the way Ibn Hajar al-Haytami considered Kathir ibn Zayd in his above-named works, as well as his non rejection of the Abu Ayyub (ra) narration in his *Husn*

al-Tawassul. Not to forget how they failed to mention other gradings on the Abu Ayyub (ra) narration as shall be witnessed below. As for Imam Nuruddin al-Haythami and his *Majma al-Zawa'id* then this too has been already elaborated upon earlier on in this reply.

The two detractors were mere opportunists who tried to use the grading of Imam Ibn Hajar al-Haytami from his *Hashiyya al-Idah* in order to disseminate their overall goal to reject the authenticity of the Abu Ayyub (ra) narration. What proves this point is from the following narration that they weakened in their inefficient research entitled:

Dismantling the Proofs for Tawassul and Istigatha with Conclusive Evidences [Part 2] – The Ḥadīth of Fātimah bint Asad RadiAllahu Anha and the Tawassul of Messenger of Allāh ﷺ Through Himself and the Prophets[367]

On p. 7 of this work of theirs they mentioned the Arabic text and translation as follows:

حَدَّثَنَا أَحْمَدُ بْنُ حَمَّادِ بْنِ زُغْبَةَ، ثنا رَوْحُ بْنُ صَلَاحٍ، ثنا سُفْيَانُ الثَّوْرِيُّ، عَنْ عَاصِمٍ الْأَحْوَلِ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: لَمَّا مَاتَتْ فَاطِمَةُ بِنْتُ أَسَدِ بْنِ هَاشِمٍ أُمُّ عَلِيِّ بْنِ أَبِي طَالِبٍ، دَخَلَ عَلَيْهَا رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: فَجَلَسَ عِنْدَ رَأْسِهَا فَقَالَ: «رَحِمَكِ اللهُ يَا أُمِّي، كُنْتِ أُمِّي بَعْدَ أُمِّي، وتُشْبِعِينِي وتَعْرَيْنَ، وتُكْسِينِي، وتَمْنَعِينَ نَفْسَكِ طَيِّبًا، وتُطْعِمِينِي تُرِيدِينَ بِذَلِكَ وَجْهَ اللهِ وَالدَّارَ الْآخِرَةَ» ، ثُمَّ أَمَرَ أَنْ تُغَسَّلَ ثَلَاثًا، فَلَمَّا بَلَغَ الْمَاءُ الَّذِي فِيهِ الْكَافُورُ سَكَبَهُ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِيَدِهِ، ثُمَّ خَلَعَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَمِيصَهُ فَأَلْبَسَهَا إِيَّاهُ

[367] I have replied to this work in excess of 400 pages under the title**: The authenticity of the Hadith of Fatima bint Asad (ra) and the Tawassul of Allah's Messenger ﷺ: A reply to Salafi detractors.** Please see www.darultahqiq.com for this work.

وَكَفَّنَهَا بِبُرْدٍ فَوْقَهُ، ثُمَّ دَعَا رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أُسَامَةَ بْنَ زَيْدٍ، وَأَبَا أَيُّوبَ الْأَنْصَارِيَّ، وَعُمَرَ بْنَ الْخَطَّابِ، وَغُلَامًا أَسْوَدَ يَحْفُرُونَ فَحَفَرُوا قَبْرَهَا فَلَمَّا بَلَغُوا اللَّحْدَ حَفَرَهُ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِيَدِهِ، وَأَخْرَجَ تُرَابَهُ بِيَدِهِ، فَلَمَّا فَرَغَ دَخَلَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: فَاضْطَجَعَ فِيهِ، ثُمَّ قَالَ: «اللهُ الَّذِي يُحْيِي وَيُمِيتُ وَهُوَ حَيٌّ لَا يَمُوتُ، اغْفِرْ لِأُمِّي فَاطِمَةَ بِنْتِ أَسَدٍ، ولَقِّنْهَا حُجَّتَها، وَوَسِّعْ عَلَيْهَا مُدْخَلَهَا، بِحَقِّ نَبِيِّكَ وَالْأَنْبِيَاءِ الَّذِينَ مِنْ قَبْلِي فَإِنَّكَ أَرْحَمُ الرَّاحِمِينَ» وَكَبَّرَ عَلَيْهَا أَرْبَعًا، وأَدْخَلُوها اللَّحْدَ هُوَ وَالْعَبَّاسُ، وَأَبُو بَكْرٍ الصِّدِّيقُ رَضِيَ اللهُ عَنْهُمْ

Which they translated as follows:

It is narrated by Anas bin Mālik. He said: When the mother of ʿAlī bin Abū Ṭālib — Fātimah bint Asad bin Hāshim (RaḍiAllāhū ʿAnhumā— died, Allāh's Messenger (Peace Be Upon Him) called on her and sat down by the head of the bed and said, "O dear mother, may Allāh have mercy on you. After my mother, you were the one I regarded as my mother. When I was hungry you fed me to the point of saturation while you yourself remained hungry. Then you helped me put on clothes and instead of eating yourself, you gave me nice things to eat. You did all this for Allāh's pleasure and for a good reward in the Hereafter." Then he (the Prophet) commanded to bathe her three times. When camphor water was brought, Allāh's Messenger (Peace Be Upon Him) poured some water into his hands. Then Allāh's Messenger (Peace Be Upon Him) took off his shirt and clothed her with it and used his own sheet of cloth as her coffin. Then Allāh's Messenger (Peace Be Upon Him) sent for Ūsāmah bin Zayd, Abū Ayyūb al-Anṣārī and ʿUmar bin al-Khaṭṭāb and the Abyssinian slave to dig up the grave. So they dug her grave. When they reached near the laḥd, Allāh's Messenger (Peace Be Upon Him) dug it up and drew the soil out with his own hands. When he finished,

Allāh's Messenger (Peace Be Upon Him) entered and lay down in (the grave), and said, "It is Allāh Who controls life and death, and He is Ever living and will never die. (O Allāh,) forgive my mother—Fātimah bint Asad— and help her answer properly at the time of questioning and **through the mediation/right of Your Prophet (Muḥammad) and the former Prophets**, Surely You are infinitely Merciful." Then he repeated, "Allāh is Great" four times (i.e. led the funeral prayer). Then he, ʿAbbās and Abū Bakr as-Ṣiddīq lowered her into the grave.

The references they provided being:

Imām al-Ṭabarānī transmits it in *Muʿajam al-Kabīr* (24:351 no.871), *Muʿajam al- Awsaṭ* (1:67-68 no.189), *Majmaʿa al-Baḥrayn Fi Zawaʿid al-Muʿjamayn* (6:361-362 no.3841) and *Majmaʿa al-Zawāʿid* (9:256) of Shaikh Nūr al-Dīn al-Haythamī, Shaikh Abū Nuʿaym in *Ḥilyahtul Awliyāʾ* (3:121) from al-Ṭabarānī. Ḥāfiẓ al- Suyūṭī also transmits it in his *Jāmʿe al-Saghīr* and ʿAlī al-Muttaqī al-Hindī transmits it from him in his *Kanz al-ʿAmāl*. It has also been transmitted with a continuous chain to Anas, Ibn ʿAbbās and Jābir RaḍiAllāhū ʿAnhum and in mursal form from Muḥammad bin Ḥanafiyyah and Muḥammad bin ʿUmar bin ʿAlī, all of which are weak.

They knew that Imam Ibn Hajar al-Haytami had mentioned this narration in summarized format in his *Hashiyya al-Idah* and *al-Jawhar al-Munazzam*.[368] They stated on p. 25:

[368] Ibn Hajar al-Haytami also mentioned it briefly in his Tuhfatul Zawar (p. 111)

Ḥāfiẓ Ibn Ḥajr al-**Haythamī** wherein he says, "Narrated by al-Ṭabarānī with a good chain…" (Ḥāshiyyah al-ʿAllāmah Ibn Ḥajr al-Haythamī ʿAla Sharḥ al-Ayḍaḥ Fi Manāsik al-Ḥajj Lil Imām al-Nawawī (p.500), Beirut: Dar al-Ḥadīth, ?)

He also said the same in his al-Jawhar al-Munaẓẓam Fī Ziyārah al-Qabr al-Sharīf al-Nabawī al-Mukarram (p.110-111), Cairo: Maktabah Madbūlī, 2000)

Notice how even in the above later work of theirs released in 2017 they still couldn't transliterate the name al-Haytami correctly and mentioned it as al-Haythami due to their poor reading skills. They went out of their way to demean this grading by saying (pp. 25-26):

None of the earlier scholars authenticated the chain except the later ones as mentioned above and they were from the **8th-9th century**. This authentication of the later scholars has to be scrutinised and investigated before it is taken as accepted. Even this in the current state only leaves the view of **Ḥāfiẓ Ibn Ḥajr al-Haythamī** to be investigated as **Ḥāfiẓ Samhūdī pointed to its weakness.**

Note how they distanced themselves from the authentication of Ibn Hajar al-Haytami here but were quite fond in mentioning his weakening of the Abu Ayyub (ra) narration. Not only that, they were not content with gradings from 8th-9th century scholars but are more content to take gradings from less able authorities of theirs like al-Albani and Zubair Ali Zai who came in the 14th to 15th centuries! Hence, they should also carefully scrutinise the gradings they make taqlid of from the two named authorities of theirs. The two detractors also tried to weaken the **Malik al-Dar** narration that was mentioned earlier as follows:

Of the recognized Muhaddithin of the past they mentioned once again that Ibn Hajar al-Haytami weakened the narration in his Hashiyya. The question for these detractors is if they would be happy to accept his grading of Malik al-Dar's narration being authentic or not? This is what was stated in our work in reply to them entitled: The Blazing Star in Defence of a Narration from Malik al-Dar where on pp. 33-4 it was stated:

The Shafi'i Faqih known as Shaykh al-Islam, **Ibn Hajar al-Haytami (d. 974 AH)**, who took fiqh from Imam Zakariyya al-Ansari, who in turn took from al-Hafiz Ibn Hajar al Asqalani, has mentioned the narration from Malik al Dar in his *al-Jawhar al-Munazzam*[369] and declared it to be authentic as part of the discussion on Tawassul etc. Scan from this work:

سؤال من يسأله ، وقد صحّ في حديث طويل أن الناس أصابهم قحط في زمن أمير
المؤمنين عمر بن الخطاب رضي الله عنه فجاء رجل إلى قبر النبي صلّى الله عليه وسلّم
فقال يا رسول الله استسق لأمتك فإنهم قد هلكوا فأتاه صلّى الله عليه وسلّم في النوم
وأخبره أنهم يسقون فكان كذلك وفيه ائت عمرو فأقرئه السلام وأخبره أنهم يسقون ،
وقل له عليك الكيس ، الكيس - أي الرفق لأنه رضي الله عنه كان شديداً في دين الله
فأتاه فأخبره فبكى ثم قال : يا رب ما آلو إلا ما عجزت عنه .

369 p. 112

The above was translated and originally uploaded here:

http://www.marifah.net/articles/seekingaid-haytami.pdf

Quote from Imam ibn Hajar al-Haytami as found in the last link:

It has been **authentically reported** from a long Hadith:

The people suffered a drought during the successorship of `Umar, whereupon a man came to the grave of the Prophet and said: "O Messenger of Allah, ask for rain for your Community, for verily they have but perished," after which the Prophet appeared to him in a dream and told him that the rain shall come. And in it also it appears: "Go to `Umar and give him my greeting, then tell him that they will be watered. Tell him: You must be clever, you must be clever!"[370]

Meaning, gentleness, because he was severe in the religion of Allah.

So he came to him and informed him, after which he cried and then said: "O my Lord, I spare no effort except in what escapes my power!"

Ibn Hajar al-Haytami also mentioned the Malik al-Dar narration in ***Tuhfatul Zawar*** (pp. 111-112) where he declared the chain of transmission to be **Sahih**.

It is most likely they would oppose the above gradings by **ibn Hajar al-Haytami** on the Malik al-Dar narration, so their quoting his weakening of the Abu Ayyub (ra) narration is merely opportunistic.

[370] This appears to be once again taken from Dr GF Haddad's initial translation and he is one who endorsed the marifah.net website, as can be seen here - http://www.marifah.net/testimonials/faqs/testimonials

Note also, that Imam Ibn Hajar al-Haytami also authenticated the narration of Malik al-Dar in his Hashiyya to Imam al-Nawawi's ***Sharh al-Idah fi Manasik al-Hajj***.[371] The latter work is the same book used by these detractors when quoting his weakening of the narration of Abu Ayyub (ra)!

[371] p. 500

IMAM AL-SAMHUDI AND THE BLUNDERS OF THE TWO DETRACTORS

The two detractors attacked the writer of these lines by saying on p. 25 of their work on the Fatima bint Asad[372] (ra) narration mentioned above (and now fully responded to in excess of 400 pages as mentioned in the last section):

An infamous writer Abul Hasan Hussain Ahmed has alleged, ***'Imām al-Samhūdī in his Khulaṣatul Wafāʾ bi-Akhbār Dār al-Muṣṭafā has apparently mentioned that this Ḥadīth has a Jayyid Sanad.'*** However, **al-Samhūdī said the opposite, wherein he asserts and acknowledges weakness in the chain** as is evident from his words.

And on p. 26 they claimed about al-Samhudi:

Even this in the current state only leaves the view of **Ḥāfiẓ Ibn Ḥajr al-Haythamī** to be investigated as **Ḥāfiẓ Samhūdī pointed to its weakness.**

Reply:

This is an atrocious distortion and they have failed to provide the original source for what was attributed to myself. In fact, the actual origin is from the following blog by Faqir (who was mentioned in the earlier part of this reply):

372 See - https://www.salafiri.com/pinned-ebook-dismantling-the-proofs-for-tawassul-and-istigatha-with-conclusive-evidences-part-2-the-%e1%b8%a5adith-of-fatimah-bint-asad-radiallahu-anha-and-the-tawassul-of-me/

http://hadithproofsfortawassul.blogspot.com/2005/11/after-death-of-fatima.html

Faqir said:

> **Sidi Abul Hasan** also mentioned that although he had not directly checked the original sources himself, al-Hafiz Ibn Hajar al-Haytami is also reported to have said that this narration has a Jayyid Sanad (a good chain of transmission) in his *al-Jawhar al-Munazzam*. In addition, Imam al-Samhudi in his *Khulasatul Wafa bi-Akhbar Dar al-Mustafa* has apparently mentioned that this hadith has a **Jayyid Sanad.**

Notice how the two detractors failed to mention that I had not personally checked the original references as I read them in a secondary source. Nevertheless, they omitted mentioning that I had mentioned that Ibn Hajar al-Haytami had said the sanad is jayyid which they came to realise when putting together their shoddy research on the Fatima bint Asad (ra) narration! As for what they mentioned about Imam al-Samhudi on p. 25 of their work as follows:

> al-Samhūdī said, ***"Transmitted in al-Kabīr and Awsaṭ with a chain containing Rawhū bin Ṣalāḥ who was declared trustworthy by Ibn Ḥibbān and al-Ḥākim however he has weakness whereas the remaining narrators are the narrators of the Ṣaḥīḥ."*** (*Wafāʾ al-Wafā Biakhbār Dār al-Muṣtafā* (3:898-899), Beirut: Dār al-Kutub al-ʿIlmiyyah, 1404H/1984), Cf. *Khulāṣah al-Wafā Biakhbār Dār al-Muṣtafā* (p.421), Madīnah: al-Maktabah al-ʿIlmiyyah, 1392H/1972), another edition (2:369), Dr. Muḥammad al-Āmīn)

They quoted al-Samhudi correctly but inferred erroneously by thinking he had actually weakened the chain. A narrator who has difference of opinion over him in terms of praise and dispraise may still be Hasan al-Hadith (good in Hadith) to

some scholars after close analytical scrutiny, leading to the chain of transmission being declared Jayyid or Hasan (good). Indeed, what these conceited detractors failed to acknowledge and discover was that al-Samhudi did surely declare the chain at hand to be Jayyid (good) in his ***Khulasatul Wafa*** in a different but earlier section.

They gave reference to an edition edited by Muhammad al-Amin. Had they paid more attention they would have noticed that in the earlier part of this very edition (1/416), Imam al-Samhudi did surely declare the sanad for the Fatima bint Asad (ra) narration to be jayyid (good) as the scan below shows:

وسيأتي في قبر فاطمة بنت أسد قوله ﷺ في دعائه لها : « بحق نبيك والأنبياء
الذين من قبلي ... » الحديث (٢) ، وسنده جيد ، وَذِكْرُ المحبوب أو المعظَّم قد
يكون سبباً في الإجابة . (٣)

Would these detractors have the taqwa to admit their blatantly false allegation against the writer of these lines? Let us not forget their own words from p. 571 of their pdf file:

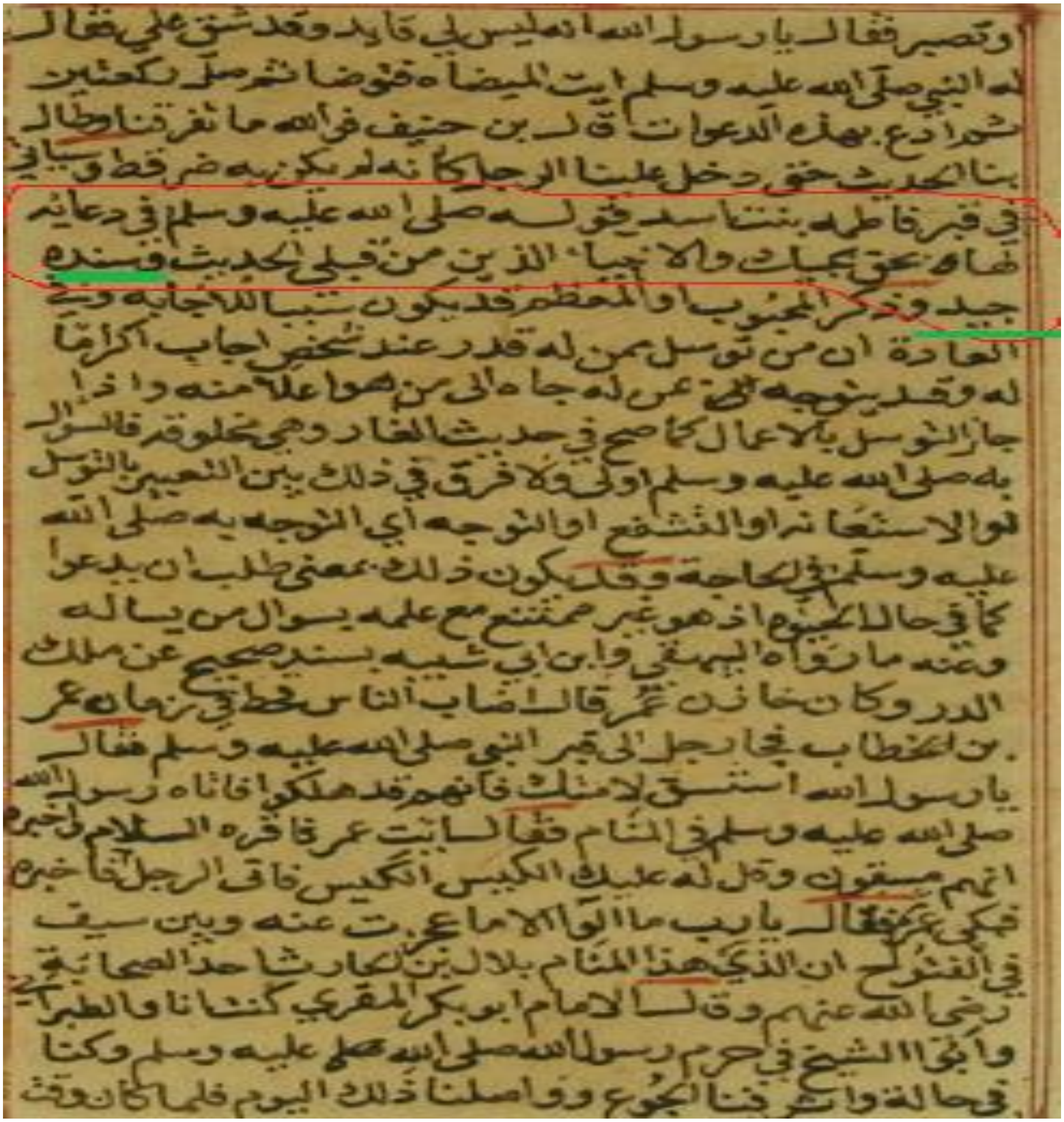
> The reality is you don't know and it is just mere guesswork and toying with the words of the scholars, something that you have become well accustomed to in fooling the people with your so called scholarhsip. **Try to develop some taqwaa.**

Before moving on here is a small gift for such detractors. The following is from an original manuscript of the *Khulasatul Wafa* with the mention of the above scanned image. It is from the Helim Oglu collection from Istanbul, Turkiye (no. 745, folio 54a, dated 1010 AH):

First page with title (circled):



Actual page with the narration:



وتصبر فقال يا رسول الله انه ليس لي قائد وقد شق علي فقال
له النبي صلى الله عليه وسلم ايت الميضاة فتوضا ثم صل ركعتين
ثم ادع بهذه الدعوات قال ابن حنيف فوالله ما تفرقنا وطال
بنا الحديث حتى دخل علينا الرجل كأنه لم يكن به ضر قط وسيأتي
في قبر فاطمة بنت اسد قوله صلى الله عليه وسلم في دعائه
بحق نبيك والانبياء الذين من قبلي الحديث وسنده
جيد وذكر المحبوب او المعظم قد يكون سببا للاجابة وفي
العادة ان من توسل بمن له قدر عند شخص اجاب اكراما
له وقد يتوجه الى من له جاه الى من هو اعلا منه واذا
جاز التوسل بالاعمال كما صح في حديث الغار وهي مخلوقة فالسؤال
به صلى الله عليه وسلم اولى ولا فرق في ذلك بين التعبير بالتوسل
او الاستغاثة او التشفع او التوجه اي التوجه به صلى الله
عليه وسلم في الحاجة وقد يكون ذلك بمعنى طلب ان يدعو
كما في حال الحياة اذ هو غير ممتنع مع علمه بسؤال من يسأله
وقد روى البيهقي وابن ابي شيبة بسند صحيح عن مالك
الدار وكان خازن عمر قال اصاب الناس قحط في زمان عمر
بن الخطاب فجاء رجل الى قبر النبي صلى الله عليه وسلم فقال
يا رسول الله استسق لامتك فانهم قد هلكوا فاتاه رسول الله
صلى الله عليه وسلم في المنام فقال ايت عمر فاقره السلام واخبره
انهم مسقون وقل له عليك الكيس الكيس فاتى الرجل فاخبر
عمر فقال يا رب ما آلو الا ما عجزت عنه وبين سيف
في الفتوح ان الذي رأى هذا المنام بلال بن الحارث احد الصحابة
رضي الله عنهم وقال الامام ابو بكر المقري كنت انا والطبراني
وابو الشيخ في حرم رسول الله صلى الله عليه وسلم وكنا
في حالة واثر فينا الجوع وواصلنا ذلك اليوم فلما كان وقت

On top of this is another blow for these two detractors since after mentioning this narration of Fatima bint Asad (ra), al-Samhudi then mentioned and authenticated the above narration from Malik al-Dar too. See the following from the same edition of his *Khulasatul Wafa* (1/417-418):

ومنه ما رواه البيهقي وابن أبي شيبة بسند صحيح عن مالك الدار وكان خازن عمر رضي الله عنه قال أصاب الناس قحط في زمان عمر بن الخطاب فجاء رجل إلى قبر النبي صلى الله عليه وسلم فقال يا رسول الله أستسق لأمتك فإنه قد هلكوا فأتاه رسول الله صلى الله عليه وسلم في المنام فقال ائتي عمر فاقرأه السلام وأخبره أنهم مسقون وقل له عليك الكيس الكيس فأتى الرجل عمر رضي الله عنه فأخبره فبكى عمر ثم قال يا رب ما آلو إلا ما عجزت عنه وبين سيف في الفتوح أن الذي رأى هذا المنام هلال بن الحرث أحد الصحابة رضي الله عنه

The above narration from Malik al-Dar is no doubt authentically related and to these two detractors it contains words expressing Shirk, and if they deny this they can clarify if the following part of the narration does not constitute Shirk:

"A man came to the ***grave of the Prophet*** *and said: "O Messenger of Allah, ask for rain for your Community, for verily they have but perished."*

If the detractors had actually discovered the above two quotations from the Khulasa they would have faced further misery in trying to explain away why al-Samhudi mentioned the following straight after the Malik al-Dar narration without weakening the narration:

وقال الإمام أبو بكر بن المقري كنت أنا والبطرانيّ وأبو الشيخ في حرم رسول الله صلى الله عليه وسلم وكنا في حالة وأثر فينا الجوع وواصلنا ذلك اليوم فلما كان وقت العشاء حضرت قبر النبي صلى الله عليه وسلم فقلت يا رسول الله الجوع وانصرفت فنمت أنا وأبو الشيخ والطبراني جالس ينظر في شيء فحضر علويّ معه غلامان مع كل واحد

زنبيل فيه شيء كثير فجلسنا وأكلنا وترك عندنا الباقي وقال يا قوم أشكوتم إلى رسول الله صلى الله عليه وسلم فأني رأيته في المنام فأمرني أن أحمل بشيء إليكم

What al-Samhudi mentioned was recorded by Imam Abul Faraj ibn al-Jawzi (d. 597 AH) in his *al-Wafa bi Ahwal al-Mustafa* (p. 818, no. 1536) as the digital image below shows:

١٥٣٦ ـ عن أبي بكر المِنْقَريّ قال: كنت أنا والطَّبراني، وأبو الشيخ في حَرَم رسول الله ﷺ وكنا على حالة، فأثَّر فينا الجوع، فواصَلْنا ذلك اليوم، فلما كان وقت العشاء حضرتُ قبرَ رسول الله ﷺ وقلت: يا رسول الله الجوع الجوع!! وانصرفت.

فقال لي أبو الشيخ: اجلس فإما أن يكون الرزق أو الموت.

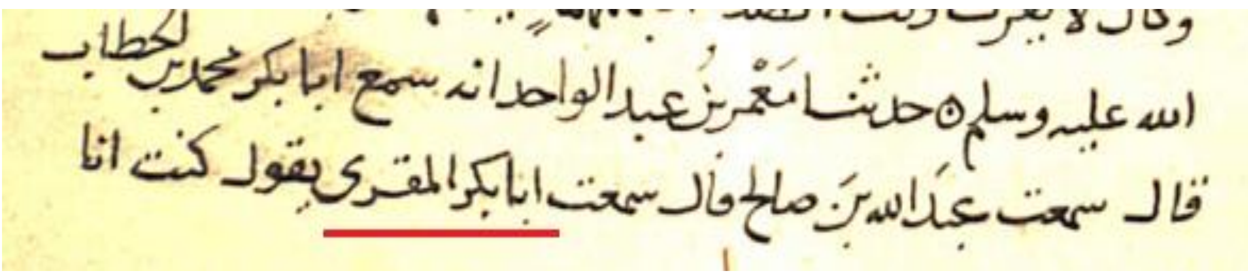
قال أبو بكر: فنمت أنا، وأبو الشيخ، والطبرانيُّ جالسٌ ينظر في شيء. فحضر بالباب عَلَويّ فدقّ الباب، فإذا معه غلامان مع كل واحد منهما زنبيل كبير فيه شيء كثير. فجلسنا وأكلنا، وظننا أن الباقي يأخذه الغلام، فولّى وترك عندنا الباقي، فلما فرغنا من الطعام قال العلوي: يا قوم، أشكوتم إلى رسول الله ﷺ؟ فإني رأيت رسول الله ﷺ في النوم فأمرني بحمل شيء إليكم!

This quotation was put out in English[373] as follows:

[373] See - http://www.sunnah.org/ibadaat/tawassul_2.htm

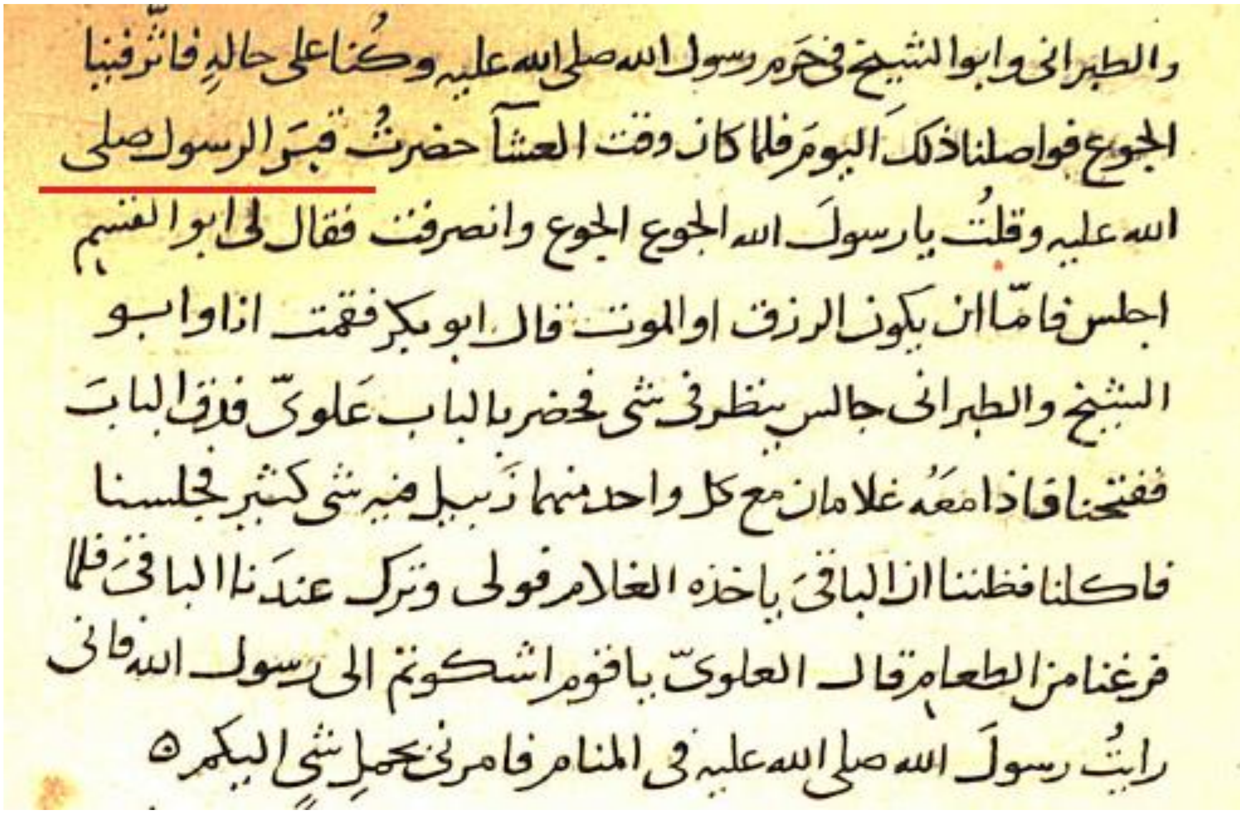
Al-Hafiz Ibn al-Jawzi relates in *Kitab al-Wafa* (p. 818 #1536): (Al-Hafiz) **Abu Bakr al-Minqari**[374] said: "I was with (al-Hafiz) **al-Tabarani** and (al-Hafiz) **Abu al-Shaykh** in the Mosque of the Prophet and we were in a predicament. We became very hungry. That day and the next we didn't eat. When it was time for `isha**, I came to the Prophet's grave and I said: "O Messenger of Allah, we are hungry, we are hungry!"** *(ya rasullallah al-ju` al-ju`)* Then I left. Abu al-Shaykh said to me: "Sit. Either there will be food for us, or death." I slept and Abu al-Shaykh slept. Al-Tabarani stayed awake, researching something. Then a `Alawi (descendant of `Ali) came knocking at the door with two boys, each one carrying a palm-leaf basket filled with food. We sat up and ate. We thought that the children would take back the remainder, but they left everything behind. When we finished the `Alawi said: "O people, did you complain to the Prophet? I saw him in my sleep, and he ordered me to bring something to you.""

The above printed version of Kitab al-Wafa did not mention the chain of transmission between Ibn al-Jawzi and Abu Bakr al-Muqri (d. 381 AH). It is available to witness in the following manuscript[375]:


الله عليه وسلم حدثنا معمر بن عبد الواحد انه سمع ابا بكر محمد بن الخطاب
قال سمعت عبد الله بن صالح قال سمعت ابا بكر المقري يقول كنت انا

[374] This appears to be a typographical error as other writers have mentioned it to be al-Muqri not al-Minqari. See the above quote in Arabic from al-Samhudi's Khulasa mentioning it as al-Muqri and the manuscripts described below have it as Abu Bakr al-Muqri.

[375] Taken from the Yusuf Aga (no. 173, folio 348b-349a) manuscript from the Suleymaniyye library in Istanbul. The chain of transmission was also presented in the Princeton university library manuscript of *Kitab al-Wafa* (folio 246a), the Aya Sofya manuscript (Istanbul, no. 946, folio 223a) and in the Hekimoglu (Istanbul no. 259, folio 298b) manuscript.


والطبراني وابو الشيخ في حرم رسول الله صلى الله عليه وكنا على حالة فاثر فينا
الجوع فواصلنا ذلك اليوم فلما كان وقت العشا حضرت قبر الرسول صلى
الله عليه وقلت يا رسول الله الجوع الجوع وانصرفت فقال لي ابو القسم
اجلس فاما ان يكون الرزق او الموت قال ابو بكر فقمت انا وابو
الشيخ والطبراني جالس ينظر في شي فحضر بالباب علوي فدق الباب
ففتحنا فاذا معه غلامان مع كل واحد منهما زنبيل فيه شي كثير فجلسنا
فاكلنا فظننا ان الباقي ياخذه الغلام فولى وترك عندنا الباقي فلما
فرغنا من الطعام قال العلوي يا قوم اشكوتم الى رسول الله فاني
رايت رسول الله صلى الله عليه في المنام فامرني بحمل شي اليكم

Shaykh Abdullah al-Ghumari (d. 1993) said in his *Ithaf al-Adhkiyya* (p. 23) that the above narration was originally recorded by al-Hafiz Abu Bakr ibn al-Muqri in his ***Musnad Asbahan***. The above incident was also mentioned by Imam Muhammad Abid al-Sindi from Ibn al-Jawzi's named work in his *Hawl al-Tawassul wal Istigatha also known as al-Tawassul wa Ahkamuhu wa Anwauhu.*[376]

This same incident mentioned above from Ibn al-Jawzi was recorded by Imam Shamsud-Din al-Dhahabi in his *Siyar a'lam an-Nubala* (16/400-401), and in his *Tarikh al-Islam* (27/39, al-Tadmuri edition) and also in his *Tadhkiratul Huffaz* (3/121, no. 913) under the entry for Abu Bakr al-Muqri who was a trustworthy

[376] See p. 190 of the edition edited by the late Shaykh Wahbi Ghawji (d. 2013).

Hadith scholar. Imam al-Suyuti mentioned it in his *al-Muhadarat wal* Muhawarat (p. 427) with reference to the book known as *Misbah al Zalam fil Mustagithin bi Khayr al Anam* (p. 61 and p. 204) by Imam Muhammad ibn Musa al Marakushi (d. 683 AH).

What is of further interest is what al-Marakushi said after mentioning the incident in a summarised manner as follows (see the underlined portion from p. 204):

قد قَدمنا قِصّة الأئمة أبي محمد عبدالله بن جعفر بن حيّان
المعروف بأبي الشيخ الحافظ، وأبي القاسم سليمان بن أحمد بن
أيوب الطَبراني، وأبي بكر بن المقرئ رضي الله عنهم فيمن استغاث
بالنبي صلى الله عليه وسلم من الجُوع، ومِثلُ ذلك اتفق لجماعةٍ من
الأئمة الأعلام.

The underlined portion translates as:

"And similar to that (report) is agreement (ittifaq) from a group (jama'a) of the expert scholars."

This is also an indication that Imam al-Marakushi was convinced that the incident is related authentically from Imam Abu Bakr al-Muqri.

Once again this is a serious predicament for the two detractors who need to admit or deny that Ibn al-Jawzi, al-Marakushi, al-Dhahabi, al-Suyuti, al-Samhudi, Muhammad Abid al-Sindi and others were spreading stories related to grave worship connected to the above three named Hadith scholars of Islam. In the next section another example from Imam al-Samhudi shall also be presented.

ACTIONS AROUND THE PROPHET'S ﷺ GRAVE AND WHAT THE TWO DETRACTORS DELIBERATELY OVERLOOKED FROM THE SALAF

On p. 580 of their pdf file the two detractors brought in a chapter heading as follows:

THE DECEPTIVE PLOY TO PROMOTE GRAVE WORSHIP BY ABUL HASAN HUSSAIN AHMED.

As per usual these pretentious pretenders to Hadith scholarship have exaggerated and distorted the reality. For they knew very well that back in 2005 I personally stated:

"No doubt we condemn grave worship and Shirk!"

And also:

"Note also we are not promoting building structures over graves and other things, but merely examining their claim that the narration of Abu Ayyub (ra) is da'eef."

Hence, no such endeavour to promote grave worship has been performed by the writer of these lines. This is typical of many of the adherents of pseudo-Salafism. They are quick and harsh in their attitude to make takfir (ex-communicating Muslims from the fold of Islam), tabdi (calling people innovators without sound reasoning), and falsely asserting that many Muslims are involved in grave

worship. Many such individuals are unqualified to pass any form of judgement on Shari'a related matters and would do better to stay in their narrow lane and remain silent due to their incompetency, lack of scholarly acumen and overall status.

The detractors said on p. 580:

> Furthermore if you claim these Imaams did not understand this report as Shaikh al-Albaanee and others did, and your correct they understood the hadeeth differently and look at their respective chapter headings, why are the likes of GF Haddad and you manipulating this report to suit building structures over graves and going to the grave of the Messenger of Allaah (ρ) for assistance, you seem to have glossed over and remained silent over that one!!!!

Once again, they digressed onto other matters which were not promoted by this writer. As for going to the grave of Allah's Messenger (Sallallahu alaihi wa sallam) for Tawassul then this is in the narration of Malik al-Dar which the detractors have to admit is Shirk and thus the collectors of such a narration must be deemed as promoters of grave worship by the two detractors. If they were honest researchers, they should have also quoted scholars from all four Sunni Madhhabs on the issue of how one makes Ziyara to the blessed grave site of the Prophet ﷺ, and what was the etiquette recorded in terms of vocal expressions or supplications.

They also digressed onto Hafiz Nuruddin al-Haythami and his *Majma al-Zawa'id* once again. Plus, on p. 581 they said:

Abul Hasan Hussain Ahmed yet again seems to be confused and lost, we strongly urge him to look at the title heading his Hanafee step brother GF Haddad established when he cited this narration. GF Haddad established the following chapter heading, **"Domes over the Grave of the Awilya." So this shows Abul Hasan Hussain Ahmed has no problems and may hold it permissible to build domes over graves of the Auliya.**

The answer to this very obvious lie is that I said in 2005:

"Note also we are not promoting building structures over graves and other things, but merely examining their claim that the narration of Abu Ayyub (ra) is da'eef."

Indeed, an early Hanafi stance has been quoted earlier too. This being:

Imam Muhammad ibn al-Hasan al-Shaybani recorded the following in his *Kitab al-Athar*[377]*:*

No. 256 Muhammad said, "Abu Hanifah informed us from Hammad that Ibrahim (an-Nakha'i) said, ***'It used to be said that one should raise the grave so that it will be recognised as a grave and not stepped on it."***

Muhammad said, ***"We adhere to this, but we do not think that anything should be added to what comes out of it (the soil which comes out of the***

[377] See p. 146 (English edition published by Turath publishing, London, 2006)

grave), and we dislike it being plastered with gypsum or with clay, or that a mosque or any marker should be built by it or that anything should be written on it. It is disliked that it should be built with baked bricks or that they should be put in the interior of the grave. We see no harm in sprinkling water on it. That is the verdict of Abu Hanifah, may Allah, exalted is He, have mercy on him."

No. 257 Muhammad said, "Abu Hanifah informed us saying, ***"A Shaykh of ours narrated to us, transmitting it (as a marfu hadith) from the Prophet (Sallallahu alaihi wa sallam) that he prohibited building the grave with four sides and plastering it with gypsum."***

Muhammad said, "We adhere to this, and it is the verdict of Abu Hanifah, may Allah, exalted is He, have mercy on him."

Hence, they have deliberately lied against myself with hyperbolic manipulation to suit their egotistical and deliberately demeaning agenda. They even lied by claiming that GF Haddad is a Hanafi, when in actual fact he is a Shafi'i in fiqh! One cannot expect a simple apology from these two detractors on such false accusations as they lack scrupulousness in their dealings while writing with the foulest of perfidious demeanours.

What they have failed to either realise or admit to is the expounding of the following types of narrations in the mother books of Sunni Hadith tradition which are specific to acts surrounding early graves. Examples have already been given surrounding the Sahabi, Bilal ibn Rabah (ra), then the narration of Malik al-Dar and what al-Samhudi and Ibn al Jawzi mentioned.

Ibn Umar (ra) and Ali (ra) from the Sahaba and their direct bodily contact with graves

Earlier on the following narration from Sahih al-Bukhari[378] was presented and note the highlighting very well:

(81) CHAPTER. Placing a leaf of a date-palm over the grave.

And Buraida Al-Aslamī asked that two leaves of a date-palm be put on his grave. Ibn 'Umar saw a tent made of hair (of goats) over the grave of 'Abdur Raḥmān and said, "O Boy! Remove it from the grave for his deeds will shade him."

And Khārija bin Zaid said, "(I remember) when we were young during the caliphate of 'Uthmān رَضِيَ اللهُ عَنْهُ we (used to jump over the graves and) used to consider as the best jumper the one who would jump over the grave of Uthmān bin Maẓ'ūn."

Uthmān bin Ḥakīm said, "Khārija caught hold of my hand and made me sit over a grave and informed me that his uncle Yazīd bin Thābit said, 'Sitting over a grave is disliked for one with the purpose of doing *Hadath* over it.'" And Nāfi' said, "Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا used to sit over the graves." [See *Fath Al-Bari*].

(٨١) **بابُ الْجَرِيْدَةِ عَلى القَبرِ،**

وَأوصَى بُرَيْدَةُ الأسْلَمِيُّ أنْ يُجْعَلَ فِي قَبرِهِ جَرِيْدَتَانِ. وَرَأى ابْنُ عُمَرَ رَضِيَ اللهُ عَنْهُما فُسْطاطاً عَلى قَبرِ عَبْدِ الرَّحْمٰنِ فَقالَ: انْزِعْهُ يا غُلامُ فإنَّما يُظِلُّهُ عَمَلُهُ. وَقالَ خارِجَةُ بنُ زَيْدٍ: رَأيْتُنِي وَنَحْنُ شُبَّانٌ فِي زَمَنِ عُثمانَ رَضِيَ اللهُ عَنْهُ وَإنَّ أشَدَّنا وَثْبَةً الذِي يَثِبُ قَبرَ عُثمانَ بنِ مَظْعونٍ حَتَّى يُجاوِزَهُ. وقالَ عُثمانُ بنُ حَكِيمٍ: أخَذَ بِيَدِي خارِجَةُ فأجْلَسَنِي عَلى قَبرٍ وَأخْبَرَنِي عَنْ عَمِّهِ يَزِيدَ بنِ ثابِتٍ قالَ: إنَّما كُرِهَ ذلكَ لِمَنْ أحْدَثَ عَلَيْهِ. وقالَ نافِعٌ: كانَ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُما يَجْلِسُ عَلى القُبُورِ.

[378] 2/255, translated by the late Salafi Dr. Muhsin Khan.

One wonders why the two detractors deliberately avoided mentioning the green circled portion. Especially since they take pride in being the so-called true adherents to Sahih al-Bukhari. One wonders if these two detractors have even read the whole of Sahih al-Bukhari in their lives, for if they had the above examples should have shocked them to their rotten cores**. *The challenge is set for them to give a ruling on why the Sahabi, Abdullah ibn Umar (ra) sat over the graves, and the action of Uthman ibn Hakim who made Kharija sit over a grave***, and it was merely disliked to sit over the grave if done only for the purpose of passing bodily waste (hadath) according to Yazid ibn Thabit.

The fully connected chain of transmission back to Ibn Umar (ra) sitting over the graves has been recorded by Imam al-Tahawi in his *Sharh Ma'ani al-Athar* (no. 2954), and Ibn Hajar mentioned it in his *Taghliq al-Taliq* (2/494) without weakening it, as well as his *Fath al-Bari* (3/224). See quotes from Imam al-Tahawi below.

If they have the moral fortitude, they should be forthright and declare these actions from the named to be all deliberate grave worship, and how does it differ from what Abu Ayyub (ra) did at the grave of the Holy Prophet (Sallallahu alaihi wa sallam), plus the narration of Bilal ibn Rabah (ra) and the blessed grave, despite the authenticity being disputed. Will they also launch an attack on Imam al-Bukhari for mentioning such incidents related to sitting on graves?!

There are also narrations and other issues pertaining to Sahih al-Bukhari that the self-acclaimed Salafis of this age have either hidden or tried to explain away with futile arguments. One may see the following articles from myself on this from Sahih al-Bukhari:

1) TA'WIL OF AL-KURSI TO MEAN ILM (KNOWLEDGE) ACCORDING TO SOME FROM THE SALAF: A REPLY TO FAISAL AL-JASIM

Download link -

http://archive.org/download/KursiMeaningIlm/Kursi%20meaning%20Ilm.pdf

2) THE TA' WIL OF IMAM AL BUKHARI ON THE HADITH OF ALLAH' S DAHIK ('LAUGHTER'): A MANUSCRIPT ANALYSIS OF ITS VALIDITY

Download link –

https://ia902504.us.archive.org/2/items/the-ta-wil-of-imam-al-bukhari-on-the-hadith-of-allah-s-dahik-laughter-manuscript/THE%20TA%E2%80%99WIL%20OF%20IMAM%20AL%20BUKHARI%20ON%20THE%20HADITH%20OF%20ALLAH%E2%80%99S%20DAHIK%20%28%E2%80%98LAUGHTER%E2%80%99%29_MANUSCRIPT%20ANALYSIS%20OF%20ITS%20VALIDITY.pdf

The following is a full work connected to Sahih al-Bukhari and things that Salafis would find hard to accept or explain away:

The Real Aqida of Imam al-Bukhari

Download link –
https://ia801405.us.archive.org/18/items/aqida-of-imam-al-bukhari-al-nura-al-sari-bi-itiqad-al-imam-al-bukhari/Aqida%20of%20Imam%20al%20Bukhari_Al%20Nura%20al%20Sari%20bi%20I%27tiqad%20al%20Imam%20al%20Bukhari.pdf

Their own Imam, **Muhammad Ali al-Shawkani (d. 1250 AH)**, deemed the narration from Bilal to have a jayyid (good) chain. It was stated before:

"Shaykh Muhammad Ali al-Shawkani in his *Nayl al Awtar* (9/415, Subhi Hallaq edition) mentioned it from Ibn Asakir and declared the chain to be Jayyid (good). On top of this he mentioned the Abu Ayyub narration by referencing it to Musnad Ahmed. This shall be mentioned further later on."

Now is the time to mention what al-Shawkani stated in his *Nayl al-Awtar* (9/415):

وَقَدْ رُوِيَتْ زِيَارَتُهُ – صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ – عَنْ جَمَاعَةٍ مِنْ الصَّحَابَةِ مِنْهُمْ بِلَالٌ عِنْدَ ابْنِ عَسَاكِرَ بِسَنَدٍ جَيِّدٍ، وَابْنُ عُمَرَ عِنْدَ مَالِكٍ فِي الْمُوَطَّإِ، وَأَبُو أَيُّوبَ عِنْدَ أَحْمَدَ، وَأَنَسٍ ذَكَرَهُ عِيَاضٌ فِي الشِّفَاءِ، وَعُمَرُ عِنْدَ الْبَزَّارِ، وَعَلِيٌّ – عَلَيْهِ السَّلَامُ – عِنْدَ الدَّارَقُطْنِيّ وَغَيْرُ هَؤُلَاءِ،

"And what has been related in visiting (ziyara) him (The Prophet) – Sallallahu alaihi wa sallam – from a group of the Companions, of them are Bilal (ra) as recorded by Ibn Asakir with a good chain of transmission, Ibn Umar (ra) as in Malik's Muwatta, Abu Ayyub (ra) as in (Musnad) Ahmed, Anas (ra) as mentioned by (Qadi) Iyad in al-Shifa, Umar (ra) as in (Musnad) al-Bazzar and Ali (alaihis salam) as recorded by al-Daraqutni and other than these..."

Note how al-Shawkani mentioned the Abu Ayyub (ra) narration from Musnad Ahmed and did not weaken it or say this is an act of Shirk recorded in Musnad Ahmed. The editor of this edition of *Nayl al-Awtar* was the late Subhi Hallaq,

who went out of his way to weaken this narration in the footnote,[379] but he did not weaken the narration from Bilal (ra).

In the Muwatta[380] of **Imam Malik ibn Anas** (ra), is the following narration and the actions of the noble Caliph and Sahabi, **Ali ibn Abi Talib** (ra):

Yahya related to me from Malik that he had heard that AIi ibn Abi Talib (ra) **used to rest his head on graves and lie on them**. **Malik** said, **"As far as we can see, it is only forbidden to sit on graves to relieve oneself."**

Note how Imam Muhammad ibn al Hasan al-Shaybani also recorded the following Hadith in his recension of the Muwatta and the actions of Ali ibn Abi Talib (ra) are mentioned also:

12. A Grave being Taken as a Mosque, or being Prayed to, or being Used as a Headrest

٣٢٠ أخبرنا مالك، حدثنا الزهري، عن سعيد بن المسيّب، عن أبي هريرة: أن رسول الله صلى الله عليه وسلم قال: قاتل اللهُ اليهودَ اتّخذوا قبورَ أنبيائهم مساجد.

320. Mālik informed us: "Az-Zuhrī narrated to us from Saʿīd ibn al-Musayyab from Abū Hurayrah that the Messenger of Allah ﷺ said, 'May Allah fight the jews! They took the graves of their prophets as mosques.'"

٣٢١ أخبرنا مالك، قال: بلغني أنّ عليّ بن أبي طالب رضي الله عنه كان يتوسّدُ عليها ويضطجع عليها. قال بشر: يعني القبور.

321. Mālik informed us: "It has reached me that ʿAlī ibn Abī Ṭālib ﷺ used to lean on them and lie on them." Bishr said, "He meant graves."

[379] 9/415, footnote no. 9
[380] Imam Malik's Muwatta, chapter on Burial, Book 16, Hadith no: 34. See - https://ahadith.co.uk/chapter.php?cid=49&page=4&rows=10

The detractors need to explain what the actions of Ibn Umar (ra) and Ali (ra) constitute. They have no choice but to admit these two noble Sahaba sat on graves of the deceased and how their personal actions relate to the following Hadiths found in Sahih Muslim:

[2245] 94 - (970) It was narrated that Jâbir said: "The Messenger of Allâh ﷺ forbade plastering graves, sitting on them and erecting structures over them."

[٢٢٤٥] **٩٤-(٩٧٠) وَحَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنِ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: نَهَىٰ رَسُولُ اللهِ ﷺ أَنْ يُجَصَّصَ الْقَبْرُ، وَأَنْ يُقْعَدَ عَلَيْهِ، وَأَنْ يُبْنَىٰ عَلَيْهِ.

[2248] 96 - (971) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'If one of you were to sit on an ember which burned his garment and reached his skin, that would be better for him than sitting on a grave.'"

[٢٢٤٨] **٩٦-(٩٧١) وحَدَّثَني** زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَأَنْ يَجْلِسَ أَحَدُكُمْ عَلَىٰ جَمْرَةٍ فَتُحْرِقَ ثِيَابَهُ، فَتَخْلُصَ إِلَىٰ جِلْدِهِ، خَيْرٌ لَهُ مِنْ أَنْ يَجْلِسَ عَلَىٰ قَبْرٍ».

[2249] (...) A similar report (as no. 2248) was narrated from Suhail with this chain.

[٢٢٤٩] **(...) وحَدَّثَناه** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي الدَّرَاوَرْدِيَّ؛ وَحَدَّثَنِيهِ عَمْرٌو النَّاقِدُ: حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ: حَدَّثَنَا سُفْيَانُ، كِلَاهُمَا عَنْ سُهَيْلٍ بِهَـٰذَا الْإِسْنَادِ، نَحْوَهُ.

[2250] 97 - (972) It was narrated that Abû Mar<u>th</u>ad Al-Ghanawî said: "The Messenger of Allâh ﷺ said: 'Do not sit on graves and do not pray towards them.'"

[٢٢٥٠] **٩٧-(٩٧٢) وحَدَّثَني** عَلِيُّ ابْنُ حُجْرٍ السَّعْدِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنِ ابْنِ جَابِرٍ، عَنْ بُسْرِ بْنِ عُبَيْدِ اللهِ، عَنْ وَاثِلَةَ، عَنْ أَبِي مَرْثَدٍ الْغَنَوِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تَجْلِسُوا عَلَى الْقُبُورِ وَلَا تُصَلُّوا إِلَيْهَا».

[2251] 98 - (...) It wa narrated that Abû Mar<u>th</u>ad Al-Ghanawî said: "I heard the Messenger of Allâh ﷺ say: 'Do not pray towards graves and do not sit on them.'"

[٢٢٥١] **٩٨-(...) حَدَّثَنَا** حَسَنُ ابْنُ الرَّبِيعِ الْبَجَلِيُّ: حَدَّثَنَا ابْنُ الْمُبَارَكِ عَنْ عَبْدِ الرَّحْمَـٰنِ بْنِ يَزِيدَ، عَنْ بُسْرِ بْنِ عُبَيْدِ اللهِ، عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ،

Imam Malik ibn Anas and Imam al-Tahawi on the issue of sitting upon graves

The two detractors are also asked to give a verdict on Imam Malik's (d. 179 AH) Fatwa quoted above as follows from his Muwatta: ***"As far as we can see, it is only forbidden to sit on graves to relieve oneself."***

Do the detractors now consider Imam Malik to be a promoter of heresy or Shirk al-Akbar as their mind set is inclined to think in such a demeaning manner on such matters? If they dispute the narration attribute to Ali ibn Abi Talib (ra) by saying that Imam Malik ibn Anas did not give a fully connected chain of transmission (sanad) back to Ali (ra), then the answer is it is found with a connected chain (muttasil) in *Sharh Ma'ani al-Athar* (1/517, no. 2953) of Imam Abu Ja'far al-Tahawi as follows:

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ الرَّحْمَنِ، قَالَ: ثنا عَبْدُ اللهِ بْنُ صَالِحٍ، قَالَ: حَدَّثَنِي بَكْرُ بْنُ مُضَرَ، عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ بُكَيْرٍ، أَنَّ يَحْيَى أَبَا مُحَمَّدٍ، حَدَّثَهُ أَنَّ مَوْلًى لِآلِ عَلِيٍّ رَضِيَ اللهُ عَنْهُ حَدَّثَهُ: «أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ رَضِيَ اللهُ عَنْهُ كَانَ يَجْلِسُ عَلَى الْقُبُورِ» وَقَالَ الْمَوْلَى: كُنْتُ أَبْسُطُ لَهُ فِي الْمَقْبَرَةِ , فَيَتَوَسَّدُ قَبْرًا , ثُمَّ يَضْطَجِعُ

Meaning: It has been transmitted to us by way of Yahya Abu Muhammad from a freedman from the family of Ali, ***that Ali (ra) used to sit on top of graves. The freedman added, 'I used to spread out (a rug) for him in the cemetery, then he would place his head on a grave and lie down.'***[381]

[381] Taken from the English translation of Sharh Ma'ani al-Athar (p. 1109, no. 3049). See details on this edition here - https://turath.co.uk/publications/imam-%e1%b9%ada%e1%b8%a5awis-sharh-ma%ca%bfani-al-athar/

Imam al-Zarqani (d. 1122 AH) has deemed this narration to be Sahih with trustworthy sub narrators in the sanad as mentioned in his *Sharh al-Zarqani ala Muwatta Malik*:[382]

(مالك أنه بلغه أن علي بن أبي طالب) بلاغه صحيح وقد أخرجه الطحاوي برجال ثقات عن علي

(كان يتوسد القبور ويضطجع عليها) وفي البخاري قال نافع كان ابن عمر يجلس على القبور

Al-Zarqani also mentioned the narration of Ibn Umar (ra) sitting on graves as found in Sahih al-Bukhari.

Translation of the above words:

"(Malik reported that he was informed that Ali ibn Abi Talib): ***This report from him is authentic (Sahih), and al-Tahawi narrated it through trustworthy narrators from Ali (that he used to rest his head on graves and lie down on them).*** And ***in al-Bukhari, Nafi' said: "Ibn Umar used to sit on graves."'***

Imam al-Tahawi's (d. 321 AH) explanation on the issue related to sitting on graves:

After mentioning some narrations disallowing the sitting upon graves, Imam Abu Ja'far al-Tahawi gave the following explanation on the legal rulings and meanings behind such narrations that the two detractors should take note of, and how it relates to the actions of Abu Ayyub al-Ansari (ra) at the grave of the Prophet. ﷺ

[382] 2/96, Darul Kutub al-Ilmiyya edn.

Imam al-Tahawi said in his Sharh Ma’ani al-Athar:

2948 – حَدَّثَنَا سُلَيْمَانُ بْنُ شُعَيْبٍ، قَالَ: ثنا الْخَصِيبُ بْنُ نَاصِحٍ، قَالَ: ثنا عَبْدُ الْعَزِيزِ بْنُ مُسْلِمٍ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، ح

2949 – وَحَدَّثَنَا ابْنُ مَرْزُوقٍ، قَالَ: ثنا أَبُو حُذَيْفَةَ، قَالَ: ثنا سُفْيَانُ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَأَنْ يَجْلِسَ أَحَدُكُمْ عَلَى جَمْرَةٍ حَتَّى تُحَرِّقَ ثِيَابَهُ , وَتَخْلُصَ إِلَى جِلْدِهِ , خَيْرٌ لَهُ مِنْ أَنْ يَجْلِسَ عَلَى قَبْرٍ» قَالَ أَبُو جَعْفَرٍ: فَذَهَبَ قَوْمٌ إِلَى هَذِهِ الْآثَارِ فَقَلَّدُوهَا , وَكَرِهُوا مِنْ أَجْلِهَا الْجُلُوسَ عَلَى الْقُبُورِ. **[ص:517]** وَخَالَفَهُمْ فِي ذَلِكَ آخَرُونَ , فَقَالُوا: لَمْ يَنْهَ عَنْ ذَلِكَ لِكَرَاهَةِ الْجُلُوسِ عَلَى الْقَبْرِ , وَلَكِنَّهُ أُرِيدَ بِهِ الْجُلُوسُ لِلْغَائِطِ أَوِ الْبَوْلِ , وَذَلِكَ جَائِزٌ فِي اللُّغَةِ , يُقَالُ: جَلَسَ فُلَانٌ لِلْغَائِطِ , وَجَلَسَ فُلَانٌ لِلْبَوْلِ

وَاحْتَجُّوا فِي ذَلِكَ

2950 – بِمَا حَدَّثَنَا سُلَيْمَانُ بْنُ شُعَيْبٍ , قَالَ: ثنا الْخَصِيبُ , قَالَ: ثنا عُمَرُ بْنُ عَلِيٍّ , قَالَ: ثنا عُثْمَانُ بْنُ حَكِيمٍ , عَنْ أَبِي أُمَامَةَ: " أَنَّ زَيْدَ بْنَ ثَابِتٍ قَالَ: هَلُمَّ يَا ابْنَ أَخِي , أُخْبِرْكَ إِنَّمَا نَهَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الْجُلُوسِ عَلَى الْقُبُورِ , لِحَدَثِ غَائِطٍ , أَوْ بَوْلٍ " فَبَيَّنَ زَيْدٌ فِي هَذَا الْحَدِيثِ , الْجُلُوسَ الْمَنْهِيَّ عَنْهُ فِي الْآثَارِ الْأُوَلِ مَا هُوَ. وَقَدْ رُوِيَ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ نَحْوٌ مِنْ ذَلِكَ

2951 – حَدَّثَنَا يُونُسُ، قَالَ: أنا ابْنُ وَهْبٍ، قَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ أَبِي حُمَيْدٍ، أَنَّ مُحَمَّدَ بْنَ كَعْبٍ الْقُرَظِيَّ، أَخْبَرَهُمْ , قَالَ: إِنَّمَا قَالَ أَبُو هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ , قَالَ رَسُولُ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ جَلَسَ عَلَى قَبْرٍ يَبُولُ عَلَيْهِ , أَوْ يَتَغَوَّطُ , فَكَأَنَّمَا جَلَسَ عَلَى جَمْرَةِ نَارٍ»

2952 – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ، قَالَ: ثنا الْمُقَدَّمِيُّ، قَالَ: ثنا سُلَيْمَانُ بْنُ دَاوُدَ، قَالَ: ثنا مُحَمَّدُ بْنُ أَبِي حُمَيْدٍ، عَنْ مُحَمَّدِ بْنِ كَعْبٍ، عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ قَعَدَ عَلَى قَبْرٍ , فَتَغَوَّطَ عَلَيْهِ أَوْ بَالَ , فَكَأَنَّمَا قَعَدَ عَلَى جَمْرَةٍ» فَثَبَتَ بِذَلِكَ أَنَّ الْجُلُوسَ الْمَنْهِيَّ عَنْهُ فِي الْآثَارِ الْأُوَلِ , هُوَ هَذَا الْجُلُوسُ , فَأَمَّا الْجُلُوسُ لِغَيْرِ ذَلِكَ , فَلَمْ يَدْخُلْ فِي ذَلِكَ النَّهْيِ. وَهَذَا قَوْلُ أَبِي حَنِيفَةَ , وَأَبِي يُوسُفَ , وَمُحَمَّدٍ رَحِمَهُمُ اللهُ تَعَالَى. وَقَدْ رُوِيَ ذَلِكَ عَنْ عَلِيٍّ وَابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمْ

2953 – حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ الرَّحْمَنِ، قَالَ: ثنا عَبْدُ اللهِ بْنُ صَالِحٍ، قَالَ: حَدَّثَنِي بَكْرُ بْنُ مُضَرَ، عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ بُكَيْرٍ، أَنَّ يَحْيَى أَبَا مُحَمَّدٍ، حَدَّثَهُ أَنَّ مَوْلًى لِآلِ عَلِيٍّ رَضِيَ اللهُ عَنْهُ حَدَّثَهُ: «أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ رَضِيَ اللهُ عَنْهُ كَانَ يَجْلِسُ عَلَى الْقُبُورِ» وَقَالَ الْمَوْلَى: كُنْتُ أَبْسُطُ لَهُ فِي الْمَقْبَرَةِ , فَيَتَوَسَّدُ قَبْرًا , ثُمَّ يَضْطَجِعُ

2954 – حَدَّثَنَا عَلِيٌّ، قَالَ: ثنا عَبْدُ اللهِ بْنُ صَالِحٍ، قَالَ: حَدَّثَنِي بَكْرٌ، عَنْ عَمْرٍو، عَنْ بُكَيْرٍ، أَنَّ نَافِعًا، حَدَّثَهُ: «أَنَّ عَبْدَ اللهِ بْنَ عُمَرَ رَضِيَ اللهُ عَنْهُمَا كَانَ يَجْلِسُ عَلَى الْقُبُورِ»

All of the above has been put out in the English edition as follows:

٣٠٤٤/ ٣٠٤٥ - حَدَّثَنَا سُلَيْمَانُ بْنُ شُعَيْبٍ قَالَ: ثنا الْخَصِيبُ بْنُ نَاصِحٍ قَالَ: ثنا عَبْدُ الْعَزِيزِ بْنُ مُسْلِمٍ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، ح: وَحَدَّثَنَا ابْنُ مَرْزُوقٍ قَالَ: ثنا أَبُو حُذَيْفَةَ قَالَ: ثنا سُفْيَانُ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ ﷺ أَنَّ رَسُولَ اللهِ ﷺ، قَالَ: «لَأَنْ يَجْلِسَ أَحَدُكُمْ عَلَى جَمْرَةٍ حَتَّى تُحَرِّقَ ثِيَابَهُ وَتَخْلُصَ إِلَى جِلْدِهِ، خَيْرٌ لَهُ مِنْ أَنْ يَجْلِسَ عَلَى قَبْرٍ».

3044/3045. It has been transmitted to us [with two *asānīd*] from Suhayl from his father from Abū Hurayrah ﷺ that the Messenger of Allah ﷺ said, "It would be better for you to stay seated on a hot coal until it has burnt through your clothes and reached your bare skin than for you to sit atop a grave."[1]

Abū Jaʿfar ﷺ said, "Some[2] of the people of knowledge based their position on these *aḥādīth* and followed them to the letter, considering it to be disliked to sit on top of graves."

Others[3] disagreed with them and said, "[The Prophet ﷺ] did not forbid people from doing that because of there being any dislike in merely sitting on top of graves. Rather, when he said 'sitting,' he meant 'sitting down to defecate or urinate.' Using the word 'sitting' in that way is something which is permissible in the Arabic language. For instance, they say, 'So-and-so sat down to defecate,' or 'So-and-so sat down to urinate.'" They based their position on the following:

٣٠٤٦ - حَدَّثَنَا سُلَيْمَانُ بْنُ شُعَيْبٍ قَالَ: ثنا الْخَصِيبُ قَالَ: ثنا عُمَرُ بْنُ عَلِيٍّ قَالَ: ثنا عُثْمَانُ بْنُ حَكِيمٍ، عَنْ أَبِي أُمَامَةَ أَنَّ زَيْدَ بْنَ ثَابِتٍ، قَالَ: هَلُمَّ يَا ابْنَ أَخِي أُخْبِرْكَ، إِنَّمَا نَهَى النَّبِيُّ ﷺ عَنِ الْجُلُوسِ عَلَى الْقُبُورِ لِحَدَثِ غَائِطٍ أَوْ بَوْلٍ.

3046. It has been transmitted to us by way of Abū Umāmah that Zayd ibn Thābit ﷺ said, "Come here, nephew, and I will tell you something. The Messenger of Allah ﷺ only forbade people from sitting on graves when that was for the purpose of defecating or urinating on them."

In this *ḥadīth*, Zayd ﷺ clarifies the type of sitting that was prohibited. Something similar has also been narrated from Abū Hurayrah ﷺ:

٣٠٤٧ - حَدَّثَنَا يُونُسُ قَالَ: أنا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ أَبِي حُمَيْدٍ أَنَّ مُحَمَّدَ بْنَ كَعْبٍ الْقُرَظِيَّ أَخْبَرَهُمْ، قَالَ: إِنَّمَا قَالَ أَبُو هُرَيْرَةَ ﷺ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ جَلَسَ عَلَى قَبْرٍ يَبُولُ عَلَيْهِ أَوْ يَتَغَوَّطُ، فَكَأَنَّمَا جَلَسَ عَلَى جَمْرَةِ نَارٍ».

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1 Its *isnād* is *ḥasan*. It has been transmitted by Muslim (Funerals, 971); and Nasāʾī (Funerals, 2046) with their respective *asānīd* from Sufyān; and by Ibn Mājah (Funerals, 1566) with his *isnād* from ʿAbd al-ʿAzīz ibn Abī Ḥāzim from Suhayl. It has also been transmitted by Abū Dāwūd (Funerals, 3225) with his *isnād* from Suhayl.

2 Those who adopted this position included Imam Aḥmad.

3 Those who adopted this position included Imam Abū Ḥanīfah, Abū Yūsuf, Muḥammad and Imam Mālik.

3047. It has been transmitted to us by way of Muḥammad ibn Kaʿb al-Quraẓī ﵀ from Abū Hurayrah ﵁ that the Messenger of Allah ﷺ said, "If anyone sits on a grave to urinate or defecate, it will be as if he has sat on the hot coals of a fire."[1]

٣٠٤٨ - حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: ثنا الْمُقَدَّمِيُّ قَالَ: ثنا سُلَيْمَانُ بْنُ دَاوُدَ قَالَ: ثنا مُحَمَّدُ بْنُ أَبِي حُمَيْدٍ، عَنْ مُحَمَّدِ بْنِ كَعْبٍ، عَنْ أَبِي هُرَيْرَةَ ﵁ أَنَّ النَّبِيَّ ﷺ، قَالَ: «مَنْ قَعَدَ عَلَى قَبْرٍ فَتَغَوَّطَ عَلَيْهِ أَوْ بَالَ، فَكَأَنَّمَا قَعَدَ عَلَى جَمْرَةٍ».

3048. It has been transmitted to us by way of Muḥammad ibn Kaʿb ﵀ from Abū Hurayrah ﵁ that the Prophet ﷺ said, "If anyone sits on a grave and defecates or urinates upon it, it will be as if he has sat on a hot coal."[2]

This proves that the type of sitting that is forbidden in the first group of *ḥadīth*s is sitting for the reason mentioned above. Sitting for any other reason is not included in the prohibition [and so is permissible].

This was the verdict of Imam Abū Ḥanīfah, Abū Yūsuf and Muḥammad ﵏. This position has also been narrated from ʿAlī and Ibn ʿUmar ﵄:

٣٠٤٩ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: ثنا عَبْدُ اللَّهِ بْنُ صَالِحٍ قَالَ: حَدَّثَنِي بَكْرُ بْنُ مُضَرَ، عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ بُكَيْرٍ أَنَّ يَحْيَى أَبَا مُحَمَّدٍ حَدَّثَهُ أَنَّ مَوْلًى لِآلِ عَلِيٍّ ﵁ حَدَّثَهُ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ ﵁ كَانَ يَجْلِسُ عَلَى الْقُبُورِ. وَقَالَ الْمَوْلَى: كُنْتُ أَبْسُطُ لَهُ فِي الْمَقْبَرَةِ، فَيَتَوَسَّدُ قَبْرًا، ثُمَّ يَضْطَجِعُ.

3049. It has been transmitted to us by way of Yaḥyā Abū Muḥammad from a freedman from the family of ʿAlī that ʿAlī ﵁ used to sit on top of graves. The freedman added, "I used to spread out [a rug] for him in the cemetery, then he would place his head on a grave and lie down."

٣٠٥٠ - حَدَّثَنَا عَلِيٌّ قَالَ: ثنا عَبْدُ اللَّهِ بْنُ صَالِحٍ قَالَ: حَدَّثَنِي بَكْرٌ، عَنْ عَمْرٍو، عَنْ بُكَيْرٍ أَنَّ نَافِعًا حَدَّثَهُ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ ﵄ كَانَ يَجْلِسُ عَلَى الْقُبُورِ.

3050. It has been transmitted to us by way of Nāfiʿ that ʿAbdullāh ibn ʿUmar ﵄ used to sit on top of graves.[3]

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1 Its *isnād* is *ḍaʿīf*. It has been transmitted by Ibn Wahb in his *Musnad*, as is mentioned in *an-Nukhab*.

2 Its *isnād* is *ḍaʿīf*. It has been transmitted by Ṭayālisī in his *Musnad* (2544), as is mentioned in *an-Nukhab*.

3 In *Radd al-Muḥtār* of Shāmī, it says, "It is mentioned in *al-Ḥilyah* from Ṭaḥāwī that the prohibition that has come down against sitting on graves should be interpreted as referring to sitting to go to the toilet, and that there is no dislike in sitting on them for some other reason. It also mentions that Ṭaḥāwī said that that was the verdict of Abū Ḥanīfah, Abū Yūsuf and Muḥammad. Then the author of *al-Ḥilyah* argues against that position of Ṭaḥāwī by mentioning what is stated in *an-Nawādir*, *at-Tuḥfah*, *al-Badāʾiʿ*, *al-Muḥīṭ* and other books—namely, that Abū Ḥanīfah disliked people to walk over, sit on, sleep on or go to the toilet on graves. Then Shāmī mentioned the statement of ʿAynī that Ṭaḥāwī told people of the respective positions of the people of knowledge, especially that of Abū Ḥanīfah, and then said, "The reality is that their words indicate dislike, not prohibition." That can be reconciled by interpreting what Ṭaḥāwī traced back to our three Imams as referring to its being prohibited, and what others mentioned as referring to its being disliked except in the case of going to the toilet.

The narration of Mu'adh ibn Jabal (ra) at the grave of the Holy Prophet (Sallallahu alaihi wa sallam)

In the Sunan of ibn Majah (5/202-203, Darus Salam edn) there is the following narration:

Chapter 16. One Who Hopes For Protection From Tribulation

3989. It was narrated from 'Umar bin Khattâb that he went out one day to the mosque of the Messenger of Allâh ﷺ, and he found Mu'âdh bin Jabal sitting by the grave of the Prophet ﷺ, weeping. He said: "Why are you weeping?" He said: "I am weeping because of something that I heard from the Messenger of Allâh ﷺ. I heard the Messenger of Allâh ﷺ say: 'A little showing off is polytheism and whoever shows enmity

(المعجم ١٦) - بَابُ مَنْ تُرْجَى لَهُ السَّلَامَةُ مِنَ الْفِتَنِ (التحفة ١٦)

٣٩٨٩ - حَدَّثَنَا حَرْمَلَةُ بْنُ يَحْيَى: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: أَخْبَرَنِي ابْنُ لَهِيعَةَ عَنْ عِيسَى بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، عَنْ عُمَرَ بْنِ الْخَطَّابِ أَنَّهُ خَرَجَ يَوْمًا إِلَى مَسْجِدِ رَسُولِ اللهِ ﷺ، فَوَجَدَ مُعَاذَ ابْنَ جَبَلٍ قَاعِدًا عِنْدَ قَبْرِ النَّبِيِّ ﷺ يَبْكِي. فَقَالَ: مَا يُبْكِيكَ؟ قَالَ: يُبْكِينِي شَيْءٌ سَمِعْتُهُ مِنْ رَسُولِ اللهِ ﷺ. سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّ يَسِيرَ الرِّيَاءِ شِرْكٌ. وَإِنَّ مَنْ عَادَى

[1] "Those who left their own homelands for the sake of establishing the *Sunan* of Islam. Some of the *Salaf* said that it means that they are *Ahl Hadith* (the people of *Hadith*). And Allâh knows best." (Sindi)

towards a friend of Allâh has declared war on Allâh. Allâh loves those whose righteousness and piety are hidden, those who, if they are absent, are not missed, and if they are present, they are not invited or acknowledged. Their hearts are lamps of guidance and they get out of every trial and difficulty.'" (*Da'if*)

لِلَّهِ وَلِيًّا، فَقَدْ بَارَزَ اللهَ بِالْمُحَارَبَةِ. إِنَّ اللهَ يُحِبُّ الأَبْرَارَ الأَتْقِيَاءَ الأَخْفِيَاءَ، الَّذِينَ، إِذَا غَابُوا، لَمْ يُفْتَقَدُوا. وَإِنْ حَضَرُوا، لَمْ يُدْعَوْا وَلَمْ يُعْرَفُوا. قُلُوبُهُمْ مَصَابِيحُ الْهُدَىٰ. يَخْرُجُونَ مِنْ كُلِّ غَبْرَاءَ مُظْلِمَةٍ».

تخريج: [ضعيف] أخرجه الحاكم: ٤/٣٢٨ من حديث عيسى الزرقي به، وقال: صحيح، ووافقه الذهبي * وعيسٰى متروك (تقريب)، ولبعض الحديث شواهد صحيحة، وعند الحاكم: ٢/ ٣١٧ رواية معللة.

The editor of the above edition was the late Zubair Ali Za'i and he has deemed the narration to be weak (da'eef) and mentioned that it was recorded by al-Hakim (in his *Mustadrak*, 4/328) from the hadith of Isa (ibn Abdur Rahman) al-Zuraqi, and al-Hakim said the narration is Sahih and al-Dhahabi agreed with him. Isa is a matruk (abandoned) narrator (as listed in *al-Taqrib*[383] of Ibn Hajar), and there are witnessing (shawahid) hadith which are Sahih. Also, al-Hakim recorded it in *al-Mustadrak* (2/317) but it is defective.

Note, the last reference given by Zubair Ali Za'i to *Mustadrak al-Hakim* (2/317) does not contain the narration of Mu'adh (ra) sitting at the noble grave. He has missed mentioning that al-Hakim[384] also mentioned it in the first part of the *Mustadrak* (see vol. 1/p. 4) as follows:

[383] No. 5306, where Ibn Hajar said:

عيسى ابن عبد الرحمن ابن فروة وقيل ابن سبرة بفتح المهملة وسكون الموحدة الأنصاري أبو عبادة الزرقي متروك من السابعة ق

[384] Al-Hakim's contemporary known as Imam Abu Abdullah Hussain al-Halimi (d. 403 AH) has also mentioned the same narration without mentioning the sanad in his al-Minhaj fi Shu'ab al-Iman (3/116)

حَدَّثَنَا أَبُو الْعَبَّاسِ مُحَمَّدُ بْنُ يَعْقُوبَ ، حَدَّثَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ ، حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ ، أَخْبَرَنِي اللَّيْثُ بْنُ سَعْدٍ ، عَنْ عَيَّاشِ بْنِ عَبَّاسٍ الْقِتْبَانِيِّ ، عَنْ زَيْدِ بْنِ أَسْلَمَ ، عَنْ أَبِيهِ ، أَنَّ عُمَرَ ، خَرَجَ إِلَى الْمَسْجِدِ يَوْمًا فَوَجَدَ مُعَاذَ بْنَ جَبَلٍ عِنْدَ قَبْرِ رَسُولِ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَبْكِي ، فَقَالَ : مَا يُبْكِيكَ يَا مُعَاذُ ؟ قَالَ : يُبْكِينِي حَدِيثٌ سَمِعْتُهُ مِنْ رَسُولِ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، يَقُولُ : الْيَسِيرُ مِنَ الرِّيَاءِ شِرْكٌ ، وَمَنْ عَادَى أَوْلِيَاءَ اللهِ فَقَدْ بَارَزَ اللَّهَ بِالْمُحَارَبَةِ ، إِنَّ اللَّهَ يُحِبُّ الأَبْرَارَ الأَتْقِيَاءَ الأَخْفِيَاءَ ، الَّذِينَ إِنْ غَابُوا لَمْ يُفْتَقَدُوا ، وَإِنْ حَضَرُوا لَمْ يُعْرَفُوا ، قُلُوبُهُمْ مَصَابِيحُ الْهُدَى ، يَخْرُجُونَ مِنْ كُلِّ غَبْرَاءَ مُظْلِمَةٍ .

هَذَا حَدِيثٌ صَحِيحٌ وَلَمْ يُخَرَّجْ فِي الصَّحِيحَيْنِ ، وَقَدِ احْتَجَّا جَمِيعًا بِزَيْدِ بْنِ أَسْلَمَ ، عَنْ أَبِيهِ ، عَنِ الصَّحَابَةِ ، وَاتَّفَقَا جَمِيعًا عَلَى الاِحْتِجَاجِ بِحَدِيثِ اللَّيْثِ بْنِ سَعْدٍ ، عَنْ عَيَّاشِ بْنِ عَبَّاسٍ الْقِتْبَانِيِّ وَهَذَا إِسْنَادٌ مِصْرِيٌّ صَحِيحٌ وَلاَ يُحْفَظُ لَهُ عِلَّةٌ.

Meaning:

“Narrated to us Abu Al-'Abbas Muhammad bin Ya'qub, narrated to us Al-Rabi' bin Sulaiman, narrated to us 'Abdullah bin Wahb, informed me Al-Layth bin Sa'd, from 'Ayyash bin 'Abbas Al-Qitbani, from Zayd bin Aslam, from his father, that 'Umar went out to the mosque one day and found ***Mu'adh bin Jabal at the grave of the Messenger of Allah*** ﷺ weeping. So, he said: ‘What makes you weep, O Mu'adh?’ He said: ‘It makes me weep that I heard the Messenger of Allah ﷺ saying: 'A small amount of showing off is polytheism, and whoever opposes the friends of Allah, has contended with Allah in fighting. Indeed, Allah loves the righteous, devout, hidden servants, those who if absent are not missed, and if

present are not recognized. Their hearts are lamps of guidance. They emerge from every gloomy trial.'

This is an authentic (Sahih) Hadith that is not collected in the two Sahihs, and they both relied on the narration of Zaid bin Aslam, from his father, from the Companions. And they both agreed on relying on the Hadith of Al-Layth bin Sa'd, from 'Ayyash bin 'Abbas Al-Qitbani. ***This is an authentic (Sahih) Egyptian chain that has no objectionable flaw (illa) in it."***

This version does not contain the weak narrator Isa ibn Abdur Rahman al-Zuraqi in the chain of transmission, and al-Hakim said that the narration is Sahih, and it does not have any hidden defect. Some have tried to weaken this narration by suggesting that there may be a missing link between Ayyash ibn Abbas al-Qitbani and Zayd ibn Aslam in the above version. In the *Sharh Mushkil al-Athar* (5/48, no. 1798) of Imam al-Tahawi the chain mentioned it as being Ayyash narrating from Isa ibn Abdur Rahman who narrated from Zayd ibn Aslam.

Ayyash ibn Abbas al-Qitbani died in the year 133AH as mentioned by Hafiz al-Mizzi in his *Tahdhib al-Kamal* (22/557), and Zayd ibn Aslam died after him in the year 136AH as mentioned in *Tahdhib al-Kamal* (10/17). Since Ayyash is not known to be a mudallis it is not out of the question that he could have met and took the narration directly from Zayd ibn Aslam as per chronological analysis. Hence why al-Hakim was convinced that there is no illa (hidden defect) in the above-mentioned chain of transmission. Al-Hakim (d. 405 AH) was not the only one to give the link as Ayyash relating from Zayd ibn Aslam, but he is supported by Abu Nu'aym al-Isfahani (d. 430 AH) in his *Ma'rifatus Sahaba* (no. 5960).

Nevertheless, al-Hafiz al-Dhahabi said in his *Talkhis al-Mustadrak* (1/4) that: "***It is Sahih, and it has no hidden defect."*** Imam al-Bayhaqi was a direct student

of al-Hakim's, and he has also mentioned the above version on the authority of al-Hakim in his *Kitab al-Asma wa'l Sifat* (no. 1046). Al-Bayhaqi did not oppose his teacher, al-Hakim's grading of it being Sahih. **Imam al-Mundhiri** mentioned it in his *al-Targhib Wa'l Tarhib* (1/34, no. 49) and also recorded that al-Hakim had said it is Sahih and has no defect. Hence, al-Mundhiri was in agreement with al-Hakim.

Imam Ibn al-Mulaqqin did not weaken the narration from *Mustadrak al-Hakim* via the route of Ayyash in his *Mukhtasar Istadrakul Hafiz al-Dhahabi ala Mustadrak Abi Abdullah al-Hakim.*

Note also that there is a version related by Imam al-Tabarani in his *al-Mu'jam al-Awsat* (7/145, no. 7112) via a route not containing the weak narrator Isa ibn Abdur Rahman, or Ayyash ibn Abbas al-Qitbani as follows:

7112 – حَدَّثَنَا مُحَمَّدُ بْنُ نُوحٍ، ثَنَا يَعْقُوبُ بْنُ إِسْحَاقَ الْقَطَّانُ الرَّازِيُّ، ثَنَا إِسْحَاقُ بْنُ سُلَيْمَانَ الرَّازِيُّ، عَنْ أَخِيهِ طَلْحَةَ بْنِ سُلَيْمَانَ، عَنِ الْفُضَيْلِ بْنِ غَزْوَانَ، عَنْ زُبَيْدٍ الْيَامِيِّ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عُمَرَ قَالَ: مَرَّ عُمَرُ بْنُ الْخَطَّابِ بِمُعَاذِ بْنِ جَبَلٍ، وَهُوَ قَاعِدٌ عِنْدَ قَبْرِ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَبْكِي، فَقَالَ: يَا مُعَاذُ، مَا أَبْكَاكَ؟ لَعَلَّكَ ذَكَرْتَ أَخَاكَ، إِنْ ذَكَرْتَهُ إِنَّهُ لِذَلِكَ أَهْلٌ قَالَ: لَا، وَلَكِنْ أَبْكَانِي بِشَيْءٍ سَمِعْتُهُ مِنْهُ فِي مَجْلِسِي هَذَا، أَوْ فِي مَكَانِي هَذَا، يَقُولُ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «يَسِيرُ الرِّيَاءِ شِرْكٌ، إِنَّ اللَّهَ يُحِبُّ الْأَتْقِيَاءَ الْأَخْفِيَاءَ الْأَبْرِيَاءَ، الَّذِينَ إِذَا غَابُوا لَمْ يُفْتَقَدُوا، وَإِذَا حَضَرُوا لَمْ يُعْرَفُوا، قُلُوبُهُمْ مَصَابِيحُ الْهُدَى، يَخْرُجُونَ مِنْ كُلِّ فِتْنَةٍ سَوْدَاءَ مُظْلِمَةٍ»

لَمْ يَرْوِ هَذَا الْحَدِيثَ عَنْ زُبَيْدٍ إِلَّا الْفَيَّاضُ بْنُ غَزْوَانَ، وَلَا عَنِ الْفَيَّاضِ إِلَّا طَلْحَةُ بْنُ سُلَيْمَانَ، تَفَرَّدَ بِهِ: إِسْحَاقُ بْنُ سُلَيْمَانَ "

Meaning:

Narrated to us Muhammad bin Nuḥ, narrated to us Ya'qūb bin Isḥāq al-Qaṭṭān ar-Rāzī, narrated to us Isḥāq bin Sulaymān ar-Rāzī, from his brother Ṭalḥah bin Sulaymān, from al-Fuḍayl bin Ghazwān, from Zubaid al-Yāmī, from Mujāhid, from Ibn 'Umar (ra), he said:

'Umar bin Al-Khaṭṭāb (ra) passed by Mu'ādh bin Jabal while he was **sitting beside the grave of the Messenger of Allah** (صلى الله عليه وسلم) weeping. So, he said: "O Mu'ādh! What makes you weep?" Perhaps you remembered your brother, for indeed he deserves to be wept for. He said: "No, but what makes me weep is something I heard from him in this gathering of mine, or in this place of mine, that the Messenger of Allah (صلى الله عليه وسلم) said: 'A small amount of showing off is polytheism. Indeed, Allah loves the pious, hidden, innocent ones, those who if they are absent are not missed, and if they are present are not recognized, their hearts are lanterns of guidance, they emerge from every dark, gloomy trial.'"

(Al-Tabarani said:) This ḥadīth was only narrated from Zubaid by al-Fuḍayl bin Ghazwān, and only narrated from al-Fuḍayl by Ṭalḥa bin Sulaymān. Isḥāq bin Sulaymān singularly narrated it.

This version also mentioned Mu'adh ibn Jabal (ra) sitting (qa'id) at the grave of the Holy Prophet (Sallallahu alaihi wa sallam) and crying but the sanad has some weakness too.

Al-Tabarani has also mentioned another chain for it in his *al-Mu'jam al-Awsat*[385] (5/163) where Mu'adh mentioned hearing a hadith from the owner of this grave, meaning the grave of the Prophet (Sallallahu alaihi wa sallam), which means he was at the graveside:

4950 – حَدَّثَنَا الْفَضْلُ بْنُ الْحُبَابِ قَالَ: نَا شَاذُّ بْنُ الْفَيَّاضِ قَالَ: نَا أَبُو قَحْذَمٍ، عَنْ أَبِي قِلَابَةِ، عَنِ ابْنِ عُمَرَ قَالَ: مَرَّ عُمَرُ بِمُعَاذِ بْنِ جَبَلٍ وَهُوَ يَبْكِي، فَقَالَ: مَا يُبْكِيكَ؟ قَالَ: حَدِيثٌ سَمِعْتُهُ مِنْ صَاحِبِ هَذَا الْقَبْرِ يَعْنِي: النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «إِنَّ أَدْنَى الرِّيَاءِ شِرْكٌ، وَأَحَبَّ الْعَبِيدِ إِلَى اللَّهِ الْأَتْقِيَاءُ الْأَخْفِيَاءُ، الَّذِينَ إِذَا غَابُوا لَمْ يُفْتَقَدُوا، وَإِذَا شَهِدُوا لَمْ يُعْرَفُوا أُولَئِكَ أَئِمَّةُ الْهُدَى، وَمَصَابِيحُ الْعِلْمِ»

لَمْ يَرْوِ هَذَا الْحَدِيثَ عَنْ أَبِي قِلَابَةَ إِلَّا أَبُو قَحْذَمٍ وَاسْمُهُ: النَّضْرُ بْنُ مَعْبَدٍ الْجَرْمِيُّ "

Meaning:

Al-Faḍl bin Al-Ḥubāb narrated to us, saying: Shādh bin Al-Fayyāḍ narrated to us, saying: Abū Qaḥdham narrated to us, from Abī Qilābah, from Ibn 'Umar, he said: 'Umar passed by Mu'ādh bin Jabal while he was weeping, so he said: "What makes you weep?" He said: "A hadīth I heard from the companion of this grave" - meaning: the Prophet (صلى الله عليه وسلم). "I heard the Messenger of Allah (صلى الله عليه وسلم) saying: 'Indeed the slightest of showing off is polytheism, and the most beloved of the servants to Allah are the devout, hidden ones. Those who if absent are not missed, and if present are not recognized. They are the leaders of guidance and the lamps of knowledge.'"

[385] This version is also found in Musnad al-Quda'i and Kitab al-Zuhd al-Kabir (no. 195) of al-Bayhaqi.

(Al-Tabarani said:) This ḥadīth was only narrated from Abī Qilābah by Abū Qaḥdham, whose name is Al-Naḍr bin Maʿbad Al-Jarmī.

There is also a mursal[386] narration recorded by al-Ajurri in his *Kitab al-Ghuraba* (no. 38) which mentions Mu'adh sitting at the house of the Prophet (Sallallahu alaihi wa sallam), which means the room containing his actual blessed grave as follows:

38 – أَخْبَرَنَا مُحَمَّدٌ قَالَ: أَنْبَا الْفِرْيَابِيُّ قَالَ: ثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ قَالَ: ثَنَا ابْنُ أَبِي فُدَيْكٍ قَالَ: حَدَّثَنِي يَحْيَى بْنُ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ , عَنْ نَافِعِ بْنِ مَالِكٍ قَالَ: دَخَلَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ الْمَسْجِدَ فَوَجَدَ مُعَاذَ بْنَ جَبَلٍ رحمه الله جَالِسًا إِلَى بَيْتِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَبْكِي , فَقَالَ لَهُ عُمَرُ: مَا يُبْكِيكَ يَا أَبَا عَبْدِ الرَّحْمَنِ هَلَكَ أَخُوكَ – لِرَجُلٍ مِنْ أَصْحَابِهِ – هَلَكَ قَالَ: لَا , وَلَكِنَّ حَدِيثًا حَدَّثَنِيهِ حِبِّي صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَأَنَا فِي هَذَا الْمَسْجِدِ , فَقَالَ: مَا هُوَ يَا أَبَا عَبْدِ الرَّحْمَنِ؟ قَالَ: أَخْبَرَنِي «أَنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يُحِبُّ الْأَخْفِيَاءَ الْأَتْقِيَاءَ الْأَبْرِيَاءَ , الَّذِينَ إِذَا غَابُوا لَمْ يُفْتَقَدُوا , وَإِنْ حَضَرُوا لَمْ يُعْرَفُوا , قُلُوبُهُمْ مَصَابِيحُ الْهُدَى يَخْرُجُونَ مِنْ كُلِّ فِتْنَةٍ عَمْيَاءَ مُظْلِمَةٍ»

Meaning:

Muhammad informed us, saying: Al-Firyabi narrated to us, saying: 'Abd al-Rahman bin Ibrahim al-Dimashqi narrated to us, saying: Ibn Abi Fudayk narrated to me, saying: Yahya bin 'Abdullah bin Abi Qatadah narrated to me, from Nafi' bin Malik, who said: 'Umar bin al-Khattab, may Allah be pleased with him, entered the mosque and found Mu'adh bin Jabal, may Allah have mercy on

[386] Nafi ibn Malik did not Umar (ra).

him, sitting near the house of the Prophet صلى الله عليه وسلم weeping. So ‘Umar said to him: “What makes you weep, O Abu ‘Abd al-Rahman? Did your brother die?” - referring to a man from among his companions - “Did he die?” He said: “No, but a hadith that my beloved صلى الله عليه وسلم narrated to me while I was in this mosque.” He said: “What is it, O Abu ‘Abd al-Rahman?” He said: “He informed me that Allah, the Blessed and Exalted, loves the devout, God-fearing, innocent ones. Those who if absent are not missed, and if present are not recognized. Their hearts are lamps of guidance. They emerge from every blind, dark trial.”

Hence, if one accepts the authentication of the report by al-Hakim, with agreement by al-Mundhiri and al-Dhahabi, with the two-supporting narration from al-Tabarani’s *al-Mu’jam al-Awsat*, plus the mursal narration in al-Ajurri’s *Kitab al-Ghuraba*, then this is another narration which demonstrates that some of the Sahaba could and would directly approach the actual grave of the Holy Prophet (Sallallahu alaihi wa sallam), just as Abu Ayyub al-Ansari (ra) did if the opportunity arose.

The narration of Usama ibn Zayd (ra) praying at the grave of the Holy Prophet ﷺ

In the Sahih of ibn Hibban[387] (12/506-7) is the following narration:

5694 – أَخْبَرَنَا أَبُو يَعْلَى، قَالَ: حَدَّثَنَا أَبُو مُوسَى مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ، قَالَ: حَدَّثَنَا أَبِي قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ إِسْحَاقَ، يُحَدِّثُ عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، قَالَ: رَأَيْتُ أُسَامَةَ بْنَ زَيْدٍ يُصَلِّي عِنْدَ قَبْرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَخَرَجَ

مَرْوَانُ بْنُ الْحَكَمِ، فَقَالَ: تُصَلِّي إِلَى قَبْرِهِ؟ فَقَالَ: إِنِّي أُحِبُّهُ، فَقَالَ لَهُ قَوْلًا قَبِيحًا، ثُمَّ أَدْبَرَ، فَانْصَرَفَ أُسَامَةُ، فَقَالَ: يَا مَرْوَانُ إِنَّكَ آذَيْتَنِي، وَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «إِنَّ اللَّهَ يُبْغِضُ الْفَاحِشَ الْمُتَفَحِّشَ، وَإِنَّكَ فَاحِشٌ مُتَفَحِّشٌ» . [2: 109]

Ubaydullah ibn Abdullah said**: "I saw Usama bin Zayd offering Salah (prayer) near the grave of the Prophet** (Sallallahu alaihi wa sallam). Marwan ibn al Hakam came there, and said: 'You are offering prayers to his grave?' He said: 'Indeed, I love Him.' So he (Marwan) said a repulsive remark and turned away. Usama went to him and said: 'O Marwan! You hurt me, and I heard the Prophet (Sallallahu alaihi wa sallam) say: ***'Allah hates the obscene and obscenity' and you are obscene and shameless.'"***

[387] The Tartib edition of Imam Ibn Balban (d. 739 AH) edited by Shaykh Shu'ayb al-Arna'ut

The above narration is Sahih according to the conditions of Ibn Hibban. It seems likely that al-Hafiz ibn Hajar also mentioned it by referring to the last part of the narration which is the Hadith on Allah hating the obscene person etc. Ibn Hajar said in *Fath al-Bari* (10/453):

وَقد أخرج أَحْمد وَالطَّبَرَانِيّ وَصَححهُ بن حِبَّانَ مِنْ حَدِيثِ أُسَامَةَ رَفَعَهُ إِنَّ اللَّهَ لَا يحب كل فحاش متفحش

Meaning: "Ahmed and al-Tabarani reported it, and Ibn Hibban authenticated it, from the Hadith of Usama, elevating it (to the Prophet): ***'Indeed, Allah does not love every obscene and vulgar person.'"***

Shaykh Shu'ayb al-Arnaut declared the chain of transmission to be Hasan (good) in his editing of Sahib Ibn Hibban (12/507, fn. 1). Al-Albani had also edited Sahih Ibn Hibban afterwards and published it under the title *al-Ta'liqat al Hisan ala Sahih ibn Hibban* (8/210), where he dropped his view as follows:

صحيح لغيره – المرفوع فقط , والقصة ضعيفة , وقوله: يصلي عند القبر: منكر – ((الإرواء)) (2133).

Meaning: ***"Sahih with supporting narrations – only the raised back Hadith (marfu) portion, and the story is weak (da'eef), and his saying: 'Prayed by the grave' is Munkar (rejected) – (al-Irwa, no. 2133)."***

Al-Albani was also critical of Shaykh Shu'ayb al-Arna'ut for declaring the isnad to be Hasan and he raised the issue that the subnarrator known as **Muhammad ibn Ishaq** (see the name underlined in the Arabic text) is a mudallis who did not relate the narration from Salih ibn Kaysan with clear cut transmission terminology. Muhammad ibn Ishaq is the well-known Sira compiler in the time

of Imam Malik ibn Anas. He is Saduq (truthful) to Ibn Hajar in *his Taqrib al-Tahdhib* (no. 5725).

Shaykh Shu'ayb al-Arnaut and Dr. Bashhar Awwad Ma'ruf reviewed the gradings of Ibn Hajar under the title *Tahrir Taqrib al-Tahdhib* (no. 5725). They went further than Ibn Hajar by declaring Muhammad ibn Ishaq to be thiqa (trustworthy) and they mentioned he is a mudallis just as Ibn Hajar did, hence, Shaykh Shu'ayb was not ignorant of the point that Ibn Ishaq is a mudallis in general if he used what is known as an-ana terminology.

Thus, the question is how did Shaykh Shu'ayb come to conclude that Muhammad ibn Ishaq did not commit tadlis when narrating from Salih ibn Kaysan as found in Sahih Ibn Hibban? The answer is found in the introduction to Sahih ibn Hibban[388] by the compiler himself.

Imam Ibn Hibban mentioned:

وأما شرطنا في نقله ما أودعناه كتابنا هذا من السنن: فإنا لم نحتج فيه إلا بحديث اجتمع في كل شيخ من رواته خمسة أشياء"

الأول: العدالة في الدين بالستر الجميل.

والثاني: الصدق في الحديث بالشهرة فيه.

والثالث: العقل بما يحدث من الحديث.

[388] 1/151 (Shu'ayb al Arnaut edition) and 1/112 (Al-Albani edition)

والرابع: العلم بما يحيل من معاني ما يروي.

والخامس: المتعرى خبره عن التدليس فكل من اجتمع فيه هذه الخصال الخمس احتججنا بحديثه وبينا الكتاب على روايته وكل من تعرى عن خصلة من هذه الخصال الخمس لم نحتج به.

The above quotation was translated in a doctoral dissertation from Glasgow University (in Scotland, UK) entitled: **Ibn Ḥibbān al-Bustī's (d. 354/965) contribution to the science of ḥadīth[389] transmission, by Muhammad Fawwaz.** On p. 114 he mentioned Ibn Hibban as saying:

"As for our conditions regarding the transmitters of the ḥadīth placed in our book, indeed, we have not placed in this book other than transmissions in which every transmitter has met five requirements; (1) al-ʿAdāla (righteous conduct) and magnificently concealed [from misdeed] in the religion. (2) al-Ṣidq (trustworthy) and familiar [student] in the ḥadīth. (3) al-ʿAql (rational) when he transmits the ḥadīth. (4) al-ʿIlm (Knowledge) about the meaning of what he is transmitting. (5) **al-Mutaʿarrī (does not contain) with the tadlīs (concealed omissions in the isnād)."**

On pp. 150-152, the author elaborated this issue of tadlis and the one who commits it (mudallis) as follows:

Another major criterion is that a transmitter's report does not contain *al-tadlīs* (concealed omissions in the *isnād*). *Dallasa* means "to conceal a fault in an article

[389] Downloadable here - http://theses.gla.ac.uk/8481/

of merchandise," hence it was used for transmitters concealing deficiencies in *isnād*s.836 Principally, *al-tadlīs* consisted of misleading others about the immediate source of one's ḥadīth.837 The responsibility of the transmitter is to mention his/her immediate source and face-to-face transmission, which defines a central expression of the transmitter's personal source. By means of this the transmitter is known as having heard ḥadīth directly and personally. Ibn Ḥibbān summarized his ideas; "since he (a transmitter) was known to have resorted to *tadlīs*, his ḥadīth only deserve to be taken into consideration when he explicitly says that he has heard them in person."838 Altogether this shows that a man accused of *tadlīs* could be considered reliable when in a certain *isnād* he appeared to have been mentioned clearly as having "heard" the ḥadīth in person, for which the technical term *samāʿ* was coined.

According to Ibn Ḥibbān, a transmitter should have "heard" (*samāʿ*) the ḥadīth from the intermediaries who must also fulfil all the previous requirements. He asserts that if someone known to commit *tadlīs* (called a *mudallis*) does not say: "*samiʿtu* (I heard)" or "*ḥaddathanī* (he narrated for me)," his transmission is to be regarded as problematic. This is due to a possibility of the *mudallis* transmitting from a weak person whose inclusion made the authority of the report void (if the identity of weak person was known and the report ascribed to him).839 Hence Ibn Ḥibbān's resolution was based on an overall investigation of the technical terms known to denote face-to-face transmission or the formula (*samiʿtu* or *ḥaddathanā* or *akhbaranā* etc.) portraying the transmission between the two transmitters in all of the *isnād*.840

Ibn Ḥibbān also provides some list of transmitters who committed *tadlīs* like Abū al-Khaṭṭāb Qatāda b. Diʿāma (d. 117/735), Abū Ishāq ʿAmr b. ʿAbd Allāh al-Sabīʿī (d. 127/745), ʿAbd al-Malik b. ʿUmayr (d. 136/753), ʿAbd al-Malik b. ʿAbd al-Azīz b. Jurayj (d. 150/767), Sulaymān b. Mihrān al-Aʿmash (d. 148/765), Sufyān al-Thawrī (d. 161/778).841 From this list we find that the term *tadlīs* was already applied to successors or first/seventh century transmitters. Yet in one of the *Majrūḥīn*'s entries there is material that demonstrates viewpoints, methods, and analysis for *mudallis*. Ibn Ḥibbān's interest in the alleged *mudallis* transmitter Baqiyya b. al-Walīd al-Ḥimṣī (d. 197/812) was stimulated after he found Aḥmad b. Ḥanbal's admission that he had misjudged in evaluation that Baqiyya related forged ḥadīth only from unknown transmitters. But later Ibn Ḥibbān considered that Baqiyya also transmitted forged ḥadīth from reliable transmitters. To analyse the accusation of Baqiyya's *tadlīs*, Ibn Ḥibbān collected all the transmissions of his students and scrutinized them. This to the largest extant was determined by the convergence of the lines of transmission. His arguments are set forth in a systematic manner and carried to their plausible conclusions as he says

Abū ʿAbd Allāh [Aḥmad b. Ḥanbal] did not [carefully] examine him, but he only looked at some forged ḥadīth related from him from reliable folk and rejected them. According to my findings, he is hasty in rejection! For something even worse than this842 there is no reason to impugn the reliability of a person in ḥadīth. I entered Homs and my greatest concern was Baqiyya's case. I tracked down his ḥadīth and I copied the notes [of his students] in their entirety. I tracked the transmission of [his] early [students] which I did not find [at first] with short isnāds. Hence, I saw that he

was reliable, but he was mudallis (someone who altered isnād). He heard some ḥadīth in a correct manner from ʿUbayd Allāh b. ʿUmar, Shuʿba and Mālik. Then he heard [some ḥadīth] ascribed to ʿUbayd Allāh b. ʿUmar, Shuʿba and Mālik from rejected and weak liars, like al-Mujāshiʿ b. ʿAmr, al-Sārī b. ʿAbd al-Hamīd, ʿUmar b. Musā al-Mithāmī, others of their ilk and some people known only by their kunyas. [He] related [the ḥadīth] that he heard from these weak transmitters as coming directly from those reliable scholars he had seen. He used to say, "ʿUbayd Allāh b. ʿUmar from Nāfiʿ" and "Mālik from Nāfiʿ," etc. [His students] transmitted [the material] from Baqiyya [directly] from Malik and the feeble transmitter was omitted from between [Baqiyya and Mālik]. As a consequence, the forged ḥadīth were attributed to Baqiyya and the [real] forger was omitted from in between. In reality, Baqiyya was taxed with some students who used to omit [the names of] the weak transmitters from [the isnāds of] his ḥadīth and transmitted them without the weak transmitters. So all of that [forging] was attributed to him.843

As mentioned earlier, it is established in the science of ḥadīth transmission that a ḥadīth by *mudallis* may not be relied upon if the *mudallis* does not state clearly the manner in which he received it, as is true of Baqiyya b. al-Walīd.844 In this case, Ibn Ḥibbān produces three steps in a methodology for evaluating ḥadīth. The first is Ibn Ḥibbān's attempt to collect all the transmissions of what came to be known as Baqiyya's ḥadīth. The second is his recognition that Baqiyya's intermediaries led to the source of forgery. Finally, Ibn Ḥibbān concluded that Baqiyya only passed on the forgeries of his intermediaries and did not forge the ḥadīth himself. However, because he and his students often omitted (*tadlīs*) the names of the weak

transmitters from their *isnād*s, it appeared at first glance that he was personally responsible for the forging.845

The footnotes by Muhammad Fawwaz mentioned the following:

837 A discourse of *tadlīs* can be discerned in two contexts; *Tadlīs al-isnād* entails a student transmitting something from a teacher with whom he had studied but from whom he had not actually heard that particular report. Secondly, *tadlīs al-shaykh* could involve a student obfuscating the identity of his source. See Ibn Ḥajar, *Ṭabaqāt al-Mudallisin*, (Cairo: al-Maṭbaʿa al-Husayniyya, 1322), 3. See also Jonathan Brown, *Canonization of Bukharī and Muslim*, 283.
838 *Ṣaḥīḥ Ibn Ḥibbān*, 1/161. See also Juynboll, *Muslim Tradition*, 181-182.
839 See also Dickinson, *The Development of Ḥadīth Criticism*, 107.
840 Ibn Ḥajar discusses five levels of *mudallis*:
1. Those who are known to do it occasionally, such as ʿUrwa b. al-Zubayr and Muslim, the *Ṣaḥīḥ* collector. He includes 33 persons in this category.
2. Those who are accepted by critics either because of their good reputation and relatively few cases of *tadlīs*, such as the famous al-Ḥasan al-Baṣrī and Sufyān al-Thawrī, or because they reported from authentic authorities only, like Sufyān b. ʿUyayna. He includes 33 persons also in this category.
3. Those who practised *tadlīs* in a great deal. Critics have accepted only such aḥādīth from them which were reported with a clear mention of hearing directly. Among them are Abū Zubayr al-Makkī and al-Ḥasan b. Dhakwān. However, still opinions differ regarding whether their ḥadīth are acceptable or not. Ibn Ḥajar includes 50 persons in this category.
4. Perhaps it is similar to the previous level, but critics agree that their ḥadīth are to be rejected unless they clearly admit of their face-to-face transmission, such as Baqiyya b. al-Walīd and Ḥajjāj b. Artah. He includes 12 persons in this category.
5. Those who are disparaged due to another reason apart from *tadlīs*; their ahaddith are rejected, even though they admit of hearing them directly. In total, Ibn Ḥajar supplies about 152 names for all categories. See Ibn Ḥajar, *Ṭabaqāt al-Mudallisīn*, 4-22.

841 *Ṣaḥīḥ Ibn Ḥibbān*, 1/154.

842 This; i.e. Ibn Ḥanbal's rejection of Baqiyya

843 *Al-Majrūḥīn*, 1/229. This passage is also translated in Dickinson, *The Development of Ḥadīth Criticism*, 87.

End of quotations from Muhammad Fawwaz.

Ibn Hibban himself knew that Muhammad ibn Ishaq was a mudallis as mentioned in his *Kitab al-Thiqat* (7/383), and this leads one to assert that he did not consider Muhammad ibn Ishaq's report from Salih ibn Kaysan to have been through tadlis as in Sahih Ibn Hibban.

Now, it is well known that Ibn Hibban was somewhat lenient (mutasahil) in his grading of some narrators and a number of his narrations included in his Sahih collection are not accepted to have hit the mark of actually being Sahih, hence, there are weak types of narrations within this hadith collection. Thus, for Ibn Hibban's inclusion of the Usama ibn Zayd (ra) narration to be acceptable one needs the corroborating analysis of other Hadith scholars.

Indeed, the same narration has been included by the Hanbali Muhaddith known as Diya al-Maqdisi (d. 643 AH) in his *al-Ahadith al-Mukhtara* (4/105-107). This later work was compiled with the conditions that he would incorporate what he considered to be Sahih narrations based on the standards of al-Bukhari or Muslim but not recorded by them in their respective Sahih collections. Here are two versions mentioning the grave of the Holy Prophet (Sallallahu alaihi wa sallam):

1317 – **أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ اللَّفْتُوَانِيُّ بِأَصْبَهَانَ أَنَّ الْحَسَنَ بْنَ عَبْدِ الْمَلِكِ الأَدِيبَ أَخْبَرَهُمْ قِرَاءَةً عَلَيْهِ أَنا عَبْدُ الرَّحْمَنِ بْنُ أَحْمَدَ الْمُقْرِئُ أَنا جَعْفَرُ بْنُ عَبْدِ اللَّهِ أَنا مُحَمَّدُ بْنُ هَارُونَ نَا مُحَمَّدُ بْنُ بَشَّارٍ وَابْنُ الْمُثَنَّى قَالا نَا وَهْبُ بْنُ جَرِيرٍ نَا أَبِي قَالَ سَمِعت مَعَ مُحَمَّدَ بْنَ إِسْحَاقَ يُحَدِّثُ عَنْ صَالِحِ بْنِ كَيْسَانَ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ قَالَ رَأَيْتُ أُسَامَةَ بْنَ زَيْدٍ مُضْطَجِعًا عَلَى بَابِ حُجْرَةِ عَائِشَةَ رَافِعًا عَقِيرَتَهُ يَتَغَنَّى وَرَأَيْتُهُ يُصَلِّي عِنْدَ قَبْرِ النَّبِي صَلَّى**

اللَّهُ عَلَيْهِ وَسَلَّمَ فَمَرَّ بِهِ مَرْوَانُ فَقَالَ أَتُصَلِّي عِنْدَ قَبْرِهِ يَا ابْنَ أَخٍ فَقَالَ لَهُ قَوْلا قَبِيحًا ثُمَّ أَدْبَرَ فَانْصَرَفَ أُسَامَةُ فَقَالَ لَهُ يَا مَرْوَانُ إِنَّكَ فَاحِشٌ مُتَفَحِّشٌ وَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ اللَّهَ يُبْغِضُ الْفَاحِشَ والمتفحش وَإِنَّك فَاحش متفحش

1318 – وأَخْبَرَنَا زَاهِرُ بْنُ أَحْمَدَ الثَّقَفِيُّ بِأَصْبَهَانَ أَنَّ أَبَا عَبْدِ اللَّهِ الْحُسَيْنَ الْخَلالَ أَخْبَرَهُمْ أنا إِبْرَاهِيمُ بْنُ مَنْصُورٍ أَنا مُحَمَّدُ بْنُ إِبْرَاهِيمَ بن الْمُقْرِئِ أَنا أَبُو يَعْلَى أَحْمَدُ بْنُ عَلِيِّ بْنِ الْمُثَنَّى الْمَوْصِلِيُّ نَا مُحَمَّدُ بْنُ الْمُثَنَّى أَبُو مُوسَى نَا وَهْبُ بْنُ جَرِيرٍ نَا أَبِي قَالَ سَمِعْتُ مُحَمَّدَ بْنَ إِسْحَاقَ يُحَدِّثُ عَنْ صَالِحِ بْنِ كَيْسَانَ عَنْ عُبَيْدِ اللَّهِ قَالَ رَأَيْتُ أُسَامَةَ قَالَ وَرَأَيْتُهُ يُصَلِّي عِنْدَ قَبْرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَخَرَجَ مَرْوَانُ بْنُ الْحَكَمِ فَقَالَ تُصَلِّي عِنْدَ قَبْرِهِ قَالَ إِنِّي أُحِبُّهُ فَقَالَ لَهُ قَوْلا قَبِيحًا ثُمَّ أَدْبَرَ فَانْصَرَفَ أُسَامَةُ فَقَالَ لِمَرْوَانَ إِنَّكَ آذَيْتَنِيَ وَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ اللَّهَ

يُبْغِضُ الْفَاحِشَ الْمُتَفَحِّشَ وَإِنَّكَ فَاحِشٌ مُتَفَحِّشٌ رَوَاهُ أَبُو حَاتِمِ بْنُ حِبَّانَ عَنْ أَبِي يَعْلَى الْموصِلِي

This narration is the one found in Sahih Ibn Hibban. The last narration mentioned from Ubaydullah ibn Abdullah:

He said: I saw Usama (ra), he said: And I saw him ***praying at the grave of the Messenger of Allah (peace be upon him).*** Marwan bin Al-Hakam came out and said: "Do you pray at his grave?" He said: "Indeed I love him." So, Marwan said an ugly word to him, then turned away. Usama left and said to Marwan: "Indeed

you have hurt me, and I heard the Messenger of Allah (peace be upon him) saying: 'Indeed Allah hates the obscene vulgar person,' and you are an obscene vulgar person."

(Diya al-Maqdisi said:) It was narrated by Abu Hatim bin Hibban from Abu Ya'la al-Mawsili.

Hence, Diya al-Maqdisi considered the narration to be Sahih in line with Ibn Hibban before him. The editor of al-Mukhtara (Dr. Abdul Malik Dahish) declared the above two chains to be both Hasan [good].

Dr. Hamza Ahmed al-Zayn also edited and published a work by Diya al-Maqdisi entitled *Sihah al Ahadith fima ittafaqa alayhi Ahlul Hadith*.[390] This is the same editor who completed editing the Musnad Ahmed after where Ahmed Muhammad Shakir left off. It has been shown earlier on that the two detractors distorted[391] what Hamza Ahmed al-Zayn actually said. The narration from Usama ibn Zayd (ra) was also recorded in this named work as follows:

١٦٩٣٠ - رأيتُ أسامةَ بنَ زيدٍ يصلّي عندَ قبرِ رسولِ الله صلى الله عليه وسلم، فخرجَ مروانُ بنُ الحكم، فقالَ: تصلّي إلى قبره؟ فقال: إني أحبُّه، فقالَ له قولاً قبيحاً، ثم أدبرَ، فانصرفَ أسامةُ، فقالَ: يا مروانُ إنك آذيتَني وإني سمعتُ رسولَ الله صلى الله عليه وسلم يقولُ: "إن اللهَ يبغضُ الفاحشَ المتفحشَ" وإنك، فاحشٌ متفحشٌ. (حسن)

Imam Nuruddin al-Haythami has also left a work on Sahih Ibn Hibban known as *Mawarid al-Zaman ila Sahih Ibn Hibban* (6/270, no. 1974) edited by the late Salafi editor known as Hussain Salim Asad. He has declared the isnad found in Sahih

[390] Published in 9 volumes - http://www.al-ilmiyah.com/files/bookpage/9782745156075.html

[391] See the chapter heading: **A LOOK AT WHAT HAMZA AHMED AL-ZAYN ACTUALLY SAID ABOUT THE NARRATION OF ABU AYYUB AL-ANSARI (RA) AND THE DISHONEST CLAIMS OF THE TWO DETRACTORS**

ibn Hibban to be Sahih and accepted that Muhammad ibn Ishaq did not commit tadlis when relating from Salih ibn Kaysan. His words being:

(١) إسناده صحيح فقد صرح محمد بن إسحاق بالتحديث، وهو في الإحسان ٤٨١/٧ برقم (٥٦٦٥).

"Its chain of transmission is Sahih and Muhammad ibn Ishaq has clarified when relating the hadith, and it is in al-Ihsan[392], 7/481, no. 5665."

Hence, Shaykh Shu'ayb al-Arna'ut was not alone in declaring the chain of transmission to be Hasan, he was supported independently by Abdul Malik Dahish, and Hamza Ahmed al-Zayn said the narration is Hasan overall, while Hussain Salim Asad declared the isnad to be Sahih. Whereas Ibn Hibban and Diya al-Maqdisi deemed it to be Sahih, and thus the last two named scholars of hadith do not affirm that Muhammad ibn Ishaq committed tadlis when narrating from Salih ibn Kaysan. All of this is a refutation of al-Albani and his followers.

The narration was also recorded via Muhammad ibn Ishaq in the *Tarikh* of ibn Abi Khaythama (no. 1796):

حَدَّثَنا إِبْرَاهِيمُ بْنُ مُحَمَّد بن عَرْعَرَة، قال: حدثنا وهب بن جرير، قال: حدثنا أَبِي، قَالَ: سَمِعْتُ مُحَمَّد بْنُ إِسْحَاقُ يُحَدِّثُ عَنْ صَالِحِ بْنِ كَيْسَان، عَنْ عُبَيْد اللَّهِ قَالَ: رَأَيْتُ أُسَامَةَ بْنَ زَيْد مُضطِّجَعًا عَلَى بَابِ حُجْرَةِ عَائِشَةَ رَافِعًا عَقِيرَتَهُ يَتغَنَّى، وَرَأَيْتُهُ يُصَلِّي عِنْدَ قَبْرِ رَسُولِ اللَّهِ، فَخَرَجَ عَلَيْهِ مَرْوَان بْنُ الْحَكَم، فَقَالَ لَهُ: تُصَلِّي عِنْدَ قَبْرِ رَسُولِ اللَّهِ، ابْنَ ابْنِ حِبّه؟ وَقَالَ لَهُ قَوْلا قَبِيحًا، فَانْصَرَفَ أُسَامَةُ، فَقَالَ: يَا مَرْوَانُ إِنَّكَ قَدْ آذَيْتَنِي، وَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: "يَبْغَضُ اللهُ الْفَاحِشَ المتفحِّش" وَإِنَّكَ فَاحِشٌ متفحِّش

[392] Al-Ihsan is the tartib edition of Sahih Ibn Hibban by Imam Ibn Balban

It was also recorded by:

Al-Hafiz Ibn Asakir in his *Tarikh Dimashq* (57/249)

Al-Hafiz Abu Ya'la al-Mawsili as mentioned by Imam Shihabud-Din al-Busayri (d. 840 AH) in his *Ith-haf al-Khiyara al-mahara bi Zawa'id al-Masanid al-Ashara* (6/8, no. 5196).

Note, Usama ibn Zayd did not pray directly towards the grave but stood by it. It is also possible to mention that he was supplicating (du'a) next to the actual grave by the house of A'isha (ra).[393] Nevertheless, he was close to the blessed grave, just as Abu Ayyub al-Ansari (ra) was during his encounter with Marwan ibn al-Hakam also.

Does this now mean that one should go out of one's way to pray near graves? The answer can be seen from the following narration in a chapter heading of Sahih al-Bukhari[394] (1/276):

[393] In *al-Mu'jam al-Kabir* of al-Tabarani (1/166, no. 405) it mentions Ubaydullah ibn Abdullah as saying: “"I saw Usama bin Zayd at the chamber of A'isha making a supplication. Then Marwan came and heard him speaking. Usama said: 'Indeed, I heard the Messenger of Allah - peace and blessings be upon him - say: 'Indeed, Allah the Almighty hates the obscene and the rude.'" This part of the room is next to the area where the sacred grave is. Al-Haythami said that this variant narration has sub narrators in the isnad that are all trustworthy (thiqat) in his *Majma al-Zawa'id* (8/64, no. 12956).

[394] See also the Musannaf of Abdar Razzaq (no. 1581)

And what is said regarding the disapproval of offering *Ṣalāt* (prayers) at graves. And 'Umar saw Anas bin Mālik offering *Ṣalāt* at a grave and shouted, "The grave! The grave!! (meaning: Do not offer *Ṣalāt* there)." But he did not order him to repeat his *Ṣalāt*.

مَساجِدَ»؟ وما يُكْرَه مِنَ الصَّلاةِ في القُبُورِ، وَرَأى عمرُ أَنَسَ بنَ مالكٍ يُصَلِّي عِنْدَ قَبْرٍ فَقالَ: القَبْرَ القَبْرَ، وَلَمْ يَأْمُرْهُ بالإِعادَةِ.

Notice how Umar ibn al-Khattab (ra) did not tell Anas ibn Malik (ra) to repeat his Salah or deem it to be a form of grave worship like the detractors assumed with the worst type of babble. It is possible that Anas (ra) did not realise that he was praying next to a grave. Imam al-Bukhari said it was disapproved (yukrahu) to do so. This still leaves open why some of the Sahaba did manage to enter the sacred chamber to visit (ziyara) the grave of the Holy Prophet (Sallallahu alaihi wa sallam) and carry out some form of action.

Here is another example from Anas (ra):

Anas ibn Malik (ra) and supplicating at the grave of the Holy Prophet ﷺ

In the *Shu'ab al-Iman*[395] of Imam al-Bayhaqi is the following narration:

3867 – أَخْبَرَنَا أَبُو سَعِيدِ بْنُ أَبِي عَمْرٍو، أَخْبَرَنَا أَبُو عَبْدِ اللهِ الصَّفَّارُ، حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي الدُّنْيَا، حَدَّثَنِي الْحَسَنُ بْنُ الصَّبَّاحِ، حَدَّثَنَا مَعْنٌ، حَدَّثَنَا عَبْدُ اللهِ بْنُ مُنِيبِ بْنِ عَبْدِ اللهِ بْنِ أَبِي أُمَامَةَ، عَنْ أَبِيهِ، قَالَ: " رَأَيْتُ أَنَسَ بْنَ مَالِكٍ أَتَى قَبْرَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَوَقَفَ فَرَفَعَ يَدَيْهِ حَتَّى ظَنَنْتُ أَنَّهُ افْتَتَحَ الصَّلَاةَ فَسَلَّمَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ انْصَرَفَ "

Munib ibn Abdullah said: ***I saw Anas ibn Malik (ra) come to the grave of the Prophet (Sallallahu alaihi wa sallam) and so he stopped and raised his hands so that I thought he was beginning the prayer (Salah). He greeted the Prophet (Sallallahu alaihi wa sallam) and then left."***

The editor of this edition of *Shu'ab al-Iman* was **Mukhtar Ahmed al-Nadwi** from the Salafi sect. He has declared the chain of transmission for the above narration to be Hasan (good).

[395] 6/53, Maktaba al-Rushd edition

The narration of A'isha (ra) and the grave of the Holy Prophet ﷺ

In the Sunan of al-Darimi[396] is the following narration which he headed with the title: "**ALLAH'S GENEROSITY TO HIS PROPHET AFTER HIS DEATH**"

باب مَا أَكْرَمَ اللهُ تَعَالَى نَبِيَّهُ صَلى الله عَليهِ وسَلم بَعْدَ مَوْتِهِ.

100 – أَخْبَرَنَا أَبُو النُّعْمَانِ، حَدَّثَنَا سَعِيدُ بْنُ زَيْدٍ، حَدَّثَنَا عَمْرُو بْنُ مَالِكٍ النُّكْرِيُّ، حَدَّثَنَا أَبُو الْجَوْزَاءِ أَوْسُ بْنُ عَبْدِ اللهِ قَالَ: قُحِطَ أَهْلُ الْمَدِينَةِ قَحْطًا شَدِيدًا, فَشَكَوْا إِلَى عَائِشَةَ, فَقَالَتْ: انْظُرُوا قَبْرَ النَّبِيِّ صَلى الله عَليهِ وسَلم، فَاجْعَلُوا مِنْهُ كُوًى إِلَى السَّمَاءِ حَتَّى لَا يَكُونَ بَيْنَهُ وَبَيْنَ السَّمَاءِ سَقْفٌ، قَالَ: فَفَعَلُوا, فَمُطِرْنَا مَطَرًا حَتَّى نَبَتَ الْعُشْبُ وَسَمِنَتِ الإِبِلُ حَتَّى تَفَتَّقَتْ مِنَ الشَّحْمِ، فَسُمِّيَ عَامَ الْفَتْقِ.

This has been detailed in Faqir's blog[397] as follows:

Imam Dārimī relates from Abū al-Jawzā' Aws bin 'Abdullāh: *The people of Medina were in the grip of a severe famine. They complained to 'Ā'ishah (about their terrible condition).* ***She told them to go towards the Prophet's grave and open a window in the direction of the sky so that there is no curtain between the sky and the grave.*** *The narrator says they did so. Then*

[396] Ibn al-Jawzi reported it also via the route of al-Darimi in his *Kitab al-Wafa* (see the Yusuf Aga manuscript from the Suleymaniyye library in Istanbul, no. 173, folio 348b)

[397] http://hadithproofsfortawassul.blogspot.com/2005/11/allahs-generosity-to-his-prophet-after.html

it started raining heavily; even the lush green grass sprang up (everywhere) and the camels had grown so fat (it seemed) they would burst out due to the over piling of blubber. So the year was named as the year of greenery and plenty.

Dārimī related it in his Sunan (1:43#93); Ibn-ul-Jawzī in al-Wafā' bi-ahwāl-il-mustafā (2:801); Subkī in Shifā'-us-siqām fī ziyārat khayr-il-anām (p.128); Qastallānī in al-Mawāhib-ul-laduniyyah (4:276); and Zurqānī in his Commentary (11:150).

Shaykh Muhammad bin 'Alawī al-Mālikī says: *"This tradition has a good chain of transmission; rather, in my opinion, it is sound. The scholars have also acknowledged its soundness and have established its genuineness on the basis of almost equally credible evidence."*

As for the authenticity of this narration then al-Albani weakened its chain of transmission in his *al-Tawassul: anwauhu wa ahkamuhu* (p. 130-131), and in his *Ahkam al-Jana'iz* (p. 267), as well as quoting Ibn Taymiyya as follows (taken from the English translation of his work on Tawassul):

Then Shaikhul-Islaam Ibn Taimiyyah said in *ar-Radd 'alal-Bakree* (pp68-74): "What is reported from 'Aaishah, *radiyallaahu 'anhaa*, that an opening was made above his grave to the sky, in order for rain to be sent down, then that is not authentic. Its chain of narration is not reliable, and a clear proof of its being a lie is the fact that no such opening existed above the house at all in the whole of the life of 'Aaishah. Rather it remained as it had been in the time of the Prophet (ﷺ), part of it being covered and a part uncovered. The sun used to shine into it as is established in the two *Sabeehs* from 'Aaishah that the Prophet (ﷺ) used to pray the *'Asr* Prayer whilst the sun was shining into her house and not producing shade. Then the room remained like that attached to the mosque of the Messenger (ﷺ)... then the Prophetic room was entered into the mosque. Then a high wall was built around the room of 'Aaishah, which contained the grave. Then after that a window was built in the roof so that it was possible to enter through it if there was a need to sweep it clean. But as for the presence of such an opening during the lifetime of 'Aaishah, then it is a clear lie. Even if that were true then it would only be a proof that the people had not used to seek from Allaah by means of the right of a created being, and that they had not used to make *tawassul* in their supplication by means of a deceased person, nor ask Allaah through him. Rather they opened up an opening above the grave so that mercy should descend upon it. They did not make any supplication by means of his right, so what is the connection between this

133. Ash-Shaikh al-Ghumaaree missed this weakness in *al-Misbaah* (p.43), just as it was ignored by another in order to give the impression to the people that this report is authentic.

Note also al-Albani's footnote (no. 133) in the above image where he mentioned **Shaykh Abdullah al-Ghumari's** book known as *al-Misbah.* The latter had actually replied back to al-Albani in his work entitled ***Irgham al-mubtadi` al-ghabi bi jawaz al-tawassul bi al-Nabi*** (The coercion of the unintelligent innovator to the effect that using the Prophet as a means is permissible) and it

has been quoted from in Faqir's blog[398] also.

It also has a reply to Ibn Taymiyya's claim as follows:

As for Albani's quotation of Ibn Taymiyya's claim in his al-Radd `ala al-Bakri (p. 68-74) whereby "a clear proof that it is a lie is the fact that no such opening existed above the house at all in the whole of the life of `A'isha"(!) then it is a weak objection which is no sooner brought up than cast out. Surely Imam al-Darimi and the scholars of the succeeding generations would know of such a detail better than latecomers. As for the authorities among the latter, then the hadith scholar and historian of Madina **Imam `Ali al-Samhudi** (d. 922) did not so much as look at Ibn Taymiyya's objection, rather he confirmed the truth of Darimi's narration by saying, after citing it in his Wafa' al-wafa' (2:549): ***al-Zayn al-Miraghi said: "Know that it is the Sunna of the people of Madina to this day to open a window at the bottom of the dome of the Prophet's room, that is, of the blessed green dome, on the side of the Qibla." I say: And in our time, they open the door facing the noble face (the grave) in the space surrounding the room and they gather there."***

In fact, Shaykh Abdullah al-Ghumari said in his *Ithaf al-Adhkiyya* (p. 20) about the chain presented by al-Darimi: **لا بأس به** – ***"There is no problem with it."***

Imam al-Samhudi also quoted the narration from al-Darimi in his *Khulasatul Wafa* (2/141) without weakening it. He mentioned it as follows:

398 http://hadithproofsfortawassul.blogspot.com/2005/11/hadith-4-reply-to-salafi-objectors.html

ولذا روى الدارميّ في صحيحه عن أبي الجوزاء قال قحط أهل المدينة قحطا شديدا فشكوا إلى عائشة رضي الله عنه فقالت فانظروا قبر النبي صلى الله عليه وسلم فاجعلوا منه كوة إلى السماء حتى لا يكون بينه وبين السماء سقف ففعلوا فمطروا حتى نبت العشب وسمنت الإبل حتى تفتقت من الشحم فسمى عام الفتق

Meaning:

Al-Darimi reported in his Sahih from Abi al-Jawza who said*: "The people of Madinah suffered a severe drought, so they complained to A'isha, may Allah be pleased with her. She said, 'Look at the grave of the Prophet, peace and blessings be upon him, and make from it a window to the sky, so that there is no roof between it and the sky*...'"

Al-Samhudi thought that al-Darimi's work is of the Sahih type of collection and thus presumed that this narration is Sahih. The work is not usually known as a Sahih collection but either a Sunan or Musnad by the Hadith scholars.

There is also a commentary to the Sunan of al-Darimi entitled: ***Fath al-Mannan Sharh wa Tahqiq Kitab al-Darimi Abu Muhammad Abdullah ibn Abdur Rahman***[399]***,*** by the Makkan scholar known as **al-Sayyid Abu Asim Nabil al-Ghamri.** In this work there is a full reply to al-Albani also.

The late Salafi editor known as **Hussain Salim Asad** also edited *Sunan al-Darimi* (p. 227) and he mentioned in the footnote that the sub narrators are all trustworthy (thiqa) and it halts (mawquf) at the level of A'isha (ra):

(٤) رجاله ثقات ، وهو موقوف على عائشة . وما وجدته في غير هذا المكان .

Hence, Hussain Salim Asad did not weaken it like al-Albani did.

399 See 1/558-566 for the narration from A'isha (ra) and a reply to al-Albani.

The narration is also recorded in the *Gharib al-Hadith* (3/946) of Imam Ibrahim al-Harbi (d. 285 AH) as follows:

حَدَّثَنَا ابْنُ أَبِي الرَّبِيعِ حَدَّثَنَا عَارِمٌ،عَنْ سَعِيدِ بْنِ زَيْدٍ عَنْ عَمْرِو بْنِ مَالِكٍ عَنْ أَبِي الْجَوْزَاءِ:" قَحِطَ النَّاسُ فَشَكَوْا إِلَى عَائِشَةَ،فَقَالَتْ:" انْظُرُوا إِلَى قَبْرِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ فَاجْعَلُوا مِنْهُ كَوًّا إِلَى السَّمَاءِ،فَفَعَلُوا فَمُطِرُوا حَتَّى نَبَتَ الْعُشْبُ وَسَمِنَتِ الْإِبِلُ حَتَّى تَفَقَّتْ فَسُمِّيَ عَامَ الْفَتْقِ "

Meaning:

Ibn Abi al-Rabi' narrated to us, 'Arim narrated to us, from Sa'eed bin Zayd, from 'Amr bin Malik, from Abu al-Jawza':

"The people suffered drought, so they complained to 'Aisha (ra). She said: 'Look at the grave of the Prophet, peace be upon him, and make an opening from it to the sky.' So, they did that, and it rained until vegetation grew and camels fattened until their humps split open. So, it was called the Year of Splitting."

This last chain of transmission was declared to be Hasan (good) by **Ali ibn Nayef al-Shahud** in his *Khulasa fi Ahkam al-Istigatha wal Tawassul* (p. 159).

Imam Taqiuddin al-Maqrizi (d. 845 AH) also mentioned the narration from al-Darimi in his *Imta al-Asma* (14/615) without weakening it, as did Imam Muhammad ibn Yusuf al-Salihi (d. 942 AH) in his *Subul Al-Huda Wa'l-Rashad Fi Sirat Khayr Al-'Ibad* (12/347).

Now, if some contemporaries were to reject the grading of the above-named scholars with regard to the narration from *Sunan al-Darimi*, then one may conclude with the grading of al-Hafiz Ibn Hajar al-Asqalani.

Nasirud-Din al-Albani did the takhrij of the hadiths in a work by **al-Hafiz Ibn Hajar** known as ***Hidayatul Ruwat ila Takhrij Ahadith al-Masabih wal Mishkat***. The tahqiq (verification) was done by Ali Hasan al-Halabi the student of al-Albani from Jordan. The hadiths in this work are categorised into three different areas, just as they are in *Mishkat al-Masabih* by Imam Wali Uddin al-Tabrizi (d. 737 AH). Ibn Hajar mentioned in the introduction of the *Hidayatul Ruwat* (1/58) the following point with regard to the Hadiths recorded in the second category of the work:

[مَنْهَجُ الحُكْمِ عَلَى الأَحَادِيثِ]: فَالْتَزَمْتُ فِي هذَا «التَّخْرِيجِ» أَنْ أُبَيِّنَ حَالَ كُلِّ حَدِيثٍ
مِنَ الفَصْلِ الثَّانِي؛ مِن كَوْنِهِ صَحِيحاً، أَوْ ضَعِيفاً، أَوْ مُنْكَراً، أَوْ مَوْضُوعاً، وَمَا سَكَتُّ عَنْ
بَيَانِهِ فَهُوَ حَسَنٌ.

The above in typed format:

منهج الحكم على الأحاديث: فالتزمت في هذا التخريج آن أبين حال كل حديث

من الفصل الثاني؛ من كونه صحيحا، أو ضعيفا، أو منكرا، أو موضوعا، وما سكت عن

بيانه فهو حسن

Meaning:

Method of judging Hadiths: In this takhrij[400], I have committed to explaining the status of each hadith from the second chapter; whether it is authentic, weak, rejected, or fabricated. ***<u>What I have remained silent about is good</u>***.

The underlined portions highlight his point that any narration he remained silent upon in the second sections for each of the chapters should be taken as his deeming the Hadith to be Hasan (good) according to his personal analysis. The

[400] The process of extracting the original Hadith source works for each of the narrations.

section on Hasan hadiths for the book known as *Kitab al-Fada'il wal Shama'il* in the Hidayatul Ruwat started in the 5th volume, p. 361 with the following designation:

مِنَ «الحِسَان»:

Meaning: "***From the good (narrations)***"

Then on p. 362, Ibn Hajar mentioned the narration of A'isha (ra) as recorded by al-Darimi as follows:

٥٨٩٤- عن أبي الجَوْزَاءِ(٤) قال: قُحِطَ أهلُ المدينةِ قحطاً شديداً، فَشَكَوْا إلى عائشةَ -رضِيَ اللَّهُ عنها-، فقالتَ: انظُروا قبرَ النبيِّ -صَلَّى اللَّهُ عَلَيهِ وسَلَّمَ-، فاجعلُوا منهُ كُوىً إلى السماءِ، حتى لا يكونَ بينَهُ وبينَ السماءِ سقفٌ، ففعلُوا، فمُطِروُا مطراً حتى نبتَ العشبُ، وسَمِنَتِ الإبلُ، حتى تَفَتَّقَتْ مِنَ الشحمِ، فسُمِّيَ عامَ الفَتْقِ. [٤٦٥٧]

□ الدَّارِمِيُّ(٥) [٤٣/١] عَنْ أَبِي الجَوْزَاءِ بِهِ.

٥٨٩٥- عن سعيد بن عبد العزيز، قال: لَمَّا كانَ أيام الحَرَّةِ(٦)، لم يَؤَذَّنْ في مسجدِ

(١) و هي كنية الأسد.

(٢) ورواه الحاكم (٣/٦٠٦) بنحوه، وقال «صحيح على شرط مسلم»، ووافقه الذهبي، وهو كما قالا.

(٣) لم نره فيه! (ع)

(٤)وهو أوس بن عبد الله الأزدي، تابعي من أهل البصرة.

(٥)وإسناده ضعيف؛ وحقق شيخ الإسلام ابن تيمية بطل أنه في رده على الاخنائي، أو البكري، وهما مطبوعان معاً.

(٦)يوم مشهور زمن يزيد بن معاوية.

Notice how in the footnote (no. 5), al-Albani declared the chain of transmission to be da'eef (weak) and referred back to Ibn Taymiyya rejecting it in his refutation

of al-Ikhna'i, that is al-Bakri. Imam Ibn Hajar al-Asqalani remained silent on the status of this narration and thus the narration is Hasan (good) according to his standards. The narration is also found in the second category in the *Mishkatul Masabih* (no. 5950) by Wali Uddin al-Tabrizi and thus it is an indication by al-Tabrizi that it is not from the weak narrations. Imam Ibn Hajar al-Haytami in his commentary of al-Tabrizi's work known as *Fath al-Ilahi fi Sharh al-Mishkat al-Masabih* (10/505-506, no. 5950) has not weakened the narration of A'isha (ra) as in *Sunan al-Darimi.*

Hence, it is not a narration that can be simply rejected as the likes of Ibn Hajar's verdict with later opinions hold sway over the bias of Ibn Taymiyya, and al-Albani who tried to demean such narrations linked to the matter of Tawassul. The two detractors may wish to take the stance of Ibn Taymiyya and al-Albani, nevertheless, its authenticity has also been upheld by a number of writers and is thus another narration that these detractors have to address as it means that it involved an action connected to the noble grave of the holy Prophet (Sallallahu alaihi wa sallam) by the Sahaba.

Uqba ibn Amir (ra) and his supplication at the grave of the Holy Prophet ﷺ

Imam al-Nawawi mentioned the following with regard to the Sahabi known as Uqba ibn Amir (ra) without rejecting its authenticity in his *Tahdhib al-Asma wa'l Lughat*:[401]

سكن دمشق وكانت له دار في ناحية قنطرة سنان من باب توما وسكن مصر ووليها لمعاوية بن أبي سفيان سنة أربع وأربعين وتوفي بها سنة ثمان وخمسين وكان من أحسن الناس صوتا بالقرآن وشهد فتوح الشام وهو كان البريد الى عمر بن الخطاب رضي الله عنه بفتح دمشق ووصل المدينة في سبعة أيام ورجع منها الى الشام في يومين ونصف بدعائه عند قبر رسول الله صلى الله عليه وسلم وتشفعه به في تقريب طريقه

Meaning:

"He resided in Damascus, and he had a house near the Sinan bridge at the Tawma Gate. He also lived in Egypt when it was governed by Mu'awiyah ibn Abi Sufyan (ra) in the year 44 AH. He passed away in Egypt in the year 58 AH. He was among the best people in reciting the Qur'an. He witnessed the conquests of al-Sham. He was the courier to Umar ibn al-Khattab, may Allah be pleased with him, during the conquest of Damascus. He arrived in Madina from Damascus in seven days and then returned from it to Syria in two and a half days by making

[401] 1/309 (Dar al-Fikr edition).

supplication (du'a) at the grave of the Messenger of Allah, peace be upon him, and sought his intercession to shorten his journey route."

A similar wording with du'a at the noble grave and seeking intercession was mentioned by **Imam al-Kirmani** (d. 786 AH) in his *al-Kawakib al-Darari fi Sharh Sahih al-Bukhari* (9/194).

THOUGHTS OF THE DETRACTORS ON SO CALLED GRAVE WORSHIP, ISA AL-HIMAYARI AND IMAM MUHAMMAD ABID AL-SINDI

Here now follows the reality of what these self-styled followers of the Salaf from Birmingham, England, think about the above types of narrations that they have a major problem with, despite some of the previous generations of scholars authenticating them. On p. 583 they brought in another chapter headed as follows:

THE SOOFEE'S AND THE TRUSTED AUTHORITIES OF ABUL HASAN - UNDERSTANDING AND DEDUCING IMPERMISSIBLE TAWASSUL OF THE NABEE (ρ) AFTER HIS DEMISE WITH THIS NARRATION.

This section started with an attack on Isa al-Himyari where they declared him to be a lying Sufi when the reality is these two detractors have been shown to be brazen distorters and even lied against myself above. They mentioned al-Himyari in the vein of being one of our trustworthy authorities when in reality there was no mention of al-Himyari in my 2005 piece, nor any reliance on his book known as *at-Ta'ammul fi Haqiqat ut-Tawassul*.

On p. 584 the two detractors vented their real feelings on the above types of narrations connected to actions by some of the Sahaba around the grave of the Prophet (sallallahu alaihi wa sallam), although they did not bother to mention such narrations that were mentioned above in the last few pages.

Here are their preposterous ramblings:

If all of the ahadeeth that we have cited are read with a clear and open mind in addition to knowing how grave worship and shirk started, how the worship of the Prophets in the previous nations started, like Uzair and Eesaa (Alayhis Salaam), are these soofees like GF Haddad and Abul Hasan not promoting this!!! Of course they are and this is why he uttered the profanity that he does not want to talk about the implications of this narration just the authenticity!!! What shambles, greek polemics and theological kalaam.

On pp. 584-585 they mentioned the following claim with regard to Mahmud Sa'eed Mamduh:

Lets us also look at what the partner or shall we say former partner in crime of Eesaa al-Himyaree said. He is none other than the infamous Mr Mahmood Sa'eed Mamduh.

These two soofee researchers used to work together and since 2007ce the latter rebuked the former ie Dr Eesaa al-Himyaree for his underhanded lying, deceit and treachery with the Sunnah of the Messenger of Allaah (ρ) when Himyaree authenticated and published a fabricated juzz of the *Musannaf* of Abdur Razzaaq and misled Mr Mamduh, who then authored a miser pamphlet in his defence!!! What a lying saga.

Reply:

Throughout this reply the gradings and views of mainly more classical authorities have been provided, and that included the original Abu Ayyub al-Ansari (ra) narration where the gradings of al-Hakim and al-Dhahabi had been utilised, rather than contemporaries from this age. Besides this point they provided no proof that Mamduh was a 'former partner in crime' of al-Himyari.

It was mentioned earlier on:

Mahmud Saeed Mamduh and al-Himyari are not the so-called trusted authorities for us when looking at the status of the narration's authenticity. If this was the ultimate case, then the grading of Mamduh would have been mentioned by us, but these detractors know very well that this was not mentioned or depended on when compiling the initial reply to these two detractors. Secondly, as will become apparent within this reply, our dependency is not limited to just al-Hakim and al-Dhahabi alone, but a number of other authorities that were not mentioned by these detractors due to their incomplete and inadequate research.

As for their claim that al-Himyari plagiarized from Mamduh, then what is known is that al-Himyari and Mamduh are both friends and al-Himyari praised and did utilize the latter's *Raf al-Minara* as can be seen in al-Himyari's *al-Ta'ammul* (see p. 62, fn. 2, p. 209, fn. 2, p. 216, fn. 1, p. 291, fn. 1, p. 311, fn. 2, p. 344). At the end of the day, al-Himyari still accepted the narration due to the existence of the supporting narration from al-Muttalib ibn Abdullah. **Mamduh graded the narration to be Hasan li-ghayrihi[402] (good due to supporting narrations) by**

[402] The two detractors failed to mention this grading from Mamduh on p. 349 of their pdf when they said with utter arrogance: "In this regard it can be said that both Mr Mahmood Sa'eed Mamduh and Mr Eesaa Himyaree categorically accept and admit that this narration under question and discussion has weakness. So when two more of GF Haddads and Abul Hasans trusted authorities agree to the weakness of the chain. We wonder what possess them to remain bigoted and staunch with regards to forcing the authenticity of this narration!!! Is this not a prime example of being

using the version via the route of al-Muttalib ibn Abdullah in his *Raf al-Minara* (p. 235). Hence, these points about Mamduh and al-Himyari were impractical digressions from the main argument which surrounds the authenticity of the narration at hand. This is because they left out a number of other authorities who graded this narration in a positive light.

On the contrary they would have been more just to explain why al-Albani and his onetime publisher of many of his books known as **Zuhayr al-Shawish** (d. 2013) had a fall out in the 1990s. Let us add some beneficial information for these two detractors.

Dr Emad Hamdeh mentioned some points in his doctoral thesis done at Exeter University (2014) entitled: ***The Emergence of an Iconoclast: Muḥammad Nāṣir al-Dīn al-Albānī and His Critics***.

On p. 57, fn. 8 he said:

The relationship between Albānī and Shawīsh soured when Albānī discovered that Shawīsh was stealing and tampering with some of his books. See Albānī̓s long discussion on Shāwīsh in Ibn Taymiyya, *Kalim,* 4-42.

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bigoted and blind**.” They admitted that Mamduh did declare it as being Hasan li-Ghayrihi** between pp. 335-336 by saying:

“He goes onto say and acknowledges that “Mutaalib bin Abdullaah bin Hantab who although is truthful used to commit tadlees. He (ie Muttalib) and those similar to him are good to be used or serve to be fit as supporting narrators whether he clarified if he clearly heard the narration or not or whether he met Abu Ayoob or not. Therefore this chain although having a light disconnection (ie a breakage in the chain) may still be used as a supporting narration to the narration that has preceeded. This supporting narration establishes the hadeeth and becomes from the category of **al-Hasan Li-Ghayrihi** and Allaahs knows best.” (Raf ul-Minaarah (pg.235).”

The detractors then mentioned also on p. 585 that Mamduh mentioned the Abu Ayyub (ra) narration in his work on Tawassul and Ziyara known as *Raf al-Minara*:

> So now we say two of their trusted upon authorities have used this narration in support of Tawassul from the Nabee (□). So we ask did not the Mushriks of Makkah say the same, did they not say they did not worship the idols or the righteous people but were in fact using them as intermediateries and making Tawassul via them. What is the difference?

Reply:

The narration from Abu Ayyub (ra) is not about Tawassul but about visiting the grave of the Holy Prophet (Sallallahu alaihi wa sallam) which is known as Ziyara. Indeed, Sunni scholars who mentioned or utilised the Abu Ayyub (ra) narration as part of some form of discourse in their books are not polytheists or promoters of polytheism. If they were, then these two detractors should have quoted earlier generations of scholars saying that anyone who promotes the Abu Ayyub (ra) narration is a polytheist or innovator at least. What the detractors have failed to mention is that there are similar examples connected to Ziyara and Tawassul that were mentioned by al-Himyari from the books of earlier generations of prominent Sunni scholars. The detractors should have mentioned that all such examples are acts of Shirk or not as may be the case.

Their authority known as al-Shawkani has already been quoted. Here is what was mentioned:

Now is the time to mention what al-Shawkani stated in his *Nayl al-Awtar* (9/415):

وَقَدْ رُوِيتْ زِيَارَتُهُ – صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ – عَنْ جَمَاعَةٍ مِنْ الصَّحَابَةِ مِنْهُمْ بِلَالٌ عِنْدَ ابْنِ عَسَاكِرَ بِسَنَدٍ جَيِّدٍ، وَابْنُ عُمَرَ عِنْدَ مَالِكٍ فِي الْمُوَطَّإِ، وَأَبُو أَيُّوبَ عِنْدَ أَحْمَدَ، وَأَنَسٍ ذَكَرَهُ عِيَاضٌ فِي الشِّفَاءِ، وَعُمَرُ عِنْدَ الْبَزَّارِ، وَعَلِيٌّ – عَلَيْهِ السَّلَامُ – عِنْدَ الدَّارَقُطْنِيّ وَغَيْرُ هَؤُلَاءِ،

"And what has been related in visiting (ziyara) him (The Prophet) – Sallallahu alaihi wa sallam – from a group of the Companions, of them are Bilal (ra) as recorded by Ibn Asakir with a good chain of transmission, Ibn Umar (ra) as in Malik's Muwatta, Abu Ayyub (ra) as in (Musnad) Ahmed, Anas (ra) has mentioned by (Qadi) Iyad in al-Shifa, Umar (ra) as in (Musnad) al-Bazzar and Ali (alaihis salam) as recorded by al-Daraqutni and other than these..."

Note how al-Shawkani mentioned the Abu Ayyub (ra) narration from Musnad Ahmed and did not weaken it or say this is an act of Shirk recorded in Musnad Ahmed.

Now what do the detractors think of al-Shawkani on the matter of Tawassul? That shall be witnessed down below. The two detractors mentioned on p. 586 that other recent contemporaries also mentioned the Abu Ayyub (ra) narration in their works to do with Tawassul, like, Abdul Hadi Kharsa, Muhammad Samir al-Nass and Jamil Halim al-Hussaini.

On p. 587 an absurd claim of plagiarising from Imam Muhammad Abid al-Sindi (d. 1257 AH) was claimed albeit without a shred of evidence provided. They also said on the same page:

Our point being that Shaikh Muhammad Abid Sindhee does not even quote the narration of Abu Ayoob al-Ansaari (τ) in the aforementioned book which is on the subject of Tawassul. Whereas our current day soofee researchers like Mr Mahmood Sa'eed Mamduh and Mr Eesaa Himyaree in their defective and **shirkee understanding used this narration for Tawassul.**

This is indeed a very serious difference and a major contradiction in the understanding and comprehension of this narration. (look at Shaikh Muhammad Abid Sindhee's, ***Tawassul Wa Ahkamuhu Wa Anwa'uhu,*** al-Maktabah al-Mujaddadiyyah an-Nu'aimiyyah, Karachi, Pakistan, Edn.1st, 1428H / 2007ce)

Then on p. 588 they continued their biased rant by saying:

Another lambasting of the understanding of Mr's Mahmood Sa'eed Mamduh, Eesaa Himyaree, GF Haddad and Mr Abul Hasan Hussain Ahmed in them utilising this narration for Tawassul is that even the arch soofee hanafee churchfather, **Mr Muhammad Zaahid al-Kawtharee, the spokeperson and representative of Shirk and Bid'ah** himself, did not even utilise this narration in support of Tawassul in his book!!! How interesting is that? (refer to Mr Kawtharee's ***Mahqut Taqawwul Fee Masalatut Tawassul***, al-Maktabah al-Azhariyyah Lit-Turaath, Cairo, Egypt, Edn? 2006)

Mr Kawtharee also said that, *"The major Muhaddith Muhammad Abid Sindhee compiled a specific treatise on this subject and collated the ahadeeth and athar that have been transmitted in this issue (ie Tawassul) which is adequate and sufficient."* (*Mahqut Taqawwul Fee Masalatut Tawassul* (pg.6)

So here Kawtharee is alleging **Shaikh Sindhee collated a specific treatise on Tawassul and low and behold, no mention of this narration!!!**

Reply:

It is the case that earlier scholars did not generally utilise the Abu Ayyub (ra) narration as evidence for Tawassul. But the problem for these detractors is if Imam Muhammad Abid al-Sindi was a promoter of Shirk like the way they implied for al-Himyari and Mamduh (see the underlined portion above). Shaykh Abid al-Sindi knew of the Abu Ayyub al-Ansari (ra) narration and mentioned it in his monumental and multi volume work known as *Tawali al-Anwar* (4/456a, al-Azhar University manuscript, no. 9496), without weakening or rejecting it. The digital image will be displayed towards the end of this work.

It has been mentioned earlier on:

*"It would also be advisable for them to tell their readers why one of the major leaders of their sect known as **Sayyid Nadhir Hussain al-Dehlawi** heard hadith form the Hanafi Muhaddith, Muhammad Ishaq al-Dehlawi and took Ijaza also from the Hanafi Imam**, Muhammad Abid al-Sindi**."*

The litmus test for these detractors is to admit and declare that Imam Muhammad Abid al-Sindi was a promoter of Shirk by means of the evidences he quoted in his work on Tawassul known as *al-Tawassul wa Ahkamuhu wa*

Anwauhu. Even if he did not mention the Abu Ayyub al-Ansari (ra) narration in his work he still mentioned what was mentioned a few pages back, such as:

Al-Hafiz Ibn al-Jawzi relates in *Kitab al-Wafa* (p. 818 #1536): (Al-Hafiz) **Abu Bakr al-Minqari**[403] said: "I was with (al-Hafiz) **al-Tabarani** and (al-Hafiz) **Abu al-Shaykh** in the Mosque of the Prophet and we were in a predicament. We became very hungry. That day and the next we didn't eat. When it was time for `isha**, I came to the Prophet's grave and I said: "O Messenger of Allah, we are hungry, we are hungry!"** *(ya rasullallah al-ju` al-ju`)* Then I left. Abu al-Shaykh said to me: "Sit. Either there will be food for us, or death." I slept and Abu al-Shaykh slept. Al-Tabarani stayed awake, researching something. Then a `Alawi (descendant of `Ali) came knocking at the door with two boys, each one carrying a palm-leaf basket filled with food. We sat up and ate. We thought that the children would take back the remainder, but they left everything behind. When we finished the `Alawi said: "O people, did you complain to the Prophet? I saw him in my sleep, and he ordered me to bring something to you.""

Shaykh Abdullah al-Ghumari (d. 1993) said in his *Ithaf al-Adhkiyya* (p. 23) that the above narration was originally recorded by al-Hafiz Abu Bakr ibn al-Muqri in his Musnad Asbahan. The above incident was also mentioned by Imam Muhammad Abid al-Sindi from Ibn al-Jawzi's named work in his *Hawl al-Tawassul wal Istigatha also known as al-Tawassul wa Ahkamuhu wa Anwauhu.*[404]

[403] This appears to be a typographical error as other writers have mentioned it to be al-Muqri not al-Minqari. See the above quote in Arabic from al-Samhudi's Khulasa mentioning it as al-Muqri.
[404] See p. 190 of the edition edited by the late Shaykh Wahbi Ghawji (d. 2013).

This same incident mentioned above from Ibn al-Jawzi was recorded by Imam Shamsud-Din al-Dhahabi in his *Siyar a'lam an-Nubala* (16/400-401) and also in his *Tadhkiratul Huffaz* (3/121, no. 913) under the entry for Abu Bakr al-Muqri.

Once again this is a serious predicament for the two detractors who need to admit or deny that Ibn al-Jawzi, Muhammad Abid al-Sindi and others were spreading stories related to "grave worship."

Not only was the above incident mentioned by Shaykh Abid al-Sindi, but he also mentioned the Maik al-Dar narration as in *Musannaf ibn Abi Shayba* that was mentioned earlier on. In my work entitled ***The Blazing Star in Defence of a Narration from Malik al-Dar (p. 51),*** the following was mentioned about Shaykh Abid al-Sindi:

> The foremost Hafiz of Hadith in his age, **al-Imam Muhammad Abid al-Sindi** (d. 1257 AH) has mentioned the narration from **Malik al-Dar** as evidence for Tawassul in his work entitled *al-Tawassul wa Ahkamuhu wa Anwauhu* (p. 70-71). Note, Sayyid Nadhir Hussain al-Dehlawi, the leader of the "Ahl-e-Hadith" sect in India in his time, also took Ijaza in hadith from the same Shaykh Abid al-Sindi as mentioned by Shamsul Haqq al-Azimabadi in his *al-Maktub al-Latif* (p. 3). In the latter work, Shaykh Abid was lauded with titles like – *al-Shaykh al-Allama al-Faqih al-Muhaddith* (see p. 9 of the Maktub). See also *Awn al Ma'bud* (1/4) of al-Azimabadi for the link of Sayyid Nadhir Hussain from Shaykh Abid.

The Malik al-Dar narration is considered to be an act of Shirk by the two detractors and so they have a major dilemma to answer.

Also on pp. 341-342, I stated in reply to these two detractors:

Before looking into this issue further, the reader may benefit from knowing the following point about Shaykh Abid, since the so called Ahl-e-Hadith of the Indian subcontinent have transmitted via his authority! **Imam Abid al-Sindi was a Hanafi in fiqh, Ash'ari in aqida and a Naqshabandi Sufi in practice.** This is all verified from his ***Hasr al-Sharid min Asanid Muhammad Abid,*** as admitted by the pseudo-Salafi editor (Khalil al-Sabi'ie) of this work. It was said earlier in this work:

"Note, Sayyid Nadhir Hussain al-Dehlawi, the leader of the "Ahl-e-Hadith" sect in India in his time, also took Ijaza from the same Shaykh Abid al-Sindi as mentioned by Shamsul Haqq al-Azimabadi in his al-Maktub al-Latif (p. 3). In the latter work, Shaykh Abid was lauded with titles like – al-Shaykh al-Allama al-Faqih al-Muhaddith (see p. 9 of the Maktub). See also Awn al Ma'bud (1/4) of al-Azimabadi for the link of Sayyid Nadhir Hussain from Shaykh Abid."

The question is, do the detractors respect the likes of al-Hafiz Abid al-Sindi like their precursor, Sayyid Nadhir Hussain did, or do they declare him to be a misguided Ash'ari-Sufi deviant?!

Also, between pp. 351-352 I said to an unknown detractor linked to the two from Birmingham:

To conclude here, it is worth mentioning what the detractor said once again:

"So in other words you guys say, The salafis are untrustworthy, they lie, they cheat, they distort the books, they tamper with them yes ok yes but will accept and believe their manuscripts!!!!!!!!! Abu Maryam if you or any of your Co has any dignity or honour you should die of shame than use Muhammad Abid Sindhees book on this topic let alone have the guts to quote it to any Salafi from now on."

Suffice to say is the fact that it is these detractors who should be seriously embarrassed and feel utterly humiliated, for the reasons mentioned above in this riposte, as well as the obvious fact of what they attempted to sweep under their grimy carpet, namely, Imam Muhammad Abid al-Sindi's whole aim in writing the work on Tawassul was to show its permissibility, and while expounding this he mentioned the narration from Malik al-Dar, without at all rejecting its authenticity, as well as saying that the Sahabi at hand was Bilal ibn al-Harith al-Muzani (ra), just as others before him like al-Hafiz ibn Hajar al-Asqalani mentioned in *Fath al-Bari*.

This is the crux of the matter and not the sideshow of distracting the reader from the truth of the matter as these meagre detractors attempted to do with their revisionist pens, lack of scholarly credentials and integrity. If the detractors were really in line with the work of Allama Abid al-Sindi, then they would have no problem with Tawassul and the narration of Malik al-Dar and others that he quoted, but alas, it is not the case, as they are in line with the arguments of al-Albani et al. If they disagree with this assertion then they can make a clarificatory response on where they stand with the contents of Shaykh Abid's work on Tawassul.

The two detractors ended their harangue on p. 588 by stating:

Haafidh Ibn Hajr al-Haithamee brings a chapter on Tawassul in his '*Tuhfatuz-Zawaar Ilaa Qabr an-Nabee al-Mukhtaar*' and in his *'al-Jawhar al-Munadham Fee Ziyaarah al-Qabr al-Mukarram,'* the former being a summary of the latter by the author himself does not bring this hadeeth in the chapter of Tawassul.

If the respected reader has reached this point of this reply they alongside these two brazen detractors would have realised that Imam Ibn Hajar al-Haytami did mention the Abu Ayyub al-Ansari (ra) narration as part of his work on Tawassul that was mentioned a few pages back under the title: ***Husn al-Tawassul fī ādāb ziyārat afḍal al-Rasul.***

As for what they referred to with regard to Muhammad Zahid al-Kawthari being a promoter of Shirk and Bid'a, then another litmus test shall be dropped upon the two detractors when it relates to one of their major Anti-Ash'ari Hadith scholars from the 6th Islamic century. See the section after the next two on al-Shawkani.

But for now, one expects the detractors to declare **Imam Shamsuddin al-Dhahabi** to be a disseminator of Shirk and bid'a too as he mentioned some grave (qabr) related reports without passing his own judgement and remaining silent under the biographies of certain scholars of the past. See later for examples.

QADI MUHAMMAD ALI AL SHAWKANI ON TAWASSUL AND AL-ALBANI'S ADMITTANCE

On p. 585 of their pdf file, the two detractors thought themselves as Muftis when they dropped the following imprudent Fatwa:

> **Also note the Tawassul they are referring to is after the demise of the Messenger of Allaah (ρ) and it is no doubt prohibited.**

Now, it is asked of them to apply this same "fatwa" upon their own trusted authority, Qadi Muhammad Ali al-Shawkani and all those who permitted it, including Imam Ahmed ibn Hanbal. The detractors have taken their basis from the arguments of al-Albani and his likes. Al-Albani made a clear declaration that he does not permit it due to his claim that there is no valid evidence for it, but he admitted that others did permit it through the Messenger of Allah (Sallallahu alaihi wa sallam) in his work on Tawassul known as *al-Tawassul: anwauhu wa ahkamuhu (p. 38). Al-Albani said:*

> *THE INCORRECTNESS AND FUTILITY OF SEEKING TO DO TAWASSUL IN ANY WAY OTHER THAN THE THREE PRECEDING WAYS*
>
> So from what has preceded you know that prescribed tawassul, that which is proven by the texts of the Book and the Sunnab, and which is proven by the practice of the Pious Predecessors, and upon which there is consensus (ijmaar) of the Muslims is:
>
> 1. Tawassul by means of the Names of Allaah, the Blessed and

the Most High, and His Attributes.

2. Tawassul by means of a righteous action which the person who is supplicating has done.

3. Tawassul by means of the supplication made by a righteous man.

As for anything besides these types of tawassul, then there is disagreement about it, and what we believe firmly and hold as our religion before Allaah, the Most High, is that other ways are not permissible, and not prescribed. This is because there is no acceptable proof for them, and these things have been spoken against by the verifying scholars in successive centuries of Islamic history.

Even though some of them have been allowed by some of the scholars, so [for instance] Imaam Ahmad allowed tawassul by means of the Messenger (Sallallahu alaihi wa sallam) alone, and others such as Imaam ash-Shawkaanee allowed tawassul by means of him and other Prophets and the Pious. However we, as is the case in all matters where there is disagreement, follow whatever is supported by the proof whatever that is, without blindly sticking to the opinions of men. We do not align ourselves except with the truth. So with regard to the question of tawassul, which we are presently discussing, then we see that the truth is with those who warn against tawassul by means of any created being, and we warn against tawassul by means of any created being. Indeed they cannot find anything to support what they hold except doubts which they raise and possibilities which we will reply to shortly.

There are responses to al-Albani's weakening of the evidences that one may refer to. Al-Albani was merely resonating the stance of Ibn Taymiyya to a certain extent, but the question is what was the stance on Ibn Taymiyya by his opponents and the view of the early Salaf on the type of Tawassul that the two

detractors and al-Albani reject. Here are some pertinent quotes[405] to take into consideration:

Shaykh al-Islam Taqi al-Din al-Subki (D. 756AH) on ibn Taymiyya's view on Tawassul as cited by Imam 'Abd al-Ra'uf al-Munawi (D. 1031AH):

"It is proper to entreat and ask for the help and intercession of the Prophet (sallallahu 'alaihi wa sallam) with Allah. **No one from amongst the *salaf* and the *khalaf* denied this, until ibn Taymiyya came along and disapproved of this, and deviated from the straight path, and invented a position that no scholar has said before, and he became a deterrent example for Muslims"**

[al-Munawi, *Faydh al-Qadir*, 2:170]

This was also mentioned by Imam Muhammad Amin ibn 'Abidin al-Shami al-Hanafi (D. 1252AH) via Imam al-Munawi as follows:

عَنْ الْعِزِّ بْنِ عَبْدِ السَّلَامِ أَنَّهُ يَنْبَغِي كَوْنُهُ «نَعَمْ ذَكَرَ الْعَلَّامَةُ الْمُنَاوِيُّ فِي حَدِيثِ «اللَّهُمَّ إنِّي أَسْأَلُك وَأَتَوَجَّهُ إلَيْك بِنَبِيِّك نَبِيِّ الرَّحْمَةِ مَقْصُورًا عَلَى النَّبِيِّ – صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ – وَأَنْ لَا يُقْسِمَ عَلَى اللَّهِ بِغَيْرِهِ وَأَنْ يَكُونَ مِنْ خَصَائِصِهِ قَالَ وَقَالَ السُّبْكِيُّ: يَحْسُنُ التَّوَسُّلُ بِالنَّبِيِّ إلَى رَبِّهِ وَلَمْ يُنْكِرْهُ أَحَدٌ مِنْ السَّلَفِ وَلَا الْخَلَفِ إلَّا ابْنَ تَيْمِيَّةَ فَابْتَدَعَ مَا لَمْ يَقُلْهُ عَالِمٌ قَبْلَهُ اهـ

[Radd al-Muhtar 'ala al-Durr al-Mukhtar Hashiya ibn 'Abidin, vol. 6, pg. 397, Dar al-Fikr, Beirut ed.]

Imam Mustafa ibn Ahmad al-Shatti al-Hanbali (D. 1348AH) also mentioned this from Shaykh al-Islam Taqi al-Din al-Subki as follows:

"It is good to make intercession with the Prophet (sallallahu 'alaihi wa sallam) to his Lord. **No one from the first generations (*salaf*), or those who followed (*khalaf*), repudiated this until**

[405] Mentioned here - https://taymiyyun.wordpress.com/2013/02/21/shaykh-al-islam-taqi-al-din-al-subki-imam-al-munawi-imam-ibn-abidin-al-shami-and-imam-mustafa-ibn-ahmad-al-shatti-on-ibn-taymiyyas-view-on-tawassul/

Ibn Taymiyyah arrived. He repudiated intercession, went out from the straight path and innovated what no scholar before him had said, and became known for that among the people of Islam.” [al-Shatti, *al-Nuqul al-Shar’iyya fi al-Radd ‘ala al-Wahhabiyya*, translated into English by al-Hajj Abu Ja’far al-Hanbali as *The Divine Texts*, pg. 57]

What is also interesting is a quote from a student of Ibn Taymiyya’s, the well-known scholar known as **Imam Ibn Kathir al-Dimashqi**. Ibn Kathir mentioned in his *al-Bidaya wa’l Nihya* the following about his teacher by quoting al-Birzali who was also an ally of Ibn Taymiyya’s:

قَالَ الْبِرْزَالِيُّ: وَفِي شَوَّالٍ مِنْهَا شَكَى الصُّوفِيَّةُ بِالْقَاهِرَةِ عَلَى الشيخ تقى الدين وكلموه فِي ابْنِ عَرَبِيٍّ وَغَيْرِهِ إِلَى الدَّوْلَةِ، فَرَدُّوا الْأَمْرَ فِي ذَلِكَ إِلَى الْقَاضِي الشَّافِعِيِّ، فَعُقِدَ لَهُ مجْلِسٌ وَادَّعَى عَلَيْهِ ابْنُ عَطَاءٍ بِأَشْيَاءَ فَلَمْ يَثْبُتْ عَلَيْهِ مِنْهَا شَيْءٌ، لَكِنَّهُ قَالَ لا يستغاث إلا بالله، لا يستغاث بالنبيّ استغاثة بمعنى العبارة، وَلَكِنْ يُتَوَسَّلُ بِهِ وَيُتَشَفَّعُ بِهِ إِلَى اللَّهِ

Most of the above was translated into English in a work entitled *Sufism and Islamic Reform in Egypt: The Battle for Islamic Tradition* by Julian Johansen. On p. 121 of this work, it mentioned:

Ibn Kathīr reports that in Shawwāl of 707, a group of Ṣūfīs in Cairo lodged a complaint against Ibn Taymiyya.

(The cause of this complaint is not stated by the historian, whose report is terse; however, it is more than likely that the Ṣūfīs objected to Ibn Taymiyya's handling of an earlier meeting (majlis) with representatives of the Aḥmadiyya ṭarīqa, in which he remarked that if they did not mend

their ways, they might as well take themselves off to (p.105) the bath-house, scrub themselves, and set themselves on fire, in preparation for their own Afterlife.)51 Ibn Kathīr's report runs as follows:

The Ṣūfīs of Cairo complained to Sheikh Taqī [al-Dīn Ibn Taymiyya] and addressed him on the subject of Ibn ʿArabī and others in the presence of the authorities (al-dawla). The matter was referred to the Shāfiʿī judge and a meeting was convened. Ibn ʿAṭā' [Allāh al Sikandarī] made a number of accusations against [Ibn Taymiyya], none of which was proven. Rather, [Ibn Taymiyya] stated that only God's help is sought (yustaghāthu bih), not the aid of the Prophet, in the [strict] sense of the expression, and that he may be sought as a means to and an intercessor with God.52 (my emphasis)

The editor of Ibn Kathīr's al-Bidāya wa l-nihāya appends a note to this paragraph, stating that Ibn Taymiyya's works do not support such a view of prophetic intercession and that the last part of this report should be edited out (falyuḥarrar).53

Footnotes 52-53 mentioned the reference: Ibn Kathīr, *al-Bidāya wa l-nihāya*, xiv. 36. May be the ardent admirers of Ibn Taymiyya can inform us what is the final position of Ibn Taymiyya on the type of Tawassul they forbid or declare as Shirk using chronological analysis.

The underlined bit in Arabic mentioned Tawassul by means of the status of the holy Prophet (Sallallahu alaihi wa sallam):

وَلَكِنْ يُتَوَسَّلُ بِهِ وَيُتَشَفَّعُ بِهِ إِلَى اللَّهِ

Which was translated as: "**and that he may be sought as a means to and an intercessor with God.**"

For now, the dilemma for the two detractors is to pass a “Fatwa” against not only Imam Ahmed ibn Hanbal for allowing it, but their more recent Imam, Muhammad Ali al-Shawkani. Here follows quotations[406] from al-Shawkani:

Imam Shawkani RH [a major authority for the "salafis" due to his stance on Taqlid] says in ***al-Durr al-nadid fi ikhlas kalimat al-tawhid:***

There is no harm in tawassul through any one of the Prophets or Friends of Allah or scholars of knowledge... One who comes to the grave as a visitor (za'iran) and invokes Allah alone, using as his means the dead person in the grave, is as one who says: "O Allah, I am asking that you cure me from such-and-such, and I use as a means to You whatever this righteous servant of Yours possesses for worshipping You and striving for Your sake and learning and teaching purely and sincerely for You." Such as this, there is no hesitation in declaring that it is permitted...

He also says in ***al-Durr al-nadid***:

Regarding what those who forbid tawassul to Allah through the Prophets and the saints cite to support their position, such as Allah's sayings:

· ***"We only worship them in order that they may bring us nearer"*** *(39:3)*

· ***"Do not call on any other god with Allah, or you will be among those who will be punished"*** *(26:213)*

· ***"Say: Call on those besides Him whom ye fancy; they have no power to remove your trouble from you or to change them. Those unto whom they cry seek for themselves the means of approach to their Lord, which of them shall be the nearest; they hope for His mercy and fear***

406 Mentioned here - http://hadithproofsfortawassul.blogspot.com/2005/11/hadith-proofs-for-tawassul.html

His wrath: for the wrath of thy Lord is something to take heed of" *(17:57)*

These verses are irrelevant.

Rather: they support exactly the reverse of what the objectors to tawassul claim, since the verses are related to another issue.

To wit: the verse ***"We only worship them in order that they may bring us nearer"*** *explicitly states that they worship them for that purpose, whereas the one who makes tawassul through a scholar, for example, never worships him, but knows that he has a special distinction (maziyya) before Allah for being a carrier of knowledge; and that is why he uses him as a means.*

Similarly irrelevant to the issue is Allah's saying: ***"Do not call on any other god with Allah."*** *This verse forbids that one should call upon another together with Allah, as if saying: "O Allah and O So-and-so." However, the one who makes tawassul through a scholar, for example, never calls upon other than Allah. He only seeks a means to Him through the excellent works that one of His servants achieved, just as the three men in the cave who were blocked by the rock used their good works as a means to have their petition answered.*

Similarly irrelevant to the issue is Allah's saying: ***"Those unto whom they cry..."*** *for it refers to people who call upon those who cannot fulfill their request, at the same time not calling upon Allah Who can; whereas one who makes tawassul through a scholar, for example, never called except upon Allah, and none other besides Him.*

The above shows the reader that these objectors to tawassul are bringing forth evidence that is irrelevant to the issue at hand. Even more irrelevant is their citing of the verse:

· ***"The Day when no soul shall have power to do anything for another: for the Command, that Day, will be all with Allah."*** *(82:19)*

for that noble verse contains nothing more than the fact that Allah alone decides everything on the Day of Judgment, and that none other will have any say at that time. However, the maker of tawassul through one of the Prophets or one of the scholars, never believes that the one through whom he makes tawassul is in partnership with Allah on the Day of Judgment! Whoever believes such a thing in relation to a Prophet or non-Prophet is in manifest error.

Equally irrelevant is their objection to tawassul by citing the verses:

· ***"Not for you is the decision in the least"*** *(3:128)*

· ***"Say: I have no power over over good or harm to myself except as Allah wills"*** *(7:188)*

for these two verses are explicit in that the Prophet has no say in Allah's decision and that he has no power to benefit or harm himself in the least, let alone someone else: but there is nothing in those two verses to prevent tawassul through him or any other of the Prophets or Friends of Allah or scholars.

Allah has given His Prophet the Exalted Station (al-maqam al-mahmud) -- the station of the Great Intercession (al-shafa`a al-`uzma), and He has instructed creation to ask for that station for him and to request his intercession, and He said to him: ***"Ask and you shall be granted what you asked! Intercede and you shall be granted what you interceded for!"*** *And in His Book He has made this dependence on the fact that there is no intercession except by His leave, and that none shall possess it except those whom He pleases...*

Equally irrelevant is their adducing as proof against tawassul:

· ***"And admonish your nearest kinsmen"*** *(26:214)*

whereupon the Prophet said: "O So-and-so son of So-and-so, I do not have any guarantee on your behalf from Allah; and O So-and-so daughter of So-and-so, I do not have any guarantee on your behalf from Allah."

For in the preceding there is nothing other than the plain declaration that he cannot benefit anyone for whom Allah has decreed harm, nor harm anyone for whom Allah has decreed benefit, and that he does not have any guarantee from Allah from any of his close relatives, let alone others. This is known to every Muslim. There is nothing in it, however, that prohibits making tawassul to Allah through the Prophet, for tawassul is a request from the One Who holds power to grant and deny all requests. The petitioner who makes tawassul only desires to place, at the front of his petition, what may be a cause for the granting of his petition by the One Who alone gives and withholds, the Owner of the Day of Judgment.

Next, a small quote from ***Tuhfat uth-Thaakireen*** of **Imam Shawkani** [translation kindly provided by Sidi Rashad]

Fasl salawaat ul-Mansoosaat :

Section on the Prayers which have been ordained (By Allah in the Kitab and the Sunnah)

Salat ud-Durri wal-Haaja

[The Prayer of Need]

Hadith number 253:

Yutawad-daa wa yusalli rakatayn thumma yad'oo/Make wudu, and pray two rakah (cycles) of prayer and then make the following supplication: Allahumma inni as'aluka, wa atawajjahu

ilyaka bi-Nabiyyika Muhammad (saw) Nabiyyi-Rahma, Yaa Muhammad innee atawajjahu bika ilaa rabbiy fee haaajatee hathihi lituqdaa lee, Allahummah fashaf-fi-hu fee/O Allah! Verily I ask you, and turn to you through your Prophet Muhammad (saw) the Prophet of Mercy, O Muhammad verily I turn towards my Lord through you to my Lord in this need of mine, to fulfill it, O Allah intercede/cure this!

This hadith has been extracted by Tirmidhi, al-Hakim in his Mustadrak and Nisa'I, and it is from the hadith of Uthman bin Hanif may Allah be pleased with him. He said a blind man came to the Messenger of Allah (saw) and said: O Messenger of Allah Pray for me! He (saw) said: If you wish I will pray for you, but if you wish, you have been patient and this is better for you. He preferred to be supplicated for. The Messenger (saw) instructed him to make Wudu, and to make a perfect Wudu – Nisai's narration adds in some of the reports (turuq) to make Wudu and pray two Rakah and then the supplication (as above). It was also extracted by Ibn Majah , and al-Hakim in his mustadrak who stated that it is sahih (authentic) according to the criterion of the two shaykhs (Imam Muslim and Imam Bukhari) and his narration had the addition: so he supplicated with this Dua and he arose and was able to see. Tirmidhi said the Hadith is Hasan Sahih (good and authentic) gharib (singular in chain) and we know this narration through this channel only from the Hadith of Abu Jafar and that is not al-Khatmi, these and other Imams have authenticated this narration, Nisa'I is alone in mentioneing the prayer, but Tabarani agreed with him and in mentions the same in some of his reports (turuq) it reports.

In the narration there is dalil (evidence) of the permissibility of Tawassul (taking a means) through the Messenger of Allah (saw) to Allah azza wa-jal with the firm belief (I'tiqad) that the only active agent (Faa'il) is Allah subhanahu wa'ta'aala, for verily He alone is the giver and the preventer, what He wishes, is, and what He does not wish never can be.

End of quotes.

QADI MUHAMMAD ALI AL SHAWKANI ON THE FOLLOWERS OF MUHAMMAD IBN ABDAL WAHHAB AL-NAJDI

Interestingly, a doctorate was completed on al-Shawkani at Oxford University in 1997 by Bernard Haykel under the title: ***ORDER AND RIGHTEOUSNESS: Muhammad 'Ali al-Shawkani and the Nature of the Islamic State in Yemen.***

On p. 169 he mentioned:

Shawkani considered visitation, and even the practise of tawassul through the dead person's good works and virtuous characteristics, to be licit, on condition that no simple-minded person follow suit in imitation not knowing that it is through the dead person's works and virtues, not the person himself, that tawassul takes place. 106

Footnote 106 mentioned: Shawkani, *al-Durr al-nadid,* p. 47.

The two detractors from Birmingham are also ardent devotees of the writings of their 18th century Shaykh al-Islam known as **Muhammad ibn Abdal Wahhab al-Najdi (d. 1206 / 1792)**. It is worth notifying them and their fellow admirers of Ibn Abdal Wahhab what the likes of al-Shawkani and another ex-Zaydi Yemeni scholar known as **al-Amir al-San'ani** (d. 1182 AH), thought of Muhammad ibn Abdal Wahhab's movement.

Haykel mentioned in the above thesis on p. 158-159:

The ulema of Sanaa were aware of the Wahhabi da 'wa from early on, since **Ibn al-Amir** composed and sent a poem in praise of them as early as 1755. **He retracted the poem a year later**,[407] however, upon receiving news of the systematic Wahhabi excommunication (takfir) of fellow Muslims, including the Zaydis, and the brutality inflicted during their expansionist attacks. **Shawkani, at first, also praised the Wahhabis** and was seemingly impressed by the works of its founder, Muhammad b. 'Abd al-Wahhab. Upon the latter's death in 1206/1792 Shawkani eulogized him in a poem, praising him for calling for a return to the Qur'an and Sunna. 71 However, **Shawkani, like Ibn al-Amir before him, was to change his mind about the Wahhabis**, especially after they had entered Yemen. In one of his poems Shawkani explicitly criticized the Wahhabis for their extremism.

Below is what he says:

Do you not know that we [Traditionists of Yemen] and you [Wahhabis] have recourse to the correct path; We both refer to the Book [Qur'an] if we differ in our respective doctrines, for we cannot deny this; We also both refer to the purest of our Prophet's sayings [hadīth], for the Book attests to such.

How is it said that people [i.e., visitors] by whose graves one sees stones and sticks have fallen into unbelief; For if they [i.e., Wahhabis] say that a sound order was given [in hadith] to level graves, I would not deny this; But this [i.e. the actions of the visitors of graves] is a misdeed (dhanb) and not unbelief (kufr), nor is it sinfulness (fisq), is there in this any refutation? For

[407] See the poem here - https://m-almored.blogspot.com/2014/08/blog-post_45.html

if there is, it would entail calling the person who disobeys through a misdeed an unbeliever, and such an assertion is deviant.

And the **Khawarij** went toward this [i.e. excommunication], and why would one partake in the conduct of the Khawarij; By doing this they [i.e. the Khawarij] had truly violated the ijma', and all who have knowledge are witnesses to this.

For if you [i.e. Wahhabis] say they have believed in the graves, our land [Yemen] knows it not [i.e. this belief]; And whosoever comes to a lowly worshipper and claims to be the Lord of creation; This is kufr which cannot be disguised, nor can there be a defence or denial of this; I am not against the destruction of a grave if monkeys [i.e. believers in the dead] play beside it; And they say the Lord of the grave accomplishes for us needs, so delegations begin streaming to it [i.e. the grave];

Benefit us [O Wahhabis], or else benefit [from us] and revert back to us in what can be reverted to; I [Shawkani] have a book (kitab) in this matter in which I said something of worth which only the jealous would deny; The book of God is our model as are the words of the Prophet, for they are the pillar; The guidance of the Companions is the best of all guidance and the most distinguished, even if it is denied by him who denies; **So will you [the Wahhabis] turn back to this [the Qur'an and Sunna]; for if you do, we will thus return.** 72

Footnote references:

No. 71 - For the complete text of the poem see Shawkani, 1982, *Diwan al-Shawkani* pp. 154 - 155, fn.1.

No. 72 - Shawkani, 1982, *Diwan al-Shawkani*, pp. 155 - 158; cf. Nayl, II: 300 – 301

All of the above from al-Shawkani is truly an embarrassment for the two detractors as their own Imam al-Shawkani was not totally like their Shaykhul Islam, Muhammad ibn Abdal Wahhab, on this issue of graves and what constitutes Shirk, as well as validating the type of Tawassul that they forbid but al-Shawkani allowed.

Nawab Siddiq Hasan Khan (d. 1890 CE) and Tawassul

The detractors are also requested to review if the following quotations regarding al-Shawkani and his admirer from India known as **Nawab Siddiq Hasan Khan** are accurately conveyed or not. The following was mentioned in a work entitled: *Al Hall al Masa`il Min Waseela* wal Wasa`il by Ruhan Madni Naqash, from pp. 92-94:

Furthermore, I found something very interesting in the book of the —" ahle hadith" Imam (Salafi Imam) of India, Allama Nawab Siddiq Hassan Bhopali al Qanuwji, who was a great admirer of Allama Shawkani and was inspired by him. In his book —" Nazl ul Abrar" which is a book like —" Adhkar" of Nawawi and —" Tuhfat Adh Dhakireen" of Shawkani, he has formed a separate chapter naming it —baab:

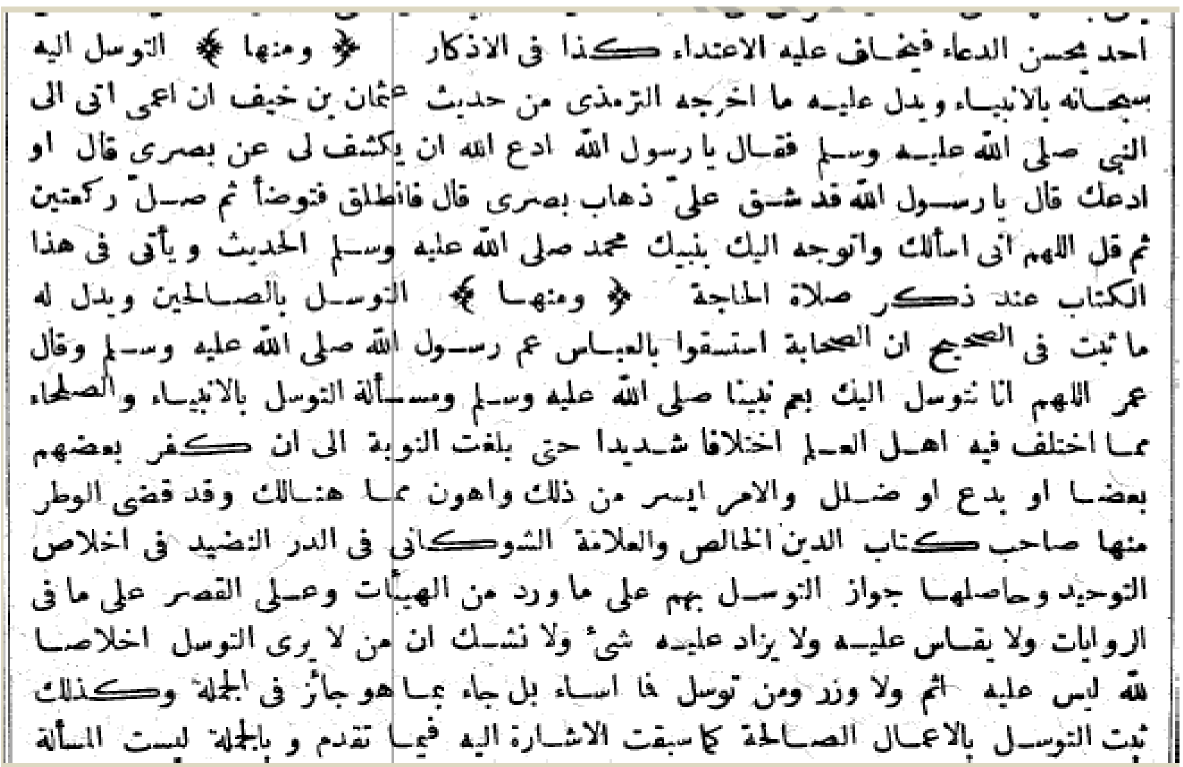
Adhkar Salat al Hajat, exactly like Imam Nawawi did. In it he quotes the hadith of Uthman bin Hunayf and writes, as I present before you the direct scan from the aforementioned book:

عن الصحيحين فيهما قال وروينا فى كتابى الترمذى وابن ماجة عن عثمان بن حنيف رضى الله عنه ان رجلا ضريرا اتى النبى صلى الله عليه وسلم فقال ادع الله تعالى ان يعافينى قال ان شئت دعوت وان شئت صبرت فهو خير لك قال فادعه فامره ان يتوضأ فيحسن وضوءه ويدعو بهذا الدعاء اللهم انى اسألك واتوجه اليك بنبيك محمد نبى الرحمة يا محمد انى توجهت بك الى ربى فى حاجتى هذه لتقضى لى اللهم فشفعه فى قال الترمذى حديث حسن صحيح انتهى قلت وتمامه لا نعرفه الا من هذا الوجه من حديث ابى جعفر وهو غير الخطمى انتهى واخرجه ايضا النسائى والحاكم فى المستدرك وقال صحيح على شرط الشيخين وزاد فيه فدعا بهذا الدعاء فقام وقد ابصر وزاد النسائى فى بعض طرقه فتوضأ ثم صلى ركعتين واخرجه ايضا ابن ماجة والطبرانى بعد ذكر طرقه التى روى بها قال فى شرح العدة الحديث صحيح وصححه ايضا ابن خزيمة فقد صحح هذا الحديث هؤلاء الائمة وتفرد النسائى بذكر الصلاة ووافقه الطبرانى فى بعض الطرق التى رواها وفى الحديث دليل على جواز التوسل برسول الله صلى الله عليه وسلم الى الله عز وجل مع اعتقاد ان الفاعل هو الله عز وجل وانه المعطى المانع ما شاء كان وما لم يشأ لم يكن انتهى ❋ وصل ❋ ذكر الجزرى رحمه الله فى العدة صلاة لقضاء الحاجة المشروعة

(After mentioning the actual hadith and notes on it, he writes): and Nasai has added in some of his narrations, (from some routes), regarding making wudu` and praying two Raka`t of salah, …. And it has been said in Sharh Idah (meaning tuhfat adh dhakireen by Shawkani): this hadith is sahih and it has been indicated sahih by Ibn Khuzaymah and others, and Nasa`i is alone in the mentioning of the addition of praying two cycles of prayer, and he has been supported by Tabarani from some routes that he has narrated. And in this hadith, there is proof (daleel) on the ―jawaz‖ (legality, correctness, licitness, legibility, allowabilty) of tawassul through the prophet sallalahu alyhi wa sallam (tawassul bir rasul), to ALLAH azza wa jalla (ila ALLAH), with the belief that the one who works (the one who is the fa`il, meaning: the one who is the doer of affairs, and fullfiller of needs in reality) is ALLAH, and he gives to whom he wills and doesn‘t to whom he doesn‘t will.

Note that above after mentioning what Shawkani said, Bhopali didn‘t oppose him, nor added or deleted anything from it, showing that he has the same belief, because had it been otherwise, he would have added something, or had he been opposed to it, he would have opposed what Shawkani said and would have tried to refute him either by proof, or only by making a statement, but that is not the case! The same aqeedah is that of Ahle Sunnah wal Jama`ah, that making tawassul through

the prophet sallalahu alyhi wa aalihi wa sallam to ALLAH is allowed, keeping the faith that it is ALLAH who performs all kinds of things, the same of which is the aqeedah of Imam Shawkani and Allama Nawab Siddiq Hasan Khan Bhopali al Qanuwji, both being ―Ahle hadith (Salafi) Imams! Note also that Bhopalis mentioning this hadith under such a chapter heading is proof to show that he too believes it valid for a muslim to act as such when in need, as does Imam Nawawi as his book ―Nazil ul Abrar‖ is for people, and tells them what to say at specific moments in all parts of ones life!. These are things to be pondered upon. If some prejudiced people claim that I am making this up on my own, I would like to present to the readers a scan of another passage of the same book ―Nazl ul Abrar, and this is from the beginning of the book, and the chapters name is ―Baab fi Aadab ad Dua‖, where the Shaykh mentions the necessary elements for one to make du`a and the aadaab of it. Here is the scan:


احد يحسن الدعاء فيضاف عليه الاعتداء كذا فى الاذكار ❊ ومنها ❊ التوسل اليه
سبحانه بالانبياء ويدل عليه ما اخرجه الترمذى من حديث عثمان بن حنيف ان اعمى اتى الى
النبى صلى الله عليه وسلم فقال يا رسول الله ادع الله ان يكشف لى عن بصرى قال او
ادعك قال يا رسول الله قد شق على ذهاب بصرى قال فانطلق فتوضأ ثم صل ركعتين
ثم قل اللهم انى اسألك واتوجه اليك بنبيك محمد صلى الله عليه وسلم الحديث ويأتى فى هذا
الكتاب عند ذكر صلاة الحاجة ❊ ومنها ❊ التوسل بالصالحين ويدل له
ما ثبت فى الصحيح ان الصحابة استسقوا بالعباس عم رسول الله صلى الله عليه وسلم وقال
عمر اللهم انا نتوسل اليك بعم نبينا صلى الله عليه وسلم ومسألة التوسل بالانبياء والصلحاء
مما اختلف فيه اهل العلم اختلافا شديدا حتى بلغت النوبة الى ان كفر بعضهم
بعضا او بدع او ضلل والامر ايسر من ذلك واهون مما هنالك وقد قضى الوطر
منها صاحب كتاب الدين الخالص والعلامة الشوكانى فى الدر النضيد فى اخلاص
التوحيد وحاصلها جواز التوسل بهم على ما ورد من الهيأت وعلى القصر على ما فى
الروايات ولا يقاس عليه ولا يزاد عليه شئ ولا نشك ان من لا يرى التوسل اخلاصا
لله ليس عليه اثم ولا وزر ومن توسل فما اساء بل جاء بما هو جائز فى الجملة وكذلك
ثبت التوسل بالاعمال الصالحة كما سبقت الاشارة اليه فيما تقدم وبالجملة ليست المسألة

―And from it (the aadab of dua) is tawassul towards ALLAH by the prophets alyhim us salaam and the proof for this is the hadith that imam tirmidhi mentioned in his jami` from the hadith of

uthman bin hunayf radiallhu anh (and then he mentions the hadith), and more is coming (regarding this hadith) in this book when we talk of salat al hajjah. And from it (the aadaab of dua) is tawassul towards ALLAH by the pious people as the proof is from what was narrated in the sahih (of al bukhari)that the sahaba made tawassul through al abbas (note he didn‘t say: ―through the dua of al abbas)), the uncle of the prophet alyhi salatu was salaam, and Umar radiallhu anh said: O ALLAH we beseech you by the means of the uncle of your prophet alyhi salatu was salaam. And the mas`alah of tawassul has been differed upon so greatly that it reached upto the point that some people made takfeer of others and some others placed the blame of innovation and misguidance on others and the realty is that this mas`alah is too easy for all this (there was no need of such a great difference), and the matter was decided upon by the person who wrote ―deen al khaalis‖ and Allama Shawkaani in ―durr an nadeed‖ and the sum of their research was that it is allowed as for what has been related and what has reached us (in ahadith) and we don‘t add anything nor do we lessen anything from that….‖

This clearly shows that Allama Bhopali believed in tawassul through the prophet sallalahu alyhi wa sallam as he has proved it through the hadith of uthman bin hunayf and Shaykh Albani who claims that to prove such from this hadith shows lack of knowledge of Arabic language should better try to look back and see which of the scholars have derived the same ruling from the same hadith and apply his conclusions on them also, may ALLAH forgive him.

Allama Siddiq Hasan Khan has rightly said that this matter has been lengthened a lot, so much so that some people and gave fatwas of apostacy on this issue and others gave fatwas of shirk on others, which for sure was unnecessary.

In the above work the view of Imam Ahmed ibn Hanbal permitting Tawassul through the status of the Prophet (Sallallahu alaihi wa sallam) has also been mentioned. Quote from p. 26:

Imam Ahmad made *tawassul* through the Prophet a part of every *du`a* according to the following report: Imam `Ala' al-Din al-Mardawi al Hanbali said in his book *al-Insaf fi ma`rifat al-rajih min al-khilaf `ala madhhab al-Imam al-mubajjal Ahmad Ibn Hanbal* (3:456):

The correct position of the [Hanbali] *madhhab* is that it is permissible in one's supplication (*du`a*) to use as one's means a pious person, and it is said that it is desirable (*mustahabb*). Imam Ahmad said to Abu Bakr al-Marwazi: *yatawassalu bi al-nabi fi du`a'ih* -- "Let him use the Prophet as a means in his supplication to ALLAH."

Abu Bakr al-Marwazi narrated in his *Mansak* that Imam Ahmad pre ferred for one to make *tawassul* through the Prophet in every supplication with the wording: ―O Allah! I am turning to you with your Prophet, the Prophet of mercy. O Muhammad! I am turning with you to my Lord for the fulfi-llment of my need. The report is mentioned in the books of the Hanbali *madhhab (*Ibn Muflih‘s *Furu,,(*1:595=2:204); al-Mardawi‘s *Insaf* (2:456); Ibn Aqil‘s *Tadhkira*; al-Buhuti, *Kashshaf al-Qina,,(*2:68); al-Hajjawi, *al-Iqna,,(*1:208)) as it bears on the *adab* of *du'a* as a *fiqh* issue. Ibn Taymiyya cites it in his *Qa'ida fil-Tawassul wal-Wasila* (p. 98 and 155) where he attributes it to ―Imam Ahmad and a group of the *Salaf* from *Mansak al-Marwazi* as his source – and in his *Radd ala al-Akhna'i* (p. 168) where he cites the text of the *du'a* in full, similar to the *du'a* of the blind man in al-Tirmidhi and elsewhere and with the wording *Ya Muhammad*.

Now, the detractors may wish to explain why Imam Ahmed ibn Hanbal allowed the form of Tawassul which they reject or even deem it to be Shirk. Will they pronounce Imam Ahmed to be a disseminator of Shirk or Bid'a? This shall be tested further below from other actions of Imam Ahmed.

AL-HAFIZ ABDAL GHANI AL-MAQDISI (d. 600 AH) AND HOW HE ATTAINED HEALING BY TOUCHING THE GRAVE OF IMAM AHMED IBN HANBAL

A few pages back it was mentioned about the two detractors:

Then on p. 588 they continued their biased rant by saying:

> Another lambasting of the understanding of Mr's Mahmood Sa'eed Mamduh, Eesaa Himyaree, GF Haddad and Mr Abul Hasan Hussain Ahmed in them utilising this narration for Tawassul is that even the arch soofee hanafee churchfather, **Mr Muhammad Zaahid al-Kawtharee, the spokeperson and representative of Shirk and Bid'ah** himself, did not even utilise this narration in support of Tawassul in his book!!! How interesting is that? (refer to Mr Kawtharee's ***Mahqut Taqawwul Fee Masalatut Tawassul***, al-Maktabah al-Azhariyyah Lit-Turaath, Cairo, Egypt, Edn? 2006)

It was also said above:

As for what they referred to with regard to Muhammad Zahid al-Kawthari being a promoter of Shirk and Bid'a, then another litmus test shall be dropped upon the two detractors when it relates to one of their major Anti-Ash'ari Hadith scholars from the 6th Islamic century.

Now, let us scrutinise and challenge the two detractors to declare their authority known as **al-Hafiz Abdal Ghani al-Maqdisi** (d. 600 AH) to be a clear cut mushrik

(polytheist). Indeed, al-Kawthari mentioned the following with regard to Abdal Ghani in his *Mahq at Taqawwul fi Mas'alat al-Tawassul (p. 111):*

وتمسح الحافظ عبد الغني المقدسي بقبر أحمد للاستشفاء لدمامل أعيا الأطباء مذكورٌ في « الحكايات المنثورة » للحافظ الضياء المقدسي سماعاً من شيخه المذكور .

والكتاب محفوظ بظاهرية دمشق ، وهو بخط المؤلف . فهل هؤلاء عباد القبور ؟ ![١] .

Translation:

"Al-Hafiz Abdal Ghani al Maqdisi touched the grave of Ahmed (ibn Hanbal) for healing due to an abscess and powerlessness of the physicians. It is mentioned in al-Hikayat al-Manthura of al-Hafiz Diya al-Maqdisi who heard (the story) from his mentioned Shaykh (Abdal Ghani). The book is preserved in the Zahiriyya (library) in Damasvus, and it is in the handwriting of the author (Diya al-Maqdisi). Are these (people) worshippers of graves?!

The following is from **The Blazing Star in Defence of a Narration from Malik al-Dar** (pp. 371-386). This was put out in 2014 and the two detractors have yet to declare the status of Abdal Ghani al-Maqdisi and what he did at the grave of Imam Ahmed ibn Hanbal.

One of the Imams of hadith that the claimants to the Salafus-Salihin in this age admire and promote is the 6th century Hanbali Hadith Master (al-Hafiz) known as Abdal Ghani al-Maqdisi (d. 600 AH). He was put to trial by some of the people of his age that opposed some aspects of his aqida (creed) as mentioned by Imam Abu Shama al-Maqdisi[408] (d. 665 AH) in his *al-Dhayl al-Rawdatayn*.[409] He also authored some texts connected to disseminating what he considered to be the correct Islamic creed. It also seems apparent that he was of the genre of Hanbalis who were of the anti-Asharite persuasion (see below).

Amongst such works on aqida that have been published are his *al-Iqtisad fi'l I'tiqad* and *Kitab al-Tawhid*. He is also the one who compiled a large compendium detailing the background to a host of early Hadith narrators known as *al-Kamal fi asma al-Rijal*, which is due for publication for the first time.

Amongst the most anti-Asharite detractors in the West who promoted Abdal Ghani al-Maqdisi in a somewhat finely predisposed tune and provided his biography in English is the following pseudo-Salafi website[410] - http://www.aqidah.com/creed/articles/pidoc-al-haafidh-abdul-ghaniyy-al-maqdisi-d-600h.cfm

They presented this somewhat biased biography:

[408] One of the teachers of the famous Imam al-Nawawi (d. 676 AH)

[409] pp. 46-47

[410] It is said that the main individual behind this site is Amjad Rafiq (see an earlier chapter on him). In the following link one may download and read **16 pdf files** written by other Salafis in refutation of Abu Iyaad Amjad Rafiq:

https://archive.org/details/abu-iyaad-amjad-rafiq

He is: al-Imaam al-Haafidh Abu Muhammad Abdul-Ghaniyy bin Abdul-Waahid bin Alee bin Suroor Ibn Raafi' bin Hussain bin Ja'far al-Maqdisi al-Jammaa'eelee, then ad-Dimashqi, and he has also been given the appellation "Taqiyy ud-Deen".

He was born in Jammaa'eel, in the land of Nablus, and he was born in 541H according to Ibn Rajab al-Hanbali, and it is also said 543H, and also 544H. He was born into a family devoted to knowledge living in the precincts of the Bayt al-Maqdis. Then they traveled to Damascus. The great scholar, Ibn Qudaamah al-Maqdisi is the maternal cousin of Abdul-Ghaniyy, and Ibn Qudaamah described his association with Abdul-Ghaniyy, as occurs in Dhayl Tabaqaat al-Hanaabilah (2/11):

My friend in childhood and in seeking knowledge, and never did we race to goodness except that he would precede me to it, with the exception of [a] small [amount of occasions]

This family was responsible for aiding and spreading the Hanbali madhhab in Shaam, and they wrote books which became the dependable books for the Hanbali madhhab in fiqh - as well as treatise in aqidah which clarify and explain the madhhab of the Salaf. Abdul-Ghaniyyah had three sons named Muhammad, Abdullaah and Abdur-Rahmaan, all of which became prominent noble scholars.

Abdul-Ghaniyy traveled a great deal from Asbahaan in the East to Egypt in the West, and he had a great amount of teachers, and in his travels with his cousin, Ibn Qudaamah, they came and spent time with Shaykh Abdul-Qaadir al-Jeelee (al-Jeelaanee)[411] in his school, and they spent around fifty or so days with him. And Abdul-Ghaniyy also traveled to Alexandria and to Baghdad, and also to Hamadhaan and to Dimyaat.

Teachers and Students

[411] This is the leading Hanbali Sufi of his age

The verifier of the book of Abdul-Ghaniyy "Al-Iqtisaad fil-I'tiqaad" mentions a list of forty of the shaykhs of Abdul-Ghaniyy, who are the more prominent ones, indicating that he had far many more. He also had many students, including Muhammad bin al-Waahid bin Ahmad al-Maqdisi, known as **ad-Diyaa al-Maqdisi**, who wrote a two volume biographical account of him and his cousin Ibn Qudaamah.

Ad-Diyaa al-Maqdisi said (as-Siyar of adh-Dhahabi 21/449):

He was a Shaykh, a Haafidh, never was he asked about a hadeeth except that he mentioned it, explained it, and mentioned its authenticity or weakness, and nor was he asked about a man except that he would say, "He is so and so, the son of so and so", and would mention his lineage.

And ad-Diyaa also said as occurs in Dhayl Tabaqaat al-Hanaabilah (2/7) and as-Siyar (21/448):

Al-Haafidh Abdul-Ghaniyy was the Ameer ul-Mu'mineen (Chief of the Believers) in Hadeeth.

His Works

The verifier of the book of Abdul-Ghaniyy "Al-Iqtisaad fil-I'tiqaad" lists 55 of the works of Abdul-Ghaniyyah, amongst them:

Kitaab ut-Tawheed

Al-Jaami' as-Sagheer Li Ahkaam al-Basheer an-Nadheer

Al-Ahkaam

Al-Arba'een Min Kalaam Rabbil-Aalameen

At-Targheeb fid-Du'aa al-Haththh Alayhi

At-Tawakkul was Su'aal Allaah Azza wa Jall

Al-Aathaar al-Mardiyyah Fee Fadaa'il Khayr il-Bariyyah

Al-Iqtisaad fil-I'tiqaad

Seerah an-Nabiyy

Umdat ul-Ahkaam min Kalaam Khayr il-Kalaam

Fadaa'il ul-Hajj

Fadaa'il us-Sadaqah

Fadaa'il Ashar Dhil-Hijjah

Fadaa'il Umar bin al-Khattaab

Fadaa'il Makkah

Al-Kamaal Fee Ma'rifat ir-Rijaal

Mihnah Imaam Ahmad bin Hanbal

His Trials

Abdul-Ghaniyy was put to trial on a number of occasions in his life, particularly as a result of speaking on the issue of the Attributes and the Qur'aan.

From those ill-intentioned trouble-makers were a faction of the Ash'arites. These Ash'arites hold the creed of the Jahmiyyah and Mu'tazilah that this Qur'an present with us, in letter and word, recited, heard and memorized is "makhlooq" (created) (see here, here, here, here and here) - except that they are most adept in deception, conniving and chicanery in trying to conceal this from the people, for they believe in two Qur'ans not one, and the cousin of Abdul-Ghaniyy, Ibn Qudaamah himself had debates with these

heretics, as documented here, in which the vileness of their belief and their agenda of concealment of their true doctrine became apparent.[412]

Ibn Rajab al-Hanbali mentions in his Dhayl Tabaqaat al-Hanaabilah, the jealousy of the opponents of Abdul-Ghaniyy, (the innovators who were upon the madhhab of ta'weel pioneered by the Jahmiyyah and Mu'tazilah), and when he began to speak on the subject of the Sifaat (Attributes) and the Qur'an (in Damascus), these people of ta'weel (Ash'arites) began to revile him. And they plotted and planned until they got the better of the ameer, deceiving him into believing that Abdul-Ghaniyy and his associates were trying to cause fitnah. And they tried to get him involved in a debate, trying to get him to adopt their aqidah. But he stood in their faces, debated them, and Allaah made him overwhelm and dominate them. These innovators then went further in their oppression and transgression, preventing Abdul-Ghaniyy from lessons, and preventing him and his associates from even praying in the grand Mosque. Abdul-Ghaniyy, being wise, left for Egypt, stopping into Ba'labak on the way.

And those Heretics from Damascus followed him, sending a messenger to carry their lies and fabrications upon al-Haafidh Abdul-Ghaniyy to the king, Uthmaan, but Allaah saved him from their evil plot, and Abdul-Ghaniyy remained in Egypt, supported and honoured in the protection and sanctuary of its new king, al-Aadil, despite all the efforts of the opposers in trying to harm him. When al-Aadil left for Damascus and was replaced with the new king, al-Kaamil, this new ruler tried to expel al-Haafidh Abdul-Ghaniyy from Egypt on account of the great deal that had been said by the opposers to him about Abdul-Ghaniyy. Abdul-Ghaniyy was subsequently placed under house arrest for seven nights, about which he said:

I have not found serenity in Egypt with the likes of [that found in] those nights.

However, when the evil intent of those heretics and ill-intentioned deviants, and the vileness of their way became apparent to the king, and that they were jealous of him and

[412] If only they could have quoted what was said in Imam Abu Shama's above named book to see if their bias is of sound origin or not.

his strong adherence to the Qur'an and Sunnah in belief, the king let him free and ordered that no-one attack him.

Refer to Ibn Rajab's account in Dhayl Tabaqaat al-Hanaabilah (2/21-25, 26) and as-Siyar of ad-Dhahabi (21/459-461).

Abdul-Ghaniyy was also put to trial by an Ash'arite partisan in al-Asbahaan. It is mentioned by ad-Diyaa al-Maqdisi, that Sadr ad-Deen Abu Bakr Muhammad bin Abdul-Lateef bin Muhammad al-Khajnadee, the chief of the Shaafi'ites in Asbahaan, was grieved by Abdul-Ghaniyy's 290 or so observations on Abu Nu'ayms book "Ma'rifat us-Sahaabah", so he pursued Abdul-Ghaniyy intending to harm him, and so Abdul-Ghaniyy went into hiding. Refer to as-Siyar (21/458-459).

His creed

The creed of al-Haafidh Abdul-Ghaniyya is Sunni, Salafi, Athari, and he was upon the way of the Salaf of affirming the Names and Attributes whilst negating tashbeeh and takyeef from them - and this is what subjected him to trial at the hands of the innovators.

He died on Monday, 23rd of Rabee al-Awwal in the year 600H, and was buried in al-Quraafah in Egypt, the next day, and he left as a legacy to his son, Abu Moosaa which was: "To safeguard the knowledge of the science of hadeeth in which he tired himself in compiling and supporting, and the taqwaa of Allaah, the Most High, and safeguarding the obedience to Him".

Refer to "al-Iqtisaad fil-I'tiqaad", pp. 9-56, tahqeeq Ahmad bin Atiyyah al-Ghaamidee, 1st edition, 1993, Maktabah al-Uloom wal-Hikam, Madinah, KSA.

Thus, it is plain that these anti-Asharites are convinced that there is no problem with Abdal Ghani al-Maqdisi al-Hanbali and his aqida. However, the decisive assessment shall follow below. It is worthwhile in mentioning also that the two detractors, Abu

Khuzaimah and Abu Hibban have also put out a short piece of twaddle entitled, *"The Evil Consequences of Taqleed, Hizbiyyah and Partisanship."* (dated 23/2/14)[413], where they stated:

Haafidh Ibn Katheer and Imaam Dhahabee also mention the trial and tribulation that befell Haafidh Abdul Ghanee al-Maqdisee. In and around 595H again The grand masjid in Damascus known as Jaam'e Amawee had 4 Musallahs[414], one for each Madhab. Haafidh Abdul Ghanee al-Maqdisee would deliver his lectures at the Hanbalee Musallah on the issue of Asmaa Was Sifaat of Allaah and Aqeedah in general.

Some of the followers of the other madhabs like Qadhee Ibn at-Turkee and Dhiyaa ud deen Khateeb ad-Daula'ee could not fathom this because they differed with him on Aqeedah as well as Fiqh as they were from different madhabs. In light of this they went to the see the ruler at the time who was Saarim ud deen Barghash. A debate on the issues of Aqeedah was organised and Haafidh Abdul Ghanee al-Maqdisee debated all of them ferociously. No doubt the opposers were followers of the other madhabs and were Asharee in Aqeedah.

When Haafidh Abdul Ghanee al-Maqdisee defeated them and the Asharees and followers of the other madhabs pushed Ameer Saarim ud deen Barghash further who in the end expelled and forced Haafidh Abdul Ghanee al-Maqdisee into exile. The people were ordered to destroy the Minbar of the Hanbalis, their books and literature were thrown out and on the same day there was no Dhuhr prayer for the Hanbalis.

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[413] http://ahlulhadeeth.wordpress.com/2014/02/23/the-evil-consequences-of-taqleed-hizbiyyah-and-partisanship/

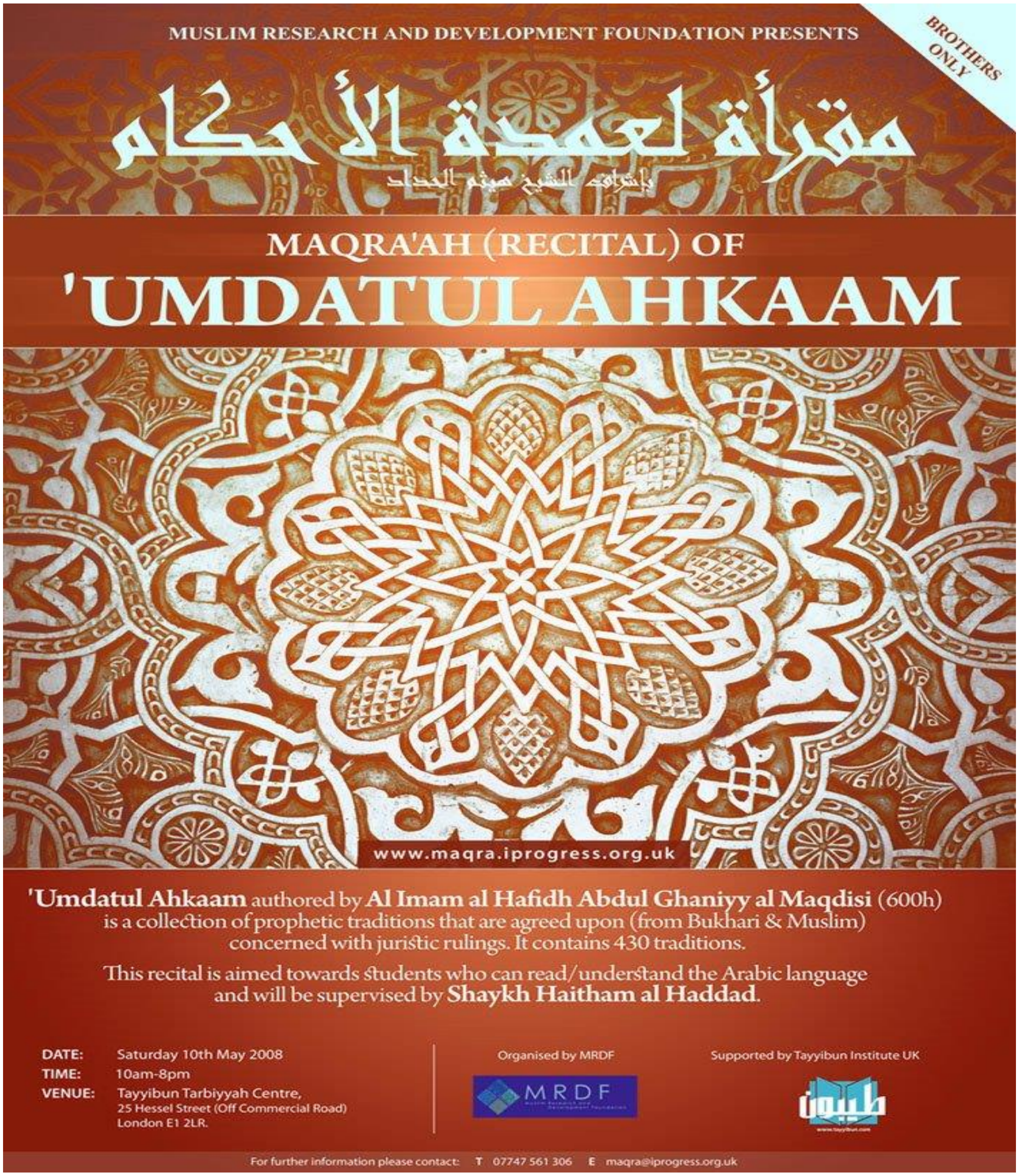
[414] One wonders where is the evidence for that claim?

Likewise and similarly they were banned and prohibited from teaching in Jaam'e Amwaee and a lot of discord and dissention occurred as a result of this argumentative and quarrelsome period. (Refer to al-Bidaayah Wan-Nihaayah (13/218) and Siyar al-A'laam an-Nabula (21/463)

Hence, it is clear that the detractors from pseudo-Salafism are admirers of Shaykh Abdal Ghani al-Maqdisi. Thus, the onus will be upon them all to tell the world if Abdal Ghani al-Maqdisi was to them one who committed Shirk or a rejected innovation (bid'a munkara), or was he truly a Sunni, Salafi, Athari as someone from their sect mentioned above?! See below for what is being asserted.

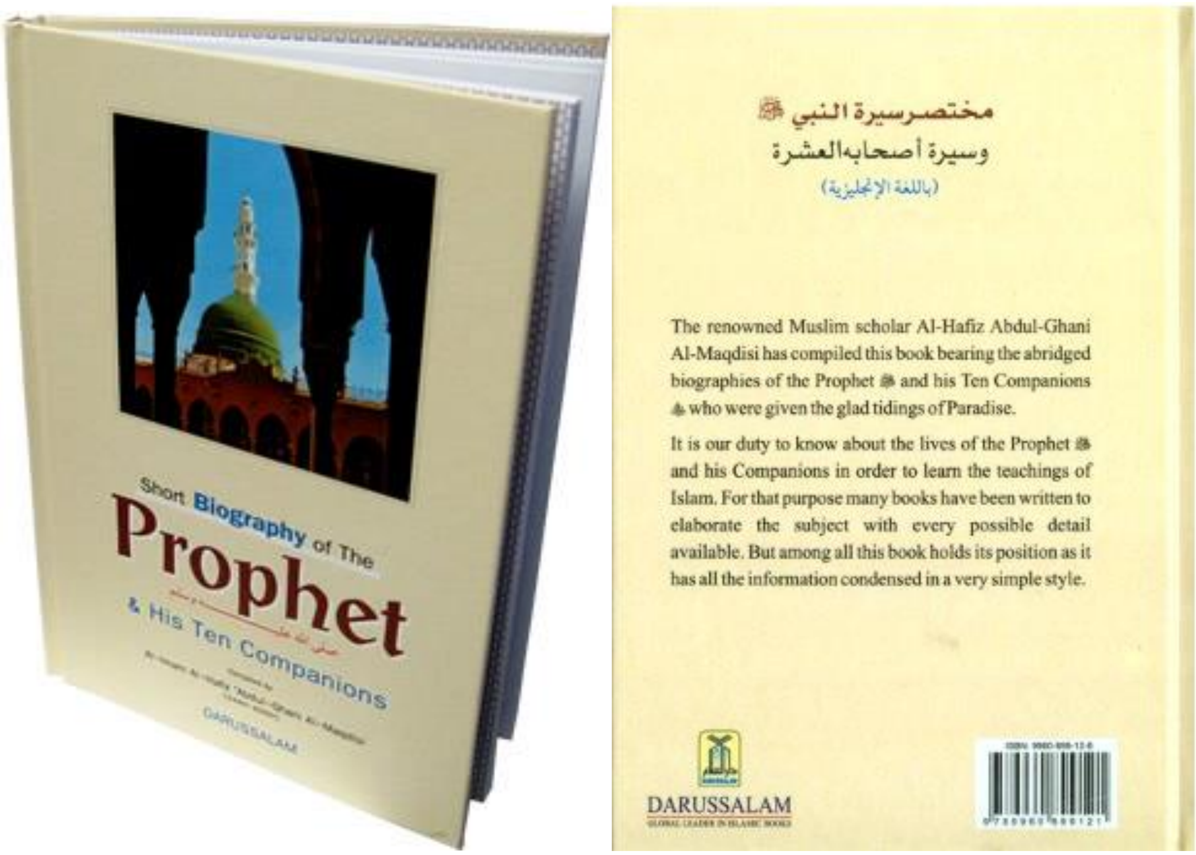
Abdal Ghani's selection of ahadith known as *Umdatul Ahkam* is well known and studied till this day in mainly Arab lands, and it has attracted a number of commentaries by famous Muhaddithin.

Here in London, this latter work was read publicly a few years back as the following poster shows:



The two detractors being refuted also have an anti-Asharite bias, and one would assume that they too have no predicament with the creed of Abdal Ghani al-Maqdisi, for one of their “Salafi” publication houses known as Darus Salam has

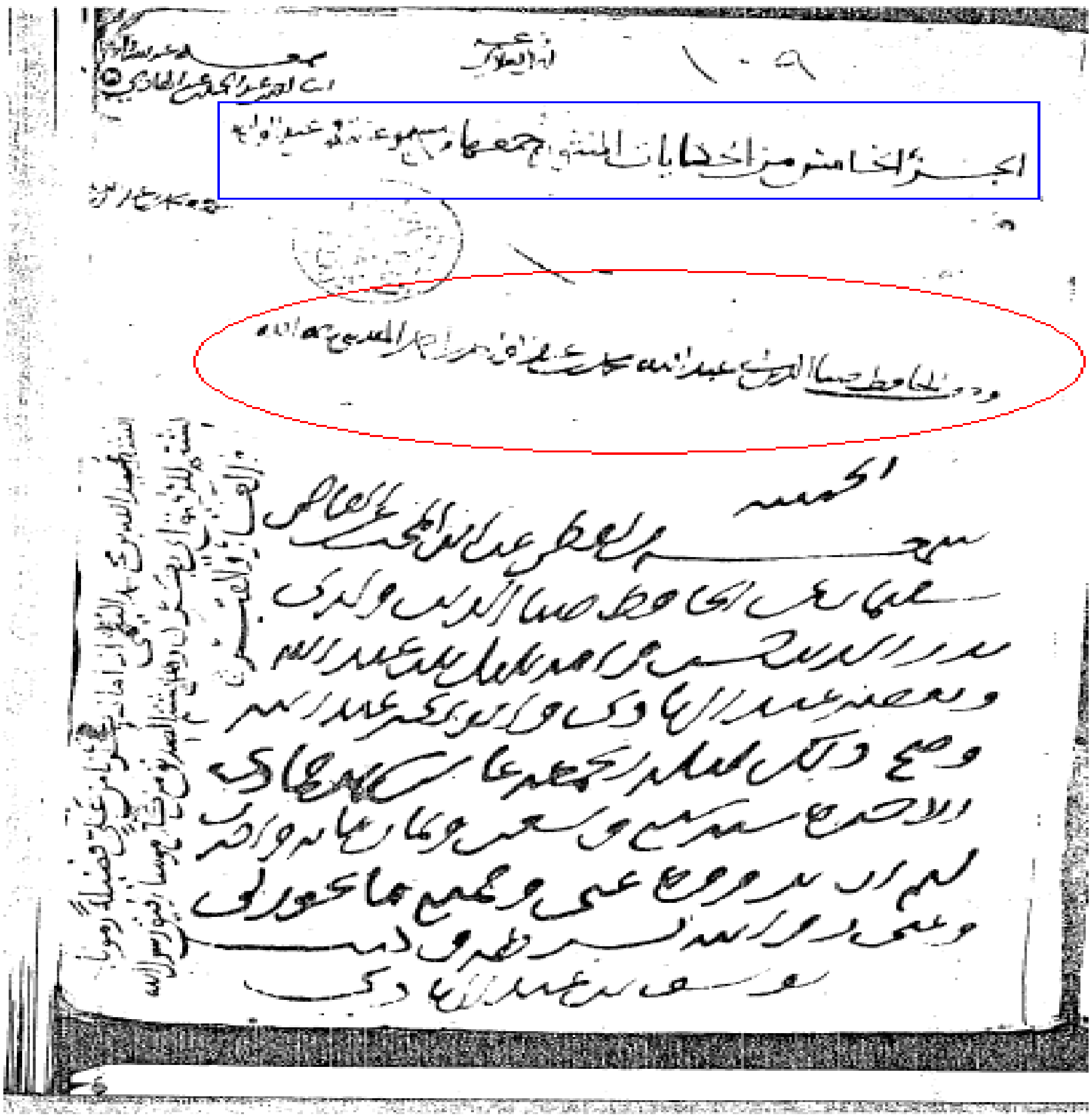
also published one of al-Maqdisi's works in the English language as the following image shows:



Moving onto the matter at hand the reader may have seen the name of another Hanbali Muhaddith known as **Diya al-Maqdisi** (569-643 AH), being named as one of the students of Abdal Ghani al-Maqdisi in the above biography presented by the latter's admirers. In the Zahiriyya library in Damascus, there is a unique manuscript in the handwriting of the named Diya al-Maqdisi known as ***al-***

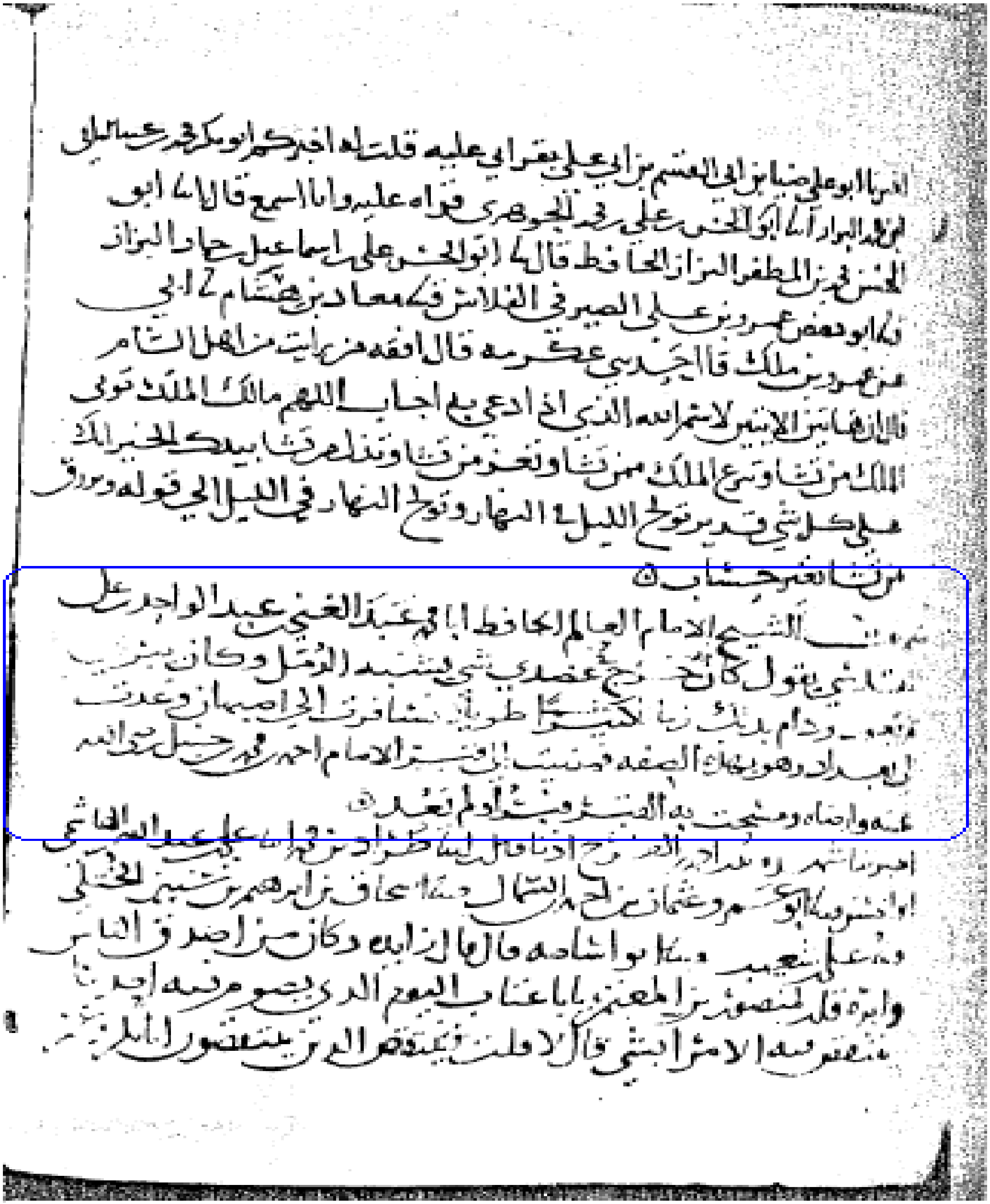
Hikayat al-Manthura *(fifth section)* as contained in the collection known as *Majami al-Umariyya.*[415]

The following is a digital image of the first page of the named manuscript with the title and name of the author highlighted:

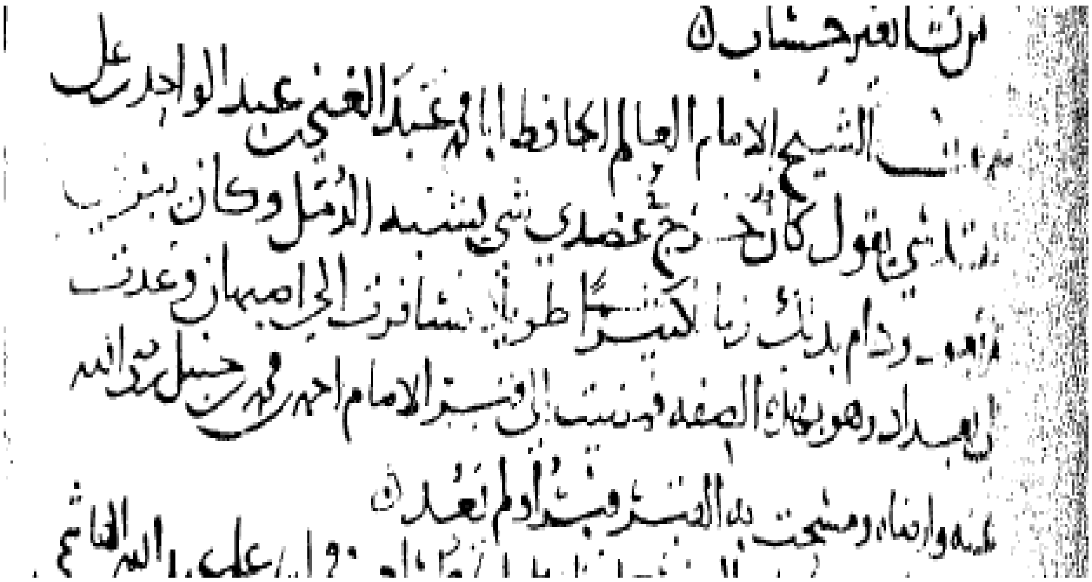


[415] No. 3834 no. 98, p. 109 of this collection

Within the contents of this short work there appears the following page (on folio 112):



Looking closer at the highlighted portion in the above image, Diya al-Maqdisi stated:


سمعت الشيخ الإمام العالم الحافظ أبا محمد عبد الغني بن عبد الواحد بن علي
المقدسي يقول كان خرج في عضدي شيء يشبه الدمل وكان يبرأ
ثم يعود ودام بذلك زمانا كثيرا طويلا فسافرت إلى أصبهان وعدت
إلى بغداد وهو بهذه الصفة فمضيت إلى قبر الإمام أحمد بن محمد بن حنبل رضي الله
عنه وأرضاه ومسحت به القبر فبرأ ولم يعد

Line 2 to 6 of the above image is the focal point here, and despite the words being slightly blurred the following is a translation of what Diya al-Maqdisi stated:

I heard the Shaykh, the Imam, the Scholar, the Ḥāfiẓ, Abū Muḥammad ‘Abdul Ghanī ibn ‘Abdul Wāḥid ibn ʿAlī Al-Maqdisī saying, ‘Something had appeared on my upper arm that resembled an abscess – and he would drink [medicine?], - and it remained that way [for a long time?] so I travelled to Asbahan and returned to Baghdad, and it was still in that condition, so I went to the grave of Imam Aḥmad [ibn] Muḥammad ibn Ḥanbal, may Allah be pleased with him and please him, and I rubbed the grave with it and it went away and never came back.[416]

[416] After the release of this quote, I noticed it was typed up and mentioned in a work entitled *al-Baraka wal Tabarruk min Dhahbiyyat al Hafiz al Dhahabi* (p. 197)..

The natural question that arises for all the detractors from the anti-Asharite camp is:

Was Abdal Ghani al-Maqdisi a Mushrik (polytheist), Mubtadi (innovator) or a promoter of true Tawhid and a genuine Sunni, Salafi, Athari as one faction stated above?!

--

Additionally, al-Hafiz Abdal Ghani al-Maqdisi has also left behind a work on supplications based on what he considered are authentic narrations only, known as *al-Nasiha fi al-Ad'iyya al-Sahiha*. Amongst such narrations is one that advocates Tawassul:

[ما يقول إذا خرج إلى الصلاة]

١٠٩ — وعن أبي سعيد الخدري رضي الله عنه قال: قال رسول الله ﷺ: «من خرج من بيته إلى الصلاة فقال: اللهم إني أسألك بحق السائلين عليك، وأسألك بحق ممشاي هذا، فإني لم أخرج أشرًا ولا بطرًا ولا رياءً ولا سمعة، وخرجت اتقاء سخطك، وابتغاء مرضاتك، فأسألك أن تعيذني من النار، وأن تغفر لي ذنوبي، إنه لا يغفر الذنوب إلا أنت، أقبل الله عليه بوجهه، واستغفر له سبعون ألف ملك».

وفي رواية «حتى ينصرف من صلاته».

أخرجه الإمام أحمد، وابن ماجة.

The above text mentioned:

On the authority of Abu Sa`id al-Khudri, may Allah be pleased with him, who relates that the Messenger of Allah (sallallahu alaihi wa sallam) said:

"The one who leaves his house for prayer and then says: O Allah, I ask you by the right of those who ask you and I beseech you by the right of those who walk this path unto you that my going forth bespeak not of levity, pride nor vainglory nor done for the sake of repute. I have gone forth in the warding off your anger and for the seeking of your pleasure. I ask you, therefore, to grant me refuge from Hellfire and to forgive me my sins, for no one forgives sins but yourself. Allah will accept for his sake and seventy thousand angels will seek his forgiveness."[417]

The detractors are also asked to tell the world if al-Kawthari actually committed any major Shirk in comparison to what al-Hafiz Abdal Ghani al-Maqdisi did at the grave of Imam Ahmed ibn Hanbal. This is said especially in light of their chapter heading on p. 590 of their pdf file as follows:

THE PROPHETIC AHADEETH ELUCIDATING SHIRK

As per usual, they exaggerated by saying on p. 592-594:

As for Abul Hasan's defence of grave worship and veneration, he uttered, "Then, why is it that they didn't deem this narration to be at all connected to grave worship?! Nor did the other Hadith Masters like: Imam Ahmad ibn Hanbal or Imam Abul Qasim al-Tabarani, not to forget Hafiz al-Haythami and Imam Taqi al-Subkee – ever say that this narration defends or spreads grave worship!" Well

[417] Taken from the following link with an analysis of its authenticity and reply to objections: http://hadithproofsfortawassul.blogspot.co.uk/2005/11/whoever-goes-out-of-his-home-to-pray.html

thats because soofee's barailwee's, deobandees have starting using these narrations in support of grave veneration, grave worship, seeking help from the dead and seeking help from the Messenger of Allaah (ﷺ).

The second reason why these Imaams and Hadeeth Master never understood these narrations to be associated with grave veneration and grave worship which eventually lead to shirk was because the Muslims at the time were adhering to the understanding of the Salaf us-Saaleh with regards to aspects of their beliefs and creed therefore such practices were alien and foreign to Islaam. One just needs to refer to the general books of hadeeth to find the Messenger of Allaah (ﷺ) severely rebuking gathering at his grave.

Thirdly we say Abul Hasan was very quick in saying these Imaams did not understand this narration in this way and we say we agree because the current day soofee grave worshippers have resorted to any narration possible they can utilise or that mentions the word grave to prove their reprehensible beliefs.

We say on the other side why doesn't Abul Hasan assume if this narration was hypothetically authentic, as he claims then how come all of the Imaams he has mentioned never practised this. **Why is it that we have no authentic statements from these Imaams in touching the Prophet's (ﷺ) grave, kissing it and venerating it and don't say Imaam Ahmad did because we have proved it is an incorrect opinion from him.**

We have also mentioned why do **we not find any of the companions, taabi'een and tabaa tabi'een practising this?** We also do not find the greats Imaams of this

Ummah practising, promoting or propagating such actions. The answer is such that these actions were alien and foreign to Islaam and this is the reason why these Imaams never understood these narrations in this way

Reply:

If one has reached this point, one would have seen examples of Ibn Umar (ra) and Ali ibn Abi Talib (ra) sitting on graves, as well as the Fatwa of Imam Malik ibn Anas, the explanation of Imam al-Tahawi, and examples from Sahaba like Abu Ayyub, Bilal ibn Rabah, Mu'adh ibn Jabal, Usama ibn Zayd, A'isha, Anas ibn Malik, may Allah be pleased with them all, as well as the example of Abdal Ghani al-Maqdisi. As for the narration regarding Imam Ahmed ibn Hanbal that shall be discussed later down as the two detractors have rejected it with a feeble line of argumentation.

The detractors may dismiss all of the narrations connected to the above-named Sahaba as being weak reports despite some scholars authenticating them in some form, but they can't explain away what was quoted from Sahih al-Bukhari which is added below to get the point across:

(81) CHAPTER. Placing a leaf of a date-palm over the grave.

And Buraida Al-Aslamī asked that two leaves of a date-palm be put on his grave. Ibn 'Umar saw a tent made of hair (of goats) over the grave of 'Abdur Raḥmān and said, "O Boy! Remove it from the grave for his deeds will shade him."

And Khārija bin Zaid said, "(I remember) when we were young during the caliphate of 'Uthmān رَضِيَ اللهُ عَنْهُ we (used to jump over the graves and) used to consider as the best jumper the one who would jump over the grave of Uthmān bin Maẓ'ūn."

Uthmān bin Ḥakīm said, "Khārija caught hold of my hand and made me sit over a grave and informed me that his uncle Yazīd bin Thābit said, 'Sitting over a grave is disliked for one with the purpose of doing *Hadath* over it.'" And Nāfi' said, "Ibn 'Umar رَضِيَ اللهُ عَنْهُما used to sit over the graves." [See *Fatḥ Al-Bari*].

(٨١) **بابُ الْجَرِيدَةِ عَلى القَبرِ**،
وَأوصَى بُرَيْدَةُ الأسْلَمِيُّ أنْ يُجْعَلَ
في قَبرِهِ جَرِيدَتَانِ. وَرَأى ابْنُ عُمَرَ
رَضِيَ اللهُ عَنْهُما فُسْطاطاً عَلى قَبرِ
عَبْدِ الرَّحْمٰنِ فَقالَ: انْزِعْهُ يا غُلامُ
فإنَّما يُظِلُّهُ عَمَلُهُ. وَقالَ خارِجَةُ بنُ
زَيْدٍ: رَأيْتُنِي وَنَحْنُ شُبَّانٌ في زَمَنِ
عُثمانَ رَضِيَ اللهُ عَنْهُ وَإنَّ أشَدَّنا وَثْبَةً
الذِي يَثِبُ قَبرَ عُثمانَ بنِ مَظْعونٍ حَتَّى
يُجاوِزَهُ. وقالَ عُثمانُ بنُ حَكيمٍ:
أخَذَ بيَدِي خارِجَةُ فأجْلَسَني عَلى قَبرٍ
وَأخْبَرَني عَنْ عَمِّهِ يَزِيدَ بنِ ثابتٍ
قالَ: إنَّما كُرِهَ ذلكَ لمَنْ أحْدَثَ
عَلَيْهِ. وقالَ نافِعٌ: كانَ ابنُ عُمَرَ
رَضِيَ اللهُ عَنْهُما يَجْلِسُ عَلى القُبُورِ.

Plus, what is in the Muwatta of Imam Malik:

Yahya related to me from Malik that he had heard that Ali ibn Abi Talib **used to rest his head on graves and lie on them**. **Malik** said, **"As far as we can see, it is only forbidden to sit on graves to relieve oneself."**

Note how Imam Muhammad ibn al Hasan al-Shaybani also recorded the following Hadith in his recension of the Muwatta and the actions of Ali ibn Abi Talib (ra) are mentioned also:

12. A Grave being Taken as a Mosque, or being Prayed to, or being Used as a Headrest

٣٢٠ أخبرنا مالك، حدثنا الزهري، عن سعيد بن المسيّب، عن أبي هريرة: أن رسول الله صلّى الله عليه وسلّم قال: قاتل اللهُ اليهودَ اتّخذوا قبورَ أنبيائهم مساجد.

320. Mālik informed us: "Az-Zuhrī narrated to us from Saʿīd ibn al-Musayyab from Abū Hurayrah that the Messenger of Allah ﷺ said, 'May Allah fight the jews! They took the graves of their prophets as mosques.'"

٣٢١ أخبرنا مالك، قال: بلغني أنَّ عليَّ بن أبي طالب رضي الله عنه كان يتوسَّدُ عليها ويضطجع عليها. قال بشر: يعني القبور.

321. Mālik informed us: "It has reached me that ʿAlī ibn Abī Ṭālib ؓ used to lean on them and lie on them." Bishr said, "He meant graves."

The detractors need to explain what the actions of Ibn Umar (ra) and Ali (ra) constitute. They have no choice but to admit these two noble Sahaba attached their noble bodies literally upon graves of the deceased. If they are principled in their approach, they would have to declare such an action to be either Shirk or Bid'a, but they would probably dare not do this with any of these noble Sahaba as they know very well, they would be declared as innovators for attacking any Sahabi.

Having said that we are not personally promoting anyone to do such a deed upon any grave. The line of discourse here is to show that in early Islam there were reports recorded about some of the Sahaba and their actions with the noble grave of the Holy Prophet (Sallallahu alaihi wa sallam), while some later scholars did carry out some deeds around certain graves, there were others who were against certain actions connected to grave sites. The two detractors would like to rewrite Islamic history in their total denial of these plain facts that no such deeds like this were ever done by certain Sahaba or scholars of the past.

ACTS OR SAYINGS OF IBN KHUZAYMA, IBN HIBBAN AND AL-DHAHABI AT GRAVES, PLUS VIEWS ON TAWASSUL

On p. 595 the two detractors mentioned my 2005 proposition to Abu Alqama and his associates as follows:

> May be the likes of Abu Alqama and his colleagues can talk about these positions attributed to Ibn Hibban in his Kitab al-Thiqat:
>
> الثقات ج:8 ص:456
>
> على بن موسى الرضا وهو على بن موسى بن جعفر بن محمد بن على بن الحسين بن على بن أبي طالب أبو الحسن من سادات أهل البيت وعقلائهم وجلة الهاشميين ونبلائهم يجب أن يعتبر حديثه إذا روى عنه غير أولاده وشيعته وأبي الصلت خاصة فان الأخبار التي رويت عنه وتبين بواطيل إنما الذنب فيها لأبي الصلت ولأولاده وشيعته لأنه في نفسه كان أجل من أن يكذب ومات على بن موسى الرضا بطوس من شربة سقاه إياها المأمون فمات من ساعته وذلك في يوم السبت آخر يوم سنة ثلاث ومائتين وقبره بسنا باذ خارج النوقان مشهور يزار بجنب قبر الرشيد قد زرته مرارا كثيرة وما حلت بي شدة في وقت مقامى بطوس فزرت قبر على بن موسى الرضا صلوات الله على جده وعليه ودعوت الله إزالتها عنى إلا أستجيب لي وزالت عنى تلك الشدة وهذا شيء جربته مرارا فوجدته كذلك أماتنا الله على محبة المصطفى وأهل بيته الله عليه وعليهم أجمعين

The two detractors went onto say on p. 596 the following as a way not to address such reports:

This report has deliberately not been translated by Abul Hasan Hussain Ahmed because the correct translation would have showed his clear lying and deception about the reality of this report and its correlation with the point of contention. This report and the subsequent report of Imaam Ibn Khuzaimah have no connection with going to graves and putting faces on them. **These reports just show that the scholars and people of knowledge had respect for the people in the graves** and a means for them to remember their departure from this world as the Prophetic ahadeeth elucidates.

Reply:

The report was initially given out for Abu Alqama on the Sunniforum back in 2005 and since it is known he knew Arabic then what was the need for one to translate it into English? This is merely a digression from the two detractors as it was a question for Abu Alqama and the detractors to address to see if they have any objection to the reports regarding Ibn Hibban and his teacher, Ibn Khuzayma or not. It was never suggested the reports surrounding these two Imams was about going to graves and putting faces upon them! This was their minds in overdrive trying to clutch at straws so that they can flee from addressing the original Arabic quotations provided. Later in this chapter what was mentioned about Ibn Khuzayma and Ibn Hibban will be exemplified in detail.

If they feel that these reports are as they suggested:

These reports just show that the scholars and people of knowledge had respect for the people in the graves and a means for them to remember their departure from this world as the Prophetic ahadeeth elucidates.

Then one wonders why they too could not take out the time to translate the reports in order to observe if it actually fits into their claims and understandings. On the contrary it is now clear that these two detractors have weak Arabic and can't even transliterate the names of Arabic books or pronounce the names of some Imams correctly, as well as deliberately misinterpreting the statement of Hamza Ahmed al-Zayn, as was shown earlier on. Here are their own words from pp. 596-597:

So either our Arabic is very bad or Abul Hasan Hussain Ahmed and those with a similar mindset have very imaginative colourful mindsets that whenever the word grave appears anywhere, the fat lady starts to sing for them!!!!

Reply:

Indeed, their Arabic language skills are quite weak, and they lack competency to write on Hadith related matters, and also failed to mention important gradings surrounding the Abu Ayyub al-Ansari (ra) narration as shall become apparent towards the end of this riposte.

On p. 597 they mentioned the following works connected to actions at graves:

'Ziyaarah al-Qaboor ash-Sharee'ah Wash-Shirkiyyah' of Shaikh Muhi ud deen Muhammad al-Barkaawee ar-Roomee al-Hanafee [981H]

'Mushahadaat al-Ma'soomiyyah Inda Qabr Khair al-Bareeyyah' by ash-Shaikh al-Allaamah Muhammad Sultaan al-Ma'soomee al-Khajnadee al-Hanafee

Of Allaamah Sultaan al-Ma'soomee's al-Hanafee, '*Hukam Allaahu al-Waahid as-Samad Fee Hukam at-Taalib Minal Mayyat al-Madad'*

Or *'al-Majaalis al-Arba'a Min Majaalis al-Abraar'* of Shaikh Ahmad bin Muhammad Roomee al-Hanafee [1043H]

Reply:

Just providing titles alone is not providing the complete picture and it also goes to show that they avoided many other works connected to this matter. Also, the person they mentioned above as Muhammad Sultan Ma'sumi al-Khujandi[418]. was not a true Hanafi and he wrote against Taqlid, and it was the UK based Salafis who put out an English translation of it in the 1990s, despite it containing errors and distortions that was the subject of the debate between the late Dr. Muhammad Sa'eed Ramadan al-Bouti (d. 2013) and al-Albani.

The two detractors being responded to are also against Taqlid, so it is fair to see some examples of what their authority, al-Khujandi, had to say in his unscholarly fashion. Dr. Bouti[419] mentioned the following in his response to al-Albani:

[418] Salafis have transliterated his name as al-Khajnadi while it has been mentioned as al-Khujandi in a doctoral thesis entitled: **A Salafī (Most) Becoming: The Construction of the Legacy of Muḥammad Sulṭān al-Maʿṣūmī al-Khujandī (1880–1961),** by Mohammed El-Sayed Bushra, George Town university, 2021.

[419] See p. 6 of "The debate with Shaykh Nasiruddin al-Albani" by Dr. Bouti, translated by M Merza and M.A. Absi, and released by Marifah.net. The full work is available here - https://sunnipubs.com/products/al-la-madhhabiyya

Unfortunately, Shaykh Nāṣir's position is inconsistent with reality. None of those whom we are trying to guide back to the straight path of truth, accept following any of the four Imāms, and all allege that they rely directly on the Qur'ān and Sunnah. We have seen those semi-illiterates among them who categorically refuse to accept the *fatwās* of the four Imāms. We point out to them the evidence and the Ḥadīth their *fatwā* is based on, the strength of it, its validity, its chain of transmission, and who transmitted it. We talk to them as though they were some kind of experts and researchers in those matters, yet they either try to correct the Madhhab of the Imām or dismiss it altogether as ridiculous and faulty! These people are not from Mars or any other extraterrestrial planet. They are people like you and me, but from which every town, village, or neighborhood suffers. There are so many of them to make people like Shaykh Nāṣir proud. What does this al-Khajnadī mean – whom he refers to as a scholar, and whose *Karrās* he defends and labels as useful – when he says:

> *Ijtihād* is easy and requires no more than a few books such as *al-Muwaṭṭa'*, the two *Saḥīḥs*, *Sunan Abī Dāwūd*, and the collections of al-Tirmidhī and al-Nasā'ī. Such books are easy to get, so if any of your brothers get them before you do, you should know that you are left with no excuse.

Or when he says:

> If there were many versions of the transmission of the Prophet's [Ḥadīths] in certain issues, and one cannot ascertain which one is confirmed and which is not, then one is to use all versions, at times using one version, and at other times using another.

Do you find in these words anything relevant to the definition of *madhhabiyya* we have established, and which Shaykh Nāṣir has objected to, claiming that this necessitates saying that everybody then is a *madhhabī*? Did he [i.e. al-Khajnadī] not block their access to any of the Imāms or their Madhhabs by placing the *Saḥīḥs, Sunan Abī Dāwūd*, and the collections of al-Tirmidhī and al-Nasā'ī in front of them? He says these books are well known and easy to get, "so if any of your brothers get them before you do, you should know that you are left with no excuse." Meaning that Muslims should stop arguing because there is no need to follow any Madhhab altogether, neither through adhering one of them, nor otherwise. Shaykh Nāṣir is probably aware of the fact that all Imāms, including Ibn Taymiyya, Ibn al-Qayyim, and al-Shawkānī have a consensus over the fact that getting these books do not render one a *mujtahid*, nor can one rely on them solely to deduce rulings. Rather, one has to be qualified in terms of scholarly faculty which promotes him to the level of *ijtihād*, in sharp contrast to what al-Khajnadī says in his *Karrās*, which Shaykh Nāṣir refers to as 'very useful'. Hence, my treatise in this book suffers nothing of the destruction Shaykh Nāṣir spoke of. Rather, there is a need for it, unfortunately, although I wish there was not such a need. [7]

[7] *Al-Lā Madhhabiyya: Abandoning the Madhhabs is the most dangerous Bid'ah Threatening the Islamic Sharī'ah*, footnote on p.20-23 'Introduction to the Second Edition'.

The two detractors are like al-Khujandi in that they think it is easy to make Ijtihad by avoiding the four Madhhabs and looking directly at the Qur'an and Sunna with little scholarly training. They resemble the Zahiris of the past and it is known that Abu Khuzaimah Imran Masoom[420] is an admirer of Ibn Hazm al-Zahiri despite some Salafis attacking him as a Jahmi in his explanation of the Sifat of Allah! The late Badiud-Din al-Sindi was also an admirer of Ibn Hazm al-Zahiri. See the later section headed: **Ibn Hazm al-Zahiri declared to have been a Jahmi by some Salafis.**

If the detractors wanted to be fair and just, they could have added a much more comprehensive list of books for the readers and researchers to look into if they wanted to know what many scholars have written on Ziyara to graves, Tawassul, and what is permitted and what is despised etc.

They have referred to Imam Ibn Hajar al-Haytami's works on Ziyara which also has references to Tawassul, like his ***Tuhfatul Zawar*** and ***al-Jawhar al-Munazzam fi Ziyarat al-Qabr al-Sharif al-Nabawi al-Mukarram***, and the one they missed entitled ***Husn al-Tawassul fī ādāb ziyārat afḍal al-Rasul***. In this reply the work by Imam al-Subki known as *Shifa al-siqam fi ziyarat khayr al-anam* has been referred to already, alongside mention of the works written in its defence by Imam Ibn Allan al-Siddiqi (d. 1057 AH) in his *al-Mibrad al-Mubki bi radd al-Sarim al Munki,* and by Shaykh Ibrahim ibn Uthman al Samnudi in his *Nusra al Imam al Subki bi-radd al Sarim al Munki*. The work known as *Misbah al Zalam fil Mustagithin bi Khayr al Anam* by Imam Muhammad ibn Musa al

[420] He put out an article on Ibn Hazm here: https://www.salafiri.com/10-radiant-scholars-of-ahl-al-hadith-ahl-al-bidah-wished-were-never-born-4-imam-ibn-hazm-456h/

Marakushi (d. 683 AH) was also mentioned earlier and it has narrations connected to Tawassul.

Other works include: *Ithaf al-Za'ir wa Itraf al Muqim lil Safir fi Ziyara al Nabi, sallallahu alaihi wa sallam*, by Imam Abul Yaman Ibn Asakir (d. 686 AH), *Ta'rif al Anam fi'l Tawassul bil-Nabi wa Ziyara alaihi as-Salatu was Salam* by Imam Ibn al Hajj al Maliki.

More examples related to Tawassul have been listed here - http://www.aslein.net/showthread.php?t=3185&s=857ef1371e0e2142424fa736e31c0e56

The question is if the detractors from Salafism would consider the above titles to be acceptable in their current understanding of Tawhid, Shirk and Bid'a, or will they declare all of the above-named scholars in the link to be disseminators of Shirk or Bid'a?!

Would they agree with Imam Ibn Nasiruddin al-Dimashqi who wrote a work in defence of Ibn Taymiyya. Let us mention his verdict on Ziyara to the grave of the Holy Prophet (Sallallahu alaihi wa sallam) as mentioned here:

https://taymiyyun.wordpress.com/2014/12/01/imam-ibn-nasir-al-din-al-dimashqi-calling-ibn-taymiyya-a-deviant-visiting-the-grave-of-the-prophet-sallallahu-alaihi-wa-sallam/

Quote:

> The Taymiyyun love to quote Imam ibn Nasir al-Din al-Dimashqi (d.846AH) and his book al-Radd al-Wafir in defence of their Imam, ibn Taymiyya. However, the following is a clear-cut example

of how many of those who defended him weren't truly aware of all the deviant positions held by him on various issues. **Imam ibn Nasir al-Din al-Dimashqi** falls into this category as is evident from the following, where he declares anyone who rejects the Hadiths in relation to the reward and virtue of visiting the grave of the Prophet (sallallahu 'alaihi wa sallam) a deviant. It is well known that ibn Taymiyya is the foremost proponent of the view that travelling out to visit the blessed grave of the Prophet (sallallahu 'alaihi wa sallam) is a reprehensible innovation – a view which he based on the rejection of the aforementioned narrations. Imam ibn Nasir al-Din al-Dimashqi mentions:

"Visiting the grave of Rasulullah (sallallahu 'alayhi wa sallam) is a Sunnah of the Muslims, it is unanimously accepted as an act of reward and it is an act of virtue that is encouraged. The Hadiths on this topic have been accepted and practised upon, even though a few of these Hadiths have weakness. *Only a deviant will reject them totally*."

(Jami' al-Athar, vol.8 pg.141)

In addition, it is worth noting that Imam ibn Nasir al-Din al-Dimashqi has written extensively on this and has approved several Hadiths on this issue in the book of his which has been quoted from above (Jami' al-Athar) – see vol.8 pgs. 129-141.

Note also that **Imam al-Dhahabi** was not like his associate, Ibn Taymiyya on the issue of Ziyara to the grave of the Holy Prophet (Sallallahu alaihi wa sallam). It was mentioned earlier on that Imam al-Dhahabi said:

"O how blessed that one is! For he has made his visitation excellent, and beautified it with humbleness and love, and he has performed more worship than the one who invoked blessings on the Prophet ﷺ - Allah bless and greet him - from his own land or in his prayer. The reason is that the one who performs visitation has both the reward of visiting him and that of invoking blessings upon him; while those who invoke blessings upon him from all over the world only have the reward

of invoking blessings upon him; and upon whomever invokes blessings once, Allah sends ten blessings.

But the person who visits the Prophet - Allah bless and greet him - and does not observe decorum in his visitation, or prostrates to the grave, or does something outside the Law, such a person has done both good and bad. He must be taught gently. Allah is forgiving and merciful. By Allah! The Muslim is not moved to distraction and lamentation and kissing the walls and weeping much, except because he is a lover of Allah and of His Prophet. His love is the standard and the distinguishing mark between the people of Paradise and the people of Hellfire. The visit to his grave is among the best of the acts by which one draws near to Allah.

As for travelling to visit the graves of Prophets and saints, even if we should concede that there is no authorization for it due to the general sense of the Prophet's - Allah bless and greet him - saying: "Mounts are not saddled except to go to three mosques," nevertheless saddling the mounts to go visit the Prophet - Allah bless and greet him - is intrinsic to saddling them to go visit his mosque - which is sanctioned by the Law without contest - for there is no access to his Chamber except after entering his mosque. Therefore let his visitor begin by greeting the mosque, then turn to greet the master of the mosque. May Allah grant us this, and also to you. Amin!"

The editors of the Siyar[421] was the late Shaykh Shu'ayb al-Arna'ut and Ma'mun al-Saghirji, who mentioned that the above statement from al-Dhahabi is a direct rebuttal of his teacher, **Ibn Taymiyya**, and his stance on such matters. Hence, the words of Hafiz al-Dhahabi are also an appropriate response to the two detractors and their likes from pseudo-Salafism.

The two detractors have expressed their view very clearly on p. 598 by asking rhetorically:

[421] See 4/485, fn. 1

So Abul Hasan is this your Aqeedah? **Do you say Tawassul is permissible from the people in the grave? This is clear shirk just like the shirk of the nations before**.

On p. 585 of their pdf file, they said:

Also note the Tawassul they are referring to is after the demise of the Messenger of Allaah (ρ) and it is no doubt prohibited.

Reply:

They are asked to look into all the evidences and views mentioned from earlier generations of scholars from the Salaf onwards. **We do not perform Shirk or promote it in anyway.** If they are upfront and honest, they should be sincere to deem what their Imam, Abdal Ghani al-Maqdisi, did at the grave of Imam Ahmed ibn Hanbal to be clear cut Shirk and stop using his works.

A narration from Imam al-Bayhaqi (d. 458 AH) and a man at the grave of the Prophet ﷺ

Will they declare Imam al-Bayhaqi to be one who promoted Shirk?! The work known as *al-Jami li-Shu'ab al-Iman* (6/60, no. 3879, edited by Mukhtar Ahmed Nadwi) of Imam al-Bayhaqi has the following narration without rejection by al-Bayhaqi:

3879– أَخبَرنا أَبُو عَبْدِ اللهِ الحْاَفِظُ، أَخْبَرَنِي أَبُو مُحَمَّدِ بْنُ زِيَادٍ، حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ الثَّقَفِيُّ، قَالَ: سَمِعْتُ أَبَا إِسْحَاقَ الْقُرَشِيَّ، يَقُولُ: كَانَ عِنْدَنَا رَجُلٌ بِالْمَدِينَةِ إِذَا رَأَى مُنْكَرًا لاَ يُمْكِنُهُ أَنْ يُغَيِّرَهُ أَتَى الْقَبْرَ، فَقَالَ:

أَيَا قَبْرَ النَّبِيِّ وَصَاحِبَيْهِ ... أَلاَ يَا غَوْثَنَا لَوْ تَعْلَمُونَا.

Al-Bayhaqi said: Abu Abdullah al-Hafiz informed us: Abu Muhammad ibn Ziyad informed me: Muhammad ibn Ishaq al-Thaqafi related to us by saying: I heard Abu Ishaq al-Qurashi say: There was a man with us in Madina. If he saw a rejected action (munkar) which he could not possibly change by himself, he would arrive at the grave and say:

O Grave of the Prophet and his two Companions...
Will you not aid us when you are aware of our condition?

Isnad analysis:

1) Abu Abdullah al-Hafiz is al-Hakim al-Naysaburi (d. 405 AH) the author of al-Mustadrak, and he is trustworthy

2) Abu Muhammad ibn Ziyad is Abu Muhammad Abdullah ibn Muhammad ibn Ali ibn Ziyad al-Simmadhi as mentioned in *al-Ansab* of al-Sam'ani (7/216-217). The latter mentioned that al-Hakim did narrate from him, and he died in the year 366 AH. Abu Ya'la al-Khalili's (d. 446 AH) narrated from Abu Muhammad ibn Ziyad in his al-*Irshad fi Ma'rifa Ulama al-Hadith* (1/370, no. 81) where he declared him to be Thiqa (trustworthy), al-Rida (the approved).

3) Muhammad ibn Ishaq al-Thaqafi[422] is known as Abul Abbas Muhammad ibn Ishaq ibn Ibrahim al-Thaqafi al-Sarraj. Abu Ya'la al-Khalili said al-Thaqafi is Thiqa muttafaqun alaihi (trustworthy and agreed upon) in his al-*Irshad fi Ma'rifa Ulama al-Hadith* (3/828). His biography with accreditation of his reliability can also be seen in al-Dhahabi's Siyar a'lam an-Nubala (14/388, no. 216). Al-Dhahabi said he was born in 216AH and died in the year 313AH

4) Abu Ishaq al-Qurashi is mentioned in al-Dhahabi's Siyar a'lam an-Nubala (11/165, no. 69) under the name Ibrahim ibn Muhammad ibn al-Abbas ibn Uthman ibn Shafi. Al-Dhahabi mentioned that al-Nasa'i and al-Daraqutni declared him to be thiqa (trustworthy) and Abu Hatim said he was Saduq (truthful). Ibn Hajar declared him Saduq also in his *Taqrib al-Tahdhib* (no. 235). Al-Dhahabi said he died in the year 237 or 238AH.

Hence, the above chain of transmission is Sahih, and the Salafi editor known as Mukhtar Ahmed Nadwi found no valid reason to weaken the chain of

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[422] See his biography and reliability mentioned here – http://hadith.islam-db.com/narrators/28615/%D9%85%D8%AD%D9%85%D8%AF-%D8%A8%D9%86-%D8%A5%D8%B3%D8%AD%D8%A7%D9%82-%D8%A8%D9%86-%D8%A5%D8%A8%D8%B1%D8%A7%D9%87%D9%8A%D9%85-%D8%A8%D9%86-%D9%85%D9%87...

transmission. As for the statement*: **O Grave of the Prophet and his two Companions… Will you not aid us when you are aware of our condition?*** The name of the man who said this has not been disclosed by Abu Ishaq al-Qurashi. Interestingly, Ibn Abd al-Barr al-Maliki has mentioned these exact words being used by a Sahabi who was also a poet by the name of **al-Nabigha al-Ja'di**, as can be seen in his *al-Isti'ab fi Ma'rifatul Ashab* (4/1514, no. 2648). The sentences can be seen in *al-Isti'ab* (4/1518).

They took pride in mentioning the following about Imam al-Samhudi on p. 561 of their pdf file:

> It must also be noted The grave of the Messenger of Allaah (ρ) was just approximately 4-5 inches from the ground as Haafidh Ibn Hajr has mentioned in his *Fath ul-Baaree* as well as **Shaikh Samhudee** in his *Wafaa al-Wafaa*. Shaikh Samhudee was also instructed during his time to renovate the Prophet's (ρ) grave and so when he entered the sacred chamber he noticed the grave was almost level with the ground.

On p. 690 they quoted al-Samhudi:

> **Samhudee** said, *It is narrated from Anas ibn Maalik who saw a man who had placed his hand on the blessed grave, so he reprimanded him and said we did not know this (ie this action) during the time of Messenger of Allaah (ρ)."(as for placing the hands and kissing the graves he said) and this was rejected by Maalik,*

ash-Shaafi'ee and Ahmad who severely rebuked this." (*Wafaa al-Wafaa Bi-Akhbaar Daar al-Mustafaa* (4/216), Edn 1st 1427H /2006ce, Daar al-Kutub al-Ilmiyyah, Beirut, Lebanon. Ed. Khaalid Abdul Ghanee Mahfooz)

On p. 752:

Therefore those who practise such actions, promote and propagate such acts of veneration are those with no knowledge according to Shaikh **Samhudee** and Shaikh Zafar Ahmed.

Al-Samhudi (d. 911 AH) and Tawassul

Hence, they thought Imam al-Samhudi was an authority to prove what suited their agenda. The real question is if Imam al-Samhudi was a scholar on the Sunna or a disseminator of Bid'a or Shirk when it comes to the issue of Tawassul to these two detractors?

Here are two quotes for them to digest over:

Al-Samhudi said in his Khulasa al-Wafa[423] (1/417-418):

[423] Translation of these two quotes from al-Samhudi and from Ibn Hajar al-Haytami are found on pp. 102-103 of the "Guardian of the Cloak" which is the English translation of Shaykh Dawud ibn Sulayman al-Baghdadi's work known as *Naht hadid al batil wa barduhu bi adilla al haqq al dhabba an sahih al Burda.*

وإذا جاز التوسل بالأعمال كما صح في حديث الغار وهي مخلوقة فالسؤال به صلى الله عليه وسلم أولى ولا فرق في ذلك بين التعبير بالتوسل أو الاستعانة أو التشفع أو التوجه أي التوجه به صلى الله عليه وسلم في الحاجة وقد يكون ذلك بمعنى طلب أن يعوا كما في حال الحياة إذ هو غير ممتنع مع علمه بسؤال من يسأله

ومنه ما رواه البيهقي وابن أبي شيبة بسند صحيح عن مالك الدار وكان خازن عمر رضي الله عنه قال أصاب الناس قحط في زمان عمر بن الخطاب فجاء رجل إلى قبر النبي صلى الله عليه وسلم فقال يا رسول الله أستسق لأمتك فإنه قد هلكوا فأتاه رسول الله صلى الله عليه وسلم في المنام فقال ائتي عمر فاقرأه السلام وأخبره أنهم مسقون وقل له عليك الكيس الكيس فأتى الرجل عمر رضي الله عنه فأخبره فبكى عمر ثم قال يا رب ما آلو إلا ما عجزت عنه وبين سيف في الفتوح أن الذي رأى هذا المنام هلال بن الحرث أحد الصحابة رضي الله عنه

وقال الإمام أبو بكر بن المقري كنت أنا والبطرانيّ وأبو الشيخ في حرم رسول الله صلى الله عليه وسلم وكنا في حالة وأثر فينا الجوع وواصلنا

"Since Tawassul through one's actions is permissible, as is authentically established in the hadith of the cave, even though (one's actions) are created, then asking (Allah) by him (the Prophet, Sallallahu alaihi wa sallam) is a fortiori. Moreover, there is no difference using the expression of tawassul, or istigatha, or tashaffu or tawajjuh through him, Sallallahu alaihi wa sallam, for one's need. This may mean asking him to supplicate (for one), as was the case (when he was) in the world, since it (asking him to supplicate for one) is not impossible, considering he is aware of the request of the one asking..."

The second paragraph in the above Arabic quote is al-Samhudi quoting the Malik al-Dar narration as evidence where he said that al-Bayhaqi and Ibn Abi Shayba related it with a Sahih chain of transmission. After this al-Samhudi quoted the narration from Abu Bakr al-Muqri with al-Tabarani and Abu'l Shaykh. Both the Malik al-Dar and Abu Bakr al Muqri narrations have been discussed earlier.

Al-Samhudi also said in his Khulasa al-Wafa (1/450-451):

ثم يقول يا رسول الله أن الله تعالى قال فيما أنزل عليك (ولو أنهم إذ ظلموا أنفسهم) الآية وقد ظلمت نفسي ظلما كثيرا وأتيت بجهلي وغفلتي أمرا كبيرا وقد وفدت عليك زائرا وبك مستجيرا وجئتك مستغفرا من ذنبي سائلا منك أن تشفع لي إلى ربي وأنت شفيع المذنبين المقبول الوجيه عند رب العالمين وها أنا معترف بذنبي متوسل بك إلى الله مستشفع بك إليه وأسأل الله البرّ الرحيم بك أن يغفر لي ويميتني على سنتك ومحبتك ويحشرني في زمرتك ويوردني وأحبائي حوضك غير خزايا ولا نادمين فأشفع لي يا رسول رب العالمين وشفيع المذنبين فها أنا في حضرتك وجوارك ونزيل بابك وعلقت بكرم ربي والرجاء لعله يرحم عبده وأن أساء ويعفو عما جنى ويعصمه ما بقى في الدنيا وشفاعتك يا خاتم النبيين وشفيع المذنبين

أنت الشفيع وآمالي معلقة ... وقد رجوتك يا ذا الفضل تشفع لي

هذا نزيلك أضحى لا ملاذ له ... إلا جنابك يا سؤلي ويا أملي

Translation:

*"Then one says, 'O Messenger of Allah, Allah has said in what He has revealed to you: 'If, only when they had wronged themselves, they come to you' (Qur'an 4:64), and I have arrived to you as a visitor, and through you I seek refuge, requesting you to intercede on my behalf with my Lord, for you are the intercessor for the sinners the notable one (wajih) who is accepted with the Lord of the Worlds. Here I am, acknowledging my sin, making **Tawassul through you to my Lord.** I seek your intercession with Him so that He may have mercy on His slave, even though he has offended, and that He pardons (him of) what he has reaped (of sins), and protects him in what remains of his life in this world by your blessings and intercession, O seal of the Prophets and the Intercessor of the Sinners.*

You are the intercessor, and (to whom) my hopes are attached
I have hoped in you, O gracious one, to intercede on my behalf
This is your guest, who is left without any sanctuary
Other than your eminence, O my petition and my hope."

The two detractors also took ***Imam Ibn Hajar al-Haytami*** as an authority when he weakened the Abu Ayyub al-Ansari (ra) narration in his Hashiyya al-Idah, but once again they avoided mentioning the point that he too like al-Samhudi permitted Tawassul through the status of the Prophet (sallallahu alaihi wa sallam).

Ibn Hajar al-Haytami (d. 974 AH), Tawassul, and the Prophet's being alive in their graves

Imam ibn Hajar al-Haytami said in his *al-Jawhar al-Munazzam (p. 112):*

*"Tawassul through him maybe in terms of requesting supplication (du'a) from him, since **he is alive (hayy),** aware of those asking him. It is **authentically**[424] established in a long hadith that people were afflicted with drought during the time of Umar (ra), when a man came to the Prophet's (Sallallahu alaihi wa sallam) grave and said, 'O Messenger of Allah, pray for your nation to receive rain, for they are on the brink of destruction.'"*

Imam Ibn Hajar al-Haytami said that the Prophet (Sallallahu alaihi wa sallam) is alive (in his grave). This issue is one that the two detractors need to address as the following evidence and quotations mention[425]:

[424] This report is the one from Malik al-Dar as found in the Musannaf of ibn Abi Shayba and elsewhere.
[425] See - https://www.ilmgate.org/are-the-prophets-alive-in-their-graves/

Also, the following Hadith recorded in the Musnad of Abu Ya'la al-Mawsili and Musnad al-Bazzar as mentioned by Hafiz al-Haythami in his *Majma al-Zawa'id* as follows:

13812 – وَعَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ – صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ –: «الْأَنْبِيَاءُ أَحْيَاءٌ فِي قُبُورِهِمْ يُصَلُّونَ» . رَوَاهُ أَبُو يَعْلَى وَالْبَزَّارُ، وَرِجَالُ أَبِي يَعْلَى ثِقَاتٌ.

Meaning:

'From Anas bin Malik (ra) that he said: The Messenger of Allah (صلى الله عليه وسلم) said***: "The Prophets are alive in their graves, praying.'*** It is reported by Abu Ya'la and Al-Bazzar, and the narrators of Abu Ya'la[425] are trustworthy."

Imam al-Munawi (d. 1031 AH) declared it Sahih in his *Fayd al-Qadir* (3/184, no. 3089). Imam al-Zarqani (d. 1122 AH) said its isnad is Sahih in his *Sharh on Muwatta Malik* (4/447).

Salafi views: The late Salafi editor of *Musnad Abi Ya'la* (6/147, no. 3425, footnote no. 1) known as Hussain Salim Asad said the Isnad is Sahih. There is also another edition of Musnad Abi Ya'la (3/379, no. 3412)

The belief (Aqidah) of the mainstream Ahl al-Sunnah wa al-Jama'ah is that our beloved Messenger of Allah (Allah bless him & give him peace) and all the other Prophets are alive in their graves.

This life is physical and worldly (*dunyawiyyah*), and not just a spiritual one with the sole (*barzakhiyyah*), as the latter is common for all the people. They are usually involved in performing Salat and worshiping Allah (out of their own choice and not binding on them), and we can normally not see or feel them.

This was the Aqidah held by the Sunni Muslims throughout the ages, and many books in Arabic have been written on this subject. The great **Imam Suyuti** (Allah have mercy on him) compiled a whole work on this subject titled ***'Inba al-Azkiya bi Hayat al-Anbiya'*** (Informing the intelligent regarding the living of the Prophets), in which he quoted many evidences in support of this belief. Similarly, other scholars such as: **Imam al-Bayhaqi, Imam Abd al-Wahhab al-Sha'rani and Imam Ibn al-Qayyim in his book *'al-Ruh*** (The Soul) have also written and gathered evidences with regards to this.

Evidences on the prophets remaining alive in their graves:

There are many evidences in the Qur'an, Hadith and sayings of the predecessors regarding the prophets remaining alive after death. Some are reproduced here:

1) Allah Most High says:

"And question thou (O Muhammad) our Messengers whom we sent before you. Did we appoint any deities other that Allah, Mot gracious, to be worshiped?" (*Surah al-Zukhruf*, 45).

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edited by a Pakistani Salafi by the name of Irshad al-Haqq Athari who declared the isnad to be jayyid (good). Al-Albani also declared the isnad found in Musnad Abi Ya'la to be jayyid in his *Ahkam al-Jana'iz* (p. 213). Al-Albani also listed it as being Sahih in his *Sahih al-Jami al-Saghir* (1/539, no. 2790).

One may also refer to Imam al-Bayhaqi's *Hayat al-Anbiya* work which provided narrations on the state of the Prophet's (as) in their blessed graves, as well as Imam al-Suyuti's: *Inbah al-Adhkiya Fi Hayat al-Anbiya*..

Many commentators (mufassirun) of the Qur'an have stated in their respective exegeses that the living of the Prophets can be proved from this verse (See: *Durr al-Manthur* of Suyuti, *Ruh al-Ma'ani* by al-Alusi and others).

2) Allah Most High says:

"And say not of those who are martyred in the way of Allah, "they are dead", nay, they are living, though you perceive it not" (*Surah al-Baqarah*, 154).

Regarding this verse, the great Hadith expert (*hafidh*), Imam Ibn Hajar al-Asqalani (Allah have mercy on him) states in his monumental commentary of Sahih al-Bukhari, *Fath al-Bari*:

"When the living of the martyrs is proven from the text of the Qur'an, then this is also proven from an analogical point of view. And the Prophets are superior then the martyrs" (*Fath al-Bari*, 6/379).

3) Sayyiduna Anas ibn Malik (Allah be pleased with him) narrates: "On the night of Isra, the Messenger of Allah (Allah bless him & give him peace) passed by the grave of Sayyiduna Musa (Allah bless him), and found him performing Salat in his grave" (Recorded by Imam Muslim in his *Sahih*, and others).

4) Anas ibn Malik narrates that the Messenger of Allah (Allah bless him & give him peace) said**:** **"The Prophets are alive in their graves performing Salat"** (Recorded by *al-Bayhaqi* in his *Hayat al-Anbiya'* and Abu Ya'la in his *Musnad*).

The above Hadith has been authenticated by many Hadith scholars, such as: Ibn Hajar, al-Haythami, Ali al-Qari, al-Munawi, al-Shawkani and others.

5) Aws ibn Aws narrates the Messenger of Allah (Allah bless him & give him peace) as saying: "Send salutations in abundance on me on Friday, as your sending salutations are presented to me." The Companions inquired: "How is it possible that you receive our salutations when your body will have been decayed?" The Messenger of Allah (Allah bless him & give him peace) said: "Verily

Allah has made forbidden on the earth that it eats the bodies of the Prophets" (Recorded by Abu Dawud, Nasa'i, Ibn Majah, Darami and others, and authenticated by many, such as Ibn al-Qayyim).

6) Sayyiduna Abu Huraira (Allah be pleased with him) narrates that the Messenger of Allah (Allah bless him & give him peace) said: "None of you greets me except that Allah returns my soul on me until I return his greeting" *(Musnad Ahmad,* 2/527 and *Sunan Abu Dawud,* 1/279).

7) Anas ibn Malik narrates that the Messenger of Allah (Allah bless him & give him peace) said: "The Prophets are not kept in their graves for more than forty nights, but they remain worshiping Allah until the trumpet will be blown" *(Sunan al-Bayhaqi).*

Due to the fact that there are many narrations regarding the living of the Prophets (of which only a few have been reproduced as an example), **Imam al-Suyuti (Allah have mercy on him) is of the view that these narrations have reached the level of certainty *(tawatur).***

8) The great Hadith master, **Hafidh Ibn Hajar al-Asqalani** (Allah have mercy on him) states: "Death will never come to the blessed Messenger of Allah (Allah bless him & give him peace) in his grave, rather he will remain alive, due to the fact that the Prophets remain alive in their graves" *(Fath al-Bari,* 17/22).

9) Imam al-Subki (Allah have mercy on him) states: "It is from our beliefs that the Prophets are alive in their graves". *(Tabqat al-Shafi'iyya al-Kubra,* 6/266).

10) The great Hanafi jurist, **Allama Ibn Abidin** (Allah have mercy on him) says: "The Prophets are alive in their graves, as proven from the Hadith" *(Rasa'il* of Ibn Abidin, 2/203).

11) Imam al-Shawkani (whom the Salafis normally refer to) states: "The Prophet (Allah bless him & give him peace) is alive in his grave, as has been established in the Hadith *The Prophets are alive in their graves*". (See: *Nayl al-Awtar,* 5/101).

12) Also, one of the major incidents that prove this, is the incident of Me'raj (Ascension of the Prophet to the heavens), where he met and conversed with many Prophets. He also led them in prayer in Masjid al-Aqsa.

The above evidences from the Qur'an, Hadith and the sayings of the predecessors *(salaf)* are sufficient to prove the fact that the Prophets remain alive in their graves after they pass away from this world. There are many other evidences which we have not mentioned here, due to the fear of prolonging our discussion.

This is the reason why this Aqidah has been held by the mainstream Sunni scholars throughout the eras. It is only recently that some people have objected to this view.

For more details on this subject in Arabic, one may refer to Imam Suyuti's *al-Inba'* and Imam al-Bayhaqi's *Hayat al-Anbiya'*.

Before moving on, the two detractors are in the predicament to declare not only Abdal Ghani al-Maqdisi to be a Mushrik, but also al-Samhudi and Ibn Hajar al-Haytami since they both asked rhetorically on p. 598 of their pdf file:

So Abul Hasan is this your Aqeedah? **Do you say Tawassul is permissible from the people in the grave? This is clear shirk just like the shirk of the nations before**.

The question is do you both consider Tawassul via the status of the Prophet (sallallallahu alaihi wa sallam) to be Shirk. If so, then present a fatwa against Imam Ahmed ibn Hanbal and Qadi Shawkani who permitted Tawassul as al-Albani himself admitted in his *al-Tawassul: anwauhu wa ahkamuhu* (p. 38):

Even though some of them have been allowed by some of the scholars, so [for instance] ***Imaam Ahmad allowed tawassul by means of the Messenger (Sallallahu***

alaihi wa sallam) alone, and others such as <u>Imaam ash-Shawkaanee</u> allowed tawassul by means of him and other Prophets and the Pious.

Imam al-Dhahabi promoting du'a at certain graves

If this was insufficient, they can also pass a verdict against Imam al-Dhahabi who was associated with Ibn Taymiyya despite disagreeing with him on some issues too. Al-Dhahabi was also not from the Ash'ari or Maturidi schools of Aqida and is considered to be an Athari in creed.

Imam Tajuddin al-Subki said in his *Tabaqat al-Shafiyya al-Kubra*:[426]

ولما شغرت مشيخة دار الحديث الأشرفية بوفاة الحافظ المزي عين هو الذهبي لها فوقع السعي فيها للشيخ شمس الدين ابن النقيب وتكلم في حق الذهبي بأنه ليس بأشعري وأن المزي ما وليها إذ وليها إلا بعد أن كتب خطه وأشهد على نفسه بأنه أشعري العقيدة

Meaning:

"And when the Professorship at Darul Hadith al-Ashrafiyya remained vacant at the death of al-Hafiz al-Mizzi, the designated quest fell upon al-Dhahabi, in which Shaykh Shamsud-Din ibn al-Naqib spoke the truth about ***al-Dhahabi that he is not an Ash'ari****, and al-Mizzi got the guardianship as head (of al-Ashrafiyya) only after he wrote in his own handwriting and testified upon himself that he is an Ash'ari in creed (Aqida)."*

Al-Dhahabi has an entry under the following scholar in his *Siyar a'lam an-Nubala* (17/75-76):

[426] 10/200

ابْنُ لاَلٍ أَبُو بَكْرٍ أَحْمَدُ بنُ عَلِيِّ بنِ أَحْمَدَ الهَمَذَانِيُّ

الشَّيْخُ، الإِمَامُ، الفَقِيْهُ، المُحَدِّثُ، أَبُو بَكْرٍ أَحْمَدُ بنُ عَلِيِّ بنِ أَحْمَدَ بنِ مُحَمَّدِ بنِ الفَرَجِ بنِ لاَلٍ الهَمَذَانِيُّ، الشَّافِعِيُّ.

"Ibn Lal Abu Bakr Ahmed ibn Ali ibn Ahmed al-Hamadhani, the Shaykh, the Imam, the jurist, the Hadith scholar, Abu Bakr Ahmed ibn Ali ibn Ahmed ibn Muhammad ibn al Faraj ibn Lal al-Hamadhani."

At the end of the biography, al-Dhahabi quoted Ibn Shirawayh as saying:

قَالَ: وَرَأَيْتُ لَهُ كِتَاب (السُّنَن) ، وَ (مُعْجَم الصَّحَابَة) ، مَا رَأَيْتُ أَحْسَنَ مِنْهُ، وَالدُّعَاءُ عِنْد قَبْرِهِ مُسْتَجَابٌ وُلِدَ سَنَةَ ثَمَانٍ وَثَلاَثِ مائَةٍ، وَمَاتَ فِي رَبِيْعٍ الآخِرِ، سَنَة ثَمَانٍ وَتِسْعِيْنَ وَثَلاَثِ مائَةٍ

"He said: I saw his book (al-Sunan) and (Mu'jam al Sahaba). I have not seen better than him, and du'a (supplication) at his grave is accepted. He was born in 308AH and died in Rabi al-Akhir in the year 398AH."

Imam al-Dhahabi did not condemn what Ibn Shirawayh said about du'a at the grave of the named scholar. In fact, al-Dhahabi has another similar example in the same work under the entry for Salih ibn Ahmed al-Tamimi. The following is from his *Siyar a'lam an-Nubala* (16/519):

مَوْلِدُهُ: سَنَةَ ثَلاَثٍ وَثَلاَثِ مائَةٍ وَمَاتَ لثمَانٍ بَقِيْنَ مِنْ شَعْبَانَ سَنَةَ أَرْبَعٍ وَثَمَانِيْنَ وَثَلاَثِ مائَةٍ، وَيُستجَابُ الدُّعَاءُ عِنْدَ قَبْرِهِ!!

"His birth was in 303 AH and he died in the last eight days of Sha'ban in the year 384AH, and du'a is accepted at his grave."

Once again, al-Dhahabi did not condemn such an action or deem it to be Shirk.

If this was not explicit enough for the two detractors let us add more spice into the mix for them exclusively, as many of the adherents to Salafism have not had a problem in using the Hadith, History and Aqida related references that al-Dhahabi has provided in his many works.

Under the entry for **al-Sayyida Nafisa bint al Hasan al-Alawiyya** (d. 208 AH) in his *Siyar a'lam an-Nubala (10/107)* he said about her:

وَقِيْلَ: كَانَتْ مِنَ الصَّالِحَاتِ العَوَابِدِ، وَالدُّعَاءُ مُسْتَجَابٌ عِنْدَ قَبْرِهَا، بَلْ وَعِنْدَ قُبُوْرِ الأَنْبِيَاءِ وَالصَّالِحِيْنَ

"It is said she was from the virtuous servants (of Allah), ***and supplication (du'a) is accepted at her grave, in fact at the graves of the Prophet's and the pious."***

Under the entry for **Abul Hasan Ali ibn Humayd ibn Ali al-Dhuhli al-Hamadhani** (d. 452 AH), al-Dhahabi said in his Siyar a'lam an Nubala (18/101):

وَكَانَ وَرِعاً، تَقيّاً، مُحْتَشِماً، يُتَبَرَّك بِقَبرِهِ.

"He was pious, devout, bashful and <u>blessings are sought from his grave</u>."

Under the entry for Ibn ***Zirak Muhammad ibn Uthman ibn Ahmed al Qumasani*** (d. 471 AH), al-Dhahabi said in his *Siyar a'lam an Nubala* (18/434):

وَقَبرُهُ يُزَار، وَيُتَبَرَّكُ بِهِ

"His grave is visited, and blessings are sought from it."

Al-Dhahabi also said in his *Siyar a'lam an-Nubala* (17/77):

قُلْتُ: وَالدُّعَاءُ مُسْتَجَاب عِنْد قُبُوْر الأَنْبِيَاء وَالأَوْلِيَاء، وَفِي سَائِرِ البِقَاع

"I say: <u>Du'a is accepted at the graves of the Prophet's, the Friends of Allah</u> and the rest of the regions."

There are a few more quotations from the Siyar of al-Dhahabi on graves, Tabarruk and so on. In finishing let us quote an example al-Dhahabi quoted about the Imam of the Hadith scholars in Baghdad, the Shafi'i scholar**, Abul Hasan al-Daraqutni** (d. 385 AH). In his *Siyar a'lam an-Nubala* (16/475) under the entry for Abul Fath al-Qawwas he mentioned:

وَقَالَ أَبُو ذَرٍّ: سَمِعْتُ الدَّارَقُطْنِيَّ يَقُوْلُ: كُنَّا نتبَرَّكُ بِأَبِي الفَتْحِ القَوَّاسِ وَهُوَ صَبِيٌّ

Abu Dharr said: "I heard al-Daraqutni say: 'We used to seek blessings from Abul Fath a-Qawwas and he was a young boy (at that time).'"[427]

[427] It is also recorded in the *Tabaqat al-Hanabila* (2/143) of Ibn Abi Ya'la

Al-Dhahabi (d. 748 AH) on Tafwid al-Ma'na and the genuine Sufis

It is also worth pointing out some more points regarding Imam al-Dhahabi in contradistinction to the two detractors being responded to. The following is from my work entitled: *Imam al-Mizzi, his brief incarceration and the Khalq af'al al-Ibad of Imam al-Bukhari*[428] *(pp. 33-35):*

Al-Dhahabi, al-Mizzi and Ibn Kathir were all associates of Ibn Taymiyya (d. 728 AH), but academic studies into the methodologies of al-Dhahabi and Ibn Kathir in comparison to that of Ibn Taymiyya have steered some to the conclusion that they did not always have commonality and agreement on all theological issues, and how to approach and tackle them in terms of methodology. The main disciple of Ibn Taymiyya's who was most loyal and faithful to his methodology on the Attributes of Allah was Ibn Qayyim al-Jawziyya (d. 751 AH). Hence, although the first three named were all associates of Ibn Taymiyya in some way they themselves did not always hold the same theological positions on some matters as Ibn Taymiyya.

An example that may be raised is the fact that Ibn Taymiyya's last position on the issue of the Hell fire is that it is not eternal and it will come to an end, thus leading to the false notion of universal salvation for all of its inhabitants no matter what religion or type of atheism they originated from. This was discussed by Ibn Taymiyya in his *Radd ala man qala bi fana al Janna wa'l Naar*, and a number of studies have examined this work

[428] Available as a pdf here – https://archive.org/download/ImamAl-mizziHisBriefIncarcerationAndTheKhalqOfImamAl-bukhari/ImamAlMizziHisBriefIncarcerationAndTheKhalqOfImamAlBukhari.pdf

and come to realise what was just mentioned, as well as some mentioning that the named composition was his final work, and last stance with regard to the Hell-fire. This deviant position on the alleged non-eternality of the Hell-fire was not embraced by al-Dhahabi, al-Mizzi or Ibn Kathir for that matter. See the following link for this issue:

Ibn Taymiyya's Belief That Hell (Jahannam) Will End[429]

Al-Dhahabi was not similar to Ibn Taymiyya on how to understand the Attributes of Allah. Ibn Taymiyya and his followers today reject what is known as Tafwid al-Ma'na (committal of the meaning of the Sifat to Allah alone). Ibn Taymiyya said about this type of Tafwid:

من شر أقوال أهل البدع والإلحاد

"This is amongst the most evil of the sayings of the People of Innovation (Ahlul-Bid'a) and heresy (ilhad)." [430]

Here are some examples of the methodology of al-Dhahabi which were at odds with that of Ibn Taymiyya:

Imam al-Dhahabi (d. 748 AH) on Tafwid al-Ma'na

[429] http://ahlussunnah.boards.net/thread/169/ibn-taymiyyas-belief-jahannam-end
[430] See his Dar ta'arud al-aql wan naql (1/205)

He mentioned in his Siyar a'lam an-Nubala:[431]

فقولنا في ذلك وبابه: الإقرار، والإمرار، وتفويض معناه إلى قائله الصادق المعصوم

"Our saying in this and what falls under it is: Submission to the text, passing it on as it came and consigning the knowledge of its meaning (tafwid ma'nahu) to its Sacrosanct and Truthful Sayer."

He also said in his Siyar a'lam an-Nubala:[432]

وَأَمَّا السَّلَفُ، فَمَا خَاضُوا فِي التَّأْوِيْلِ، بَلْ آمَنُوا وَكَفُّوا، وَفَوَّضُوا عِلمَ ذَلِكَ إِلَى اللهِ وَرَسُوْلِه

"As for the Salaf (three earliest Muslim generations), then they did not delve into interpretation (of the Attributes), but rather they believed, refrained, and consigned the knowledge of that to Allah and His Messenger (sallallahu alaihi wa sallam)."

Al-Dhahabi also said in his Mizan al I'tidal:[433]

أما معنى حديث الصورة فنرد علمه إلى الله ورسوله ونسكت كما سكت السلف مع الجزم بأن الله ليس كمثله شئ

[431] 8/105
[432] 14/376
[433] 2/420, Bijawi edn.

"As for the meaning of the hadith which mentions image (sura), then we surrender its knowledge to Allah and His Messenger and we remain silent, just as the Salaf remained silent, along with firm conviction on the fact that there is nothing whatsoever like Allah."

For more on the differences between al-Dhahabi and Ibn Taymiyya one may read the following link:

Contrasting Imām al-Dhahabis Creed With Hāfidh Ibn Taymiyyah's[434]

Al-Dhahabi was also one who wore the Sufi khirqa (cloak) as he mentioned in his *Siyar a'lam an-Nubala:*[435]

أَلْبَسَنِي خِرَقَ التَّصَوُّفِ شَيْخُنَا المُحَدِّثُ الزَّاهِدُ ضِيَاءُ الدِّيْنِ عِيْسَى بنُ يَحْيَى الأَنْصَارِيُّ بِالقَاهِرَةِ، وَقَالَ: أَلْبَسَنِيهَا الشَّيْخُ شِهَابُ الدِّيْنِ السُّهْرَوَرْدِيُّ بِمَكَّةَ عَنْ عَمِّهِ أَبِي النَّجِيْبِ

"Our Shaykh the ascetic Muhaddith Diya' al-Din `Isa ibn Yahya al-Ansari vested me with the Sufi cloak in Cairo saying, 'Shaykh Shihab al-Din al-Suhrawardi vested me with it in Makka from his uncle Abu al-Najib.'"

Al-Dhahabi also gave a warning to those who attack the genuine Sufis without justification in his manual on Hadith terminology known as al-Muqiza:[436]

[434] http://ahlussunnah.boards.net/thread/444/contrasting-dhahabis-creed-fidh-taymiyyah
[435] 22/377, Arna'ut edn.
[436] p. 89, edited by Abdul Fattah Abu Ghudda

إذ القادِحُ في مُحِقّ الصُّوفية داخلٌ في حديث: (مَن عادَى لي وَلِيّاً، فقد بارَزَني بالمُحارَبة) . والتارِكُ لإنكارِ الباطلِ

Meaning:

"The critic of a genuine Sufi (*muhiqq al-sufiyya*) becomes a target of the hadith: *'Whosoever shows enmity to a single one of My Friends, I have declared war on him.'* While one that abandons all condemnation for what is clearly wrong in what he hears from some of them, abandons the commanding of good and the forbidding of evil."[437]

Throughout their decrepit pdf file, the two detractors have made slanderous remarks about Sufis in general, but they should have taken note of what al-Dhahabi said about true Sufis in his *al-Muqiza* which is a work on Hadith nomenclature.

These type of quotations from Imam al-Dhahabi have not gone unnoticed by certain contemporary Salafis. The Western Salafis once promoted a Saudi Salafi by the name of Falih al-Harbi until Rabi al-Madkhali warned against him around 2004. Here is al-Harbi throwing out the leading Muhaddith and Historian, al-Dhahabi, from Ahlus Sunna alongside Ibn Hajar, al-Nawawi and Ibn al-Jawzi:

http://www.salafitalk.net/st/viewmessages.cfm?Forum=25&Topic=4597
Quote:

فالح يخرج الإمام الذهبي من أهل السنة ويسقط شهادته

[437] The last two translations are from the following link which demonstrated other scholars and their links to Sufis: http://livingislam.org/o/spsr_e.html - The reader may also see the link of Ibn Taymiyya to the Qadiri tariqa being mentioned there as well.

Faalih al-Harbee Expels Imaam adh-Dhahabee From Ahl us-Sunnah and Nullifies His Testimony

http://www.sahab.net/sahab/showthread.php?s=&threadid=320481

Faalih al-Harbee said, ***"Adh-Dhahabee, his speech is not to be depended upon, he has with him what is with him by his own self, so his testimony is not to be accepted... so they (mentioning adh-Dhahabee along with Ibn Hajar, an-Nawawee and Ibn al-Jawzee), are not from the a'immah of Ahl us-Sunnah..."***

The question is if the two detractors now consider Imam al-Dhahabi to be out of the fold of Ahlus Sunna like al-Harbi and his likes? See the following downloadable link for a short article by another pseudo-Salafi known as **Adil Hamdan** who critiqued the Aqida and views of Imam al-Dhahabi with quotes:

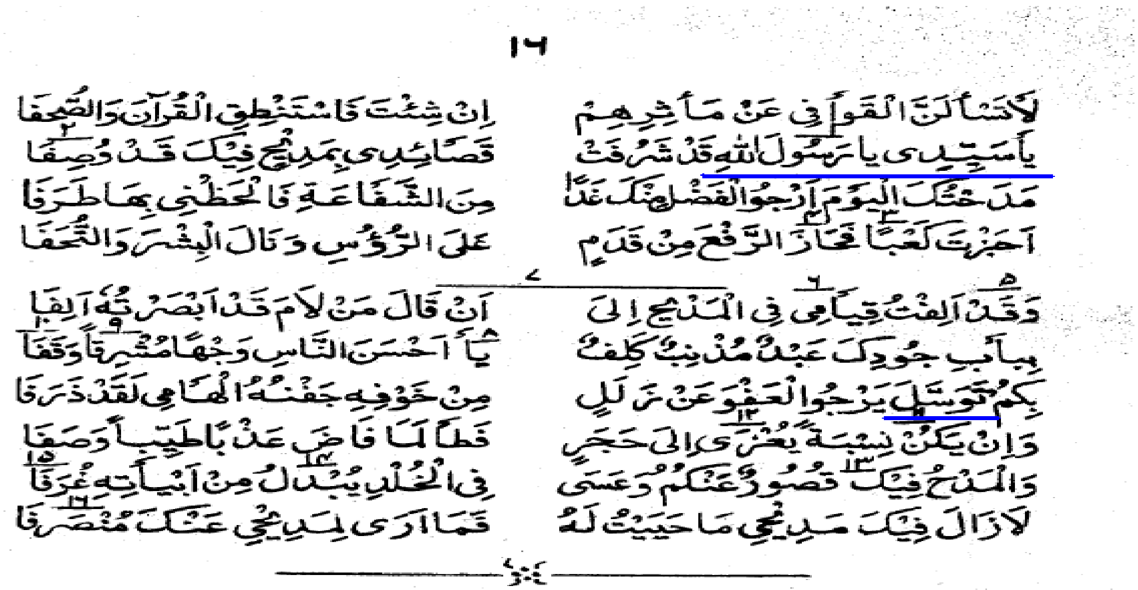
https://archive.org/download/adil-hamdan-critique-on-al-dhahabi-waqfat-maa-al-dhahabi/Adil%20Hamdan%20critique%20on%20al%20Dhahabi_Waqfat%20ma%27a%20al%20Dhahabi.pdf

Do they accept Ibn Hajar, al-Nawawi and Ibn al Jawzi to be from Ahlus Sunna or not?

Ibn Hajar al-Asqalani (d. 852 AH) and Tawassul

Do they consider **Imam Ibn Hajar al-Asqalani** the Ash'ari-Shafi'i[438]to be a grave worshipper based on his action of Tawassul quoted below:

In the *Diwan* of al-Hafiz Ibn Hajar al-Asqalani that was published with the editing of Dr. al-Sayyid Abul Fadl, the Hafiz said:


١٦

لا تسألن القوافي عن مآثرهم … إن شئت فاستنطق القرآن والصحفا
يا سيدي يا رسول الله قد شرفت … قصائدي بمديح فيك قد وصفا
مدحتك اليوم أرجو الفضل منك غداً … من الشفاعة فالحظني بها طرفا
أجزت كعباً فحاز الرفع من قدم … على الرؤوس ونال البشر والتحفا

وقد ألفت قيامي في المديح إلى … أن قال من لام قد أبصرته ألفا
بباب جودك عبد مذنب كلف … يا أحسن الناس وجهاً مشرقاً وقفا
بكم توسل يرجو العفو عن زلل … من خوفه جفنه الهامي لقد ذرفا
وإن يكن نسبة يعزى إلى حجر … فطالما فاض عذب طيب وصفا
والمدح فيك قصور عنكم وعسى … في الخلد يبدل من أبياته غرفا
لا زال فيك مديحي ما حييت له … فما أرى لمديحي عنك منصرفا

Abdal Hakim Murad translated the second half of the above quote in his *Selections from the Fath al-Bari by Ibn Hajar al-Asqalani* (p. 4) as follows:

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438 Proof on his being an Ash'ari can be witnessed here - https://www.darultahqiq.com/shah-waliullah-transmitter-of-an-ashari-musalsal-chain/

By the gate of your generosity stands a sinner, who is mad with love,
O best of mankind in radiance of face and countenance!
Through you he seeks a means [*tawassala*], hoping for Allah's forgiveness of slips;
from fear of Him, his eyelid is wet with pouring tears.
Although his genealogy attributes him to a stone [*hajar*],
how often tears have flowed, sweet, pure and fresh!
Praise of you does not do you justice, but perhaps,
In eternity, its verses will be transformed into mansions.
My praise of you shall continue for as long as I live,
For I see nothing that could ever deflect me from your praise.[19]

Footnote no. 19 mentioned:

19 *Dīwān Ibn Hajar al-ʿAsqalānī*, ed. Syed Abul Fazl (Hyderabad, n.d.), 16. This edition uses the original manuscript preserved in the Egyptian National Library (MS Taymūriyya 811), dated 852. It also makes use of other manuscripts, which all include this poem.

Al-Nawawi (d. 676 AH) and Tawassul

Will they condemn **Imam al-Nawawi** for what he said in his **Kitab al-Adhkar** (p. 205):

وإن كان قد أوصاه أحدٌ بالسَّلام على رسول الله صلى الله عليه وسلم قال: السَّلام عليكَ يا رسولَ الله من فلان بن فلان، ثم يتأخرَ قدر ذراع إلى جهة يمينه فيُسلِّم على أبي بكر، ثم يتأخرُ ذراعا آخر فسلام على عُمر رضي الله عنهما، ثم يرجعُ إلى موقفه الأوّل قُبالة وجهِ رسول الله صلى الله عليه وسلم فيتوسلُ به في حقّ نفسه، ويتشفعُ به إلى ربه سبحانه وتعالى، ويدعو لنفسه ولوالديه وأصحابه وأحبابه ومَن أحسنَ إليه وسائر المسلمين، وأن يَجتهدَ في إكثار

الدعاء، ويغتنم هذا الموقف الشريف ويحمد الله تعالى ويُسبِّحه ويكبِّره ويُهلِّله، ويُصلِّي على رسول الله صلى الله عليه وسلم ويُكثر من كل ذلك، ثم يأتي الروضةَ بين القبر والمنبر فيُكثر من الدعاء فيها.

"If anyone has requested the pilgrim to convey greetings to the Messenger of Allah (Sallallahu alaihi wa sallam) he should say: 'Peace be upon you, Messenger of Allah, from So-and-so. Then he should go back about one cubit to the right and greet Abu Bakr (ra). Then he should move another cubit to the right and greet Umar ibn al-Khattab (ra). Then he should go back to the first place he stood at and ***face the Messenger of Allah (Sallallahu alaihi wa sallam), and intercede through him*** *for himself and intercede to his Lord* and supplicate for himself, his parents, his companions, his loved ones and those who have treated him well, and for all the Muslims. He should try hard to make the du'a a lengthy one. He should take advantage of this noble place to praise Allah and magnify Him, and say 'There is no god but Allah'. He should pray for blessings upon the Messenger of Allah (Sallallahu alaihi wa sallam). Then he should go to the

Rawdah, which is between the Grave and the Pulpit of the Messenger of Allah (Sallallahu alaihi wa sallam), and make du'a."[439]

A similar quote from Imam al-Nawawi is found in his *al-Majmu Sharh al-Muhadhhab* (8/274) who also mentioned the story of al-Utbi.[440]

Would they consider Imam al-Nawawi to be a promoter of grave worship when he said under the entry for Imam Nasr al-Maqdisi (d. 490 AH) the following in his *Tahdhib al-Asma wal Lughat* (2/126):

قلت: وقبره بباب الصغير بجنب قبر معاوية وأبي الدرداء، رضى الله عنهم، يُكثر الناس زيارته والدعاء عنده، وسمعنا الشيوخ يقولون: يستجاب الدعاء عنده يوم السبت، رضى الله عنه

"I say: His grave is at Bab al-Saghir[441] next to the grave of Mu'awiyya and Abu'l Darda, may Allah be pleased with them. ***The people frequently visit his grave and make du'a at it,*** *and we heard the Shaykhs say:* ***Du'a is accepted by it (the grave) on Saturday****, may Allah be pleased with him."*

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[439] Translation from the English edition of *Kitab al-Adkhar* printed under the title *The Book of Remembrances* (p. 307, Turath publishing, 1994).

[440] The narration being: "I was sitting next to the grave of the Prophet ﷺ when all of a sudden a Bedouin came and said, peace be upon you Oh Prophet of Allah [ﷺ], I have heard Allah stating: If only it were that when they oppress their souls, that they came to you (O Muhammad ﷺ), seeking Allah's forgiveness; and then the Rasool [ﷺ] seeks forgiveness on their behalf, they will then surely find that Allah is Most Forgiving, Most Merciful. Indeed, I have come to you, seeking forgiveness for my sins, seeking intercession through you in front of my Lord. Then he said the following poetry:

يَا خَيْرَ مَنْ دُفِنَتْ بِالْقَاعِ أَعْظُمُهُ ... فَطَابَ مِنْ طِيبِهِنَّ الْقَاعُ وَالْأَكَمُ
نَفْسِي الْفِدَاءُ لِقَبْرٍ أَنْتَ سَاكِنُهُ ... فِيهِ الْعَفَافُ وَفِيهِ الْجُودُ وَالْكَرَمُ

Utbī narrates, then the Bedouin went and I fell asleep. I saw the Prophet ﷺ in my dream, and He ﷺ said to me: Oh Utbī, meet the Bedouin and give him the glad-tidings that indeed Allah has forgiven him". See the names of famous scholars who mentioned this incident here: https://ahlussunnah.boards.net/thread/463/collection-scholars-narrating-hadith-utbi

[441] A famous cemetery in Damascus.

As for **Imam Ibn al-Jawzi**, then contemporary Salafism is not delighted with his understanding of the Attributes of Allah due to what he mentioned in his *Kitab Akhbar al-Sifat* and its abridgement, *Daff Shubuh al-Tashbih.*[442]Ibn al-Jawzi's quotation regarding Abu Bakr al-Muqri, al-Tabarani and Abu'l Shaykh at the grave of the Messenger of Allah (Sallallahu alaihi wa sallam) has already been mentioned earlier on from his *Kitab al-Wafa* (p. 818, no.1536).

Ibn al-Jawzi also mentioned the following narration in his *Sifatus Safwa* (1/472) without rejecting its authenticity although some have disputed it in our times with regard to what Imam Ibrahim al-Harbi said about Imam Ma'ruf al-Karkhi:

وتوفي سنة مائتين وقبره ظاهر ببغداد يتبرك به وكان إبراهيم الحربي يقول قبر معروف الترياقي المجرب

"He died in 200 AH and his grave is visible in Baghdad and one seeks blessings (tabarruk) with it. Ibrahim al-Harbi would say: Ma'ruf's grave is a tested antidote."

Imam al-Dhahabi has also mentioned a similar statement from Ibrahim al-Harbi in his *Siyar a'lam an-Nubala* (9/343) and in his *Tarikh al-Islam* (13/404). The same report from Ibrahim al Harbi has been recorded by a few well known Hanbalis, like: Ibn Abi Ya'la in his *Tabaqat al-Hanabila* (1/382), Ibn Muflih al-Hanbali (d. 763 AH) in his *Kitab al-Furu* (3/229), Mansur al-Buhuti (d. 1051 AH) in his *Kashhaf al-Qina* (2/69).

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[442] See our - *THE CASE OF THE CURIOUSLY CRASS QADRI, HIS CLAIMS ON SOME ISSUES, AND THE AYNAYN ISSUE ASCRIBED TO IMAM IBN AL-JAWZI* - https://archive.org/download/TheCaseOfTheCuriousQadriAndTheAynaynIssue_201302/The%20Case%20of%20the%20Curious%20Qadri%20and%20the%20Aynayn%20issue.pdf

Will the two detractors now suggest that Ibn al-Jawzi, al-Nawawi, al-Dhahabi and the above named Hanbalis where all promoters of grave worship?!

There is also a narration attributed to Imam al-Shafi'i although its authenticity has not been verified with a chain of transmission. This being the following report from **Shaykh Ahmed Zarruq al-Maliki** (d. 899 AH) in his *Umdatul Murid al-Sadiq* (p. 255):

وذكر الشيخ كمال الدين الدميري ، في حياة الحيوان له: إن الشافعي (ض) كان يقول: قبر موسى الكاظم الترياق المجرب

"The Shaykh Kamaluddin al-Damiri mentioned in his Hayatul Hayawan: ***'Indeed, al-Shafi'i would say: The grave of Musa al-Kazim is a tested cure.'"***

The report from al-Damiri (d. 808 AH) is available in his *Hayatul Hayawan* (1/189).

These reports if authentically related from Ibrahim al-Harbi, al-Shafi'i and the verdicts of al-Dhahabi provided above do not mean that one asks the deceased for help directly, but it is like what has been mentioned from the practice of Ibn Hibban at the grave of Ali ibn Musa al-Rida where the supplication was to Allah. See the words of Ibn Hibban a few pages below.

Interestingly, Shaykh Ahmed Zarruq also mentioned the above report from Imam al-Shafi'i in his *Sharh Zarruq ala Matn al-Risala li Ibn Abi Zayd al-Qayrawani* (p. 434). In the same work he also made the following point from **Imam al-Ghazali** (d. 505 AH) and his own comments:

وقال الغزالي كل من يتبرك به في حياته يجوز التبرك بغيره بعد موته أصله قبره عليه السلام الجائز إجماعا خلافا لابن تيمية وأظن به قد حاد عن الحق

"Al-Ghazali said: Everyone who is the source of tabarruk (blessing) in his life time, then it is permitted to take blessings from other than him after his death, and its origin is his grave, may peace be upon him. There is ijma (agreement) on its lawfulness in difference to Ibn Taymiyya who I presume opposed the truth."

Will the two detractors now declare Zarruq, al-Damiri and al-Ghazali to be promoters of Shirk and Bid'a?!

Ibn Khuzayma (d. 311 AH) and Ibn Hibban (d. 354 AH) at graves and their false accusation regarding al-Himyari

On p. 600 of their pdf the two detractors brought in a major allegation as follows:

> Furthere more these citations of **Ibn Hibbaan and Ibn Khuzaimah** are just doing the rounds amongst the books of the soofee quboorees in which they have just been copied and pasted in the books with one copy to the next and just giving false impressions and notions. We are pretty certain Abul Hasan just copied and pasted these passages from his Soofee brothers and teachers.
>
> Let us now move on and support our claim of Abul Hasan plagiarising his so called scholarships from others. **We made this claim that Abul Hasan plagiarised Mr Eesaa al-Himyaree's research** and here is our proof that Abul Hasan copies the research of others and as part of his scholarship and this is the reality of his 'Penned works and penship'

Reply:

The quotation with regard to Ibn Hibban has been given at the start of this chapter. The quotation regarding Ibn Khuzayma was mentioned by them on p. 604 from myself as follows:

> Ibn Hajar in Tahdhib al-Tahdhib mentioned the following about Ibn Khuzayma:

في ترجمة الإمام علي بن موسى الرضا ما يلي

قال (الحاكم النيسابوري) وسمعت أبا بكر محمد بن المؤمل بن الحسن بن عيسى يقول خرجنا مع امام أهل الحديث أبي بكر بن خزيمة وعديله أبي علي الثقفي مع جماعة من مشائخنا وهم إذ ذاك متوافرون إلى زيارة قبر علي بن موسى الرضى بطوس) ومشهده بها معروف يزار قال فرأيت من تعظيمه يعنى ابن خزيمة لتلك البقعة وتواضعه لها وتضرعه عندها ما تحيرن

What they failed to do is provide evidence that I actually plagiarized the two quotes related to Ibn Hibban and Ibn Khuzayma from Isa al-Himyari. They merely showed a page (see p. 602 of their pdf) from al-Himyari's work on Tawassul which mentioned the two quotes. Now for the icing on the cake. Before answering them and providing translations for the two quotes they failed to deliberately address as it would have truly embarrassed them to the core, let us recall what they said on p. 596:

This report and the subsequent report of Imaam Ibn Khuzaimah have no connection with going to graves and putting faces on them. **These reports just show that the scholars and people of knowledge had respect for the people in the graves and a means for them to remember their departure from this world** as the Prophetic ahadeeth elucidates.

On p. 603 they mentioned the following:

These two quotes are the ones Abul Hasan Hussain Ahmed pasted after stealing his research from Eesaa Himyaaree's book, ***at-Ta'ammul Fee Haqqeeqat ut-Tawassul*** (pg.378-380) edn. 2nd, 1428H / 2007ce, of Eesaa bin Abdullaah ibn Maan'e al-Himyaree.

He stole this research as Himayree also mentions the same incidences in the same way, and the quote on the following page of Imaam Ibn Khuzaimah is also another 'scholarship' that was stolen.

Reply:

They have clearly admitted that al-Himyari's book was published as a second edition in 2007 and this is the edition that is available on the internet, and I definitely did not have access to this as my initial piece was written in **2005** on sunniforum.com. As Allah is my witness, I have not even seen the first edition if it was already in print as a first edition in 2005 or before it. Hence, I never saw al-Himyari's' book back then, and nor have I met him or promoted him, especially the error he fell into over the fabricated Juzz attributed to Musannaf Abdar Razzaq. In fact, I showed some issues with this fabrication on the Marifah.net forum a few years back also.

They were quick to accuse myself of plagiarism, but it has been demonstrated how they were shown to plagiarise from the research of the late Zubair Ali Za'i who they highly promote and admire. See the work: *The Blazing Star in Defence of a Narration from Malik al-Dar* (pp. 171-182, 194-202). Indeed, on p. 354 of this

work I have addressed the issue of al-Himyari, and their false allegations of plagiarism as follows:

Abu Alqama Ali Hassan Khan who has been mentioned throughout this work as someone who was refuted back in 2006 over the narration of Malik al-Dar.[443] Despite mentioning this, one still needs to scrutinize and expose this issue a little further to see who actually created this claim of plagiarism in the first place, and how these people cannot even get their claims right!

Abu Alqama and Ali Rida Qadri were both challenged to publicly prove this claim and they failed diabolically to establish this, as can be seen from the forum[444] they flocked to spread their sham claims. Abu Maryam challenged Abu Alqama by simply asking:

Did you not tell Abu Khuzayma/Abu Hibban that Dr. Abul Hasan apparently plagiarised from al-Himyari's work on Tawassul?! If so, bring the quotes where this allegedly occurred. Abul Hasan wrote against you in 2006 if i recall, and Himyari's massive work was published in 2007. And here it is:

http://www.archive.org/download/tamil-twasil/12948361331.pdf

It has many quotes and arguments so where is the Salafi rebuttal to his work?! Look at p. 492 - 499 for the names of 52 Ulama on Tawassul. Then p. 499 onwards for the verdicts of the 4 Madhhabs (81 names), plus Mufassirin after that.

Who from the Salaf said Tawassul is Shirk, Haram or bid'a? How about quoting al-Shawkani's view or even better - the view of Imam Ahmed ibn Hanbal?!

[443] See the reply here - https://archive.org/details/ReplyToAbuAlqamaOnHisAttacksOnANarrationFromMalikAlDarV2

[444] http://www.ahlalhdeeth.com/vbe/showpost.php?p=101983&postcount=33

Abu Maryam put the same question to Ali Rida when he asked:

Did you not tell Abu Khuzayma/Abu Hibban that Dr. Abul Hasan apparently plagiarised from al-Himyari's work on Tawassul?! If so, bring the quotes where this allegedly occurred. Abul Hasan wrote against Abu Alqama in 2006 if i recall, and Himyari's massive work was published in 2007. And here it is:

http://www.archive.org/download/tamil-twasil/12948361331.pdf

So where is the rebuttal to this work? What does your Imam - Ahmed al-Ghumari say on Tawassul and so on?!

When both of these claimants shied away from answering these simple questions with clear evidence, Abu Maryam asked Abu Alqama again[445]:

At least answer what you and Ali Rida claimed to your colleagues (Abu Khuzaima/Hibban):

Where is the evidence of plagiarism from al-Himyari? May be you can ask them if they have NOT plagiarised their article on Malik al-Dar from - ZUBAIR ALI ZA'I?!

Bring on the evidence, as this is the ORIGINAL topic brought forth and not specifically the Malik al-Dar narration.

If the answers are not forthcoming then i see some people are going to lose their reputations further.

Let us not forget Sura al-Hujurat as translated into english as follows:

[445] http://www.ahlalhdeeth.com/vbe/showpost.php?p=102040&postcount=42

Abdul Daryabadi : ye who believe! if an evil-doer Came Unto you with a report, then inquire strictly, lest ye hurt a people in ignorance and repent thereafter of that which ye have done.

Dr. Mohsin : O you who believe! If a Fasiq (liar — evil person) comes to you with any news, verify it, lest you should harm people in ignorance, and afterwards you become regretful for what you have done.

Mufti Taqi Usmani : O you who believe, if a sinful person brings you a report, verify its correctness, lest you should harm a people out of ignorance, and then become remorseful on what you did.

Pickthal : O ye who believe! If an evil-liver bring you tidings, verify it, lest ye smite some folk in ignorance and afterward repent of what ye did.

Yusuf Ali : O ye who believe! if a wicked person comes to you with any news, ascertain the truth, lest ye harm people unwittingly, and afterwards become full of repentance for what ye have done.

After the above point, Abu Alqama still had no honour in proving his claim and went onto divert attention away to a sort of denial from himself and laying the original claim back to Abu Khuzaima from Birmingham, when he said to Abu Maryam:

"None is infallible and Abu Khuzaymah and others can be mistaken."

This is not a matter of being infallible but a point where two people known as Ali Rida and Abu Alqama, need to tell the readers that they are actually not only fallacious, but they concocted a lie and fed it to the detractors known as Abu Khuzaima and Abu Hibban! Or is it the fact that Abu Khuzaima/Abu Hibban have got their source names wrong?! Either way, it is a reprehensible concoction based on absolutely no foundations. If Abu Khuzaima/Abu Hibban have got the names wrong, then they still

need to explain how their batil blog came up with such a false claim against myself in the first place?!

Abu Maryam replied to the above point made by Abu Alqama by saying:

If they are mistaken on their claim on Isa al-Himyari's work been plagiarised then you should admit that you and Abu Turab mislead them!

Next came the digressory reply from Ali Rida when he said to Abu Maryam:

"where is the proof of abul hasan mufari factory & co for your claim that I told them anything ? so, slowly you want to fool people with your petty lies. I never told "they" anything about Himyari…"

By these vile and sarcastic words, it seems to be a clear denial by Ali Rida that he did not tell Abu Khuzaima/Abu Hibban, that I had apparently plagiarised from Isa al-Himyari! But now the greater question is why did the detractors who are linked to Abu Khuzaima/Abu Hibban name Ali Rida and Abu Alqama as their sources in their original claim that I apparently plagiarised from Isa al-Himyari?!

Indeed, these people are not only brazen, but they cannot even verify who claimed what regarding the blatantly false allegation they made regarding myself! Indeed, it is a concoction of the counterfeit variety by a band of insincere claimants whose only motivation seems to be scoring cheap points with the most diabolical mannerisms.

Ali Rida, the one known for fitna should have asked his anti-Hanafi colleagues, Abu Khuzaima/Abu Hibban for this proof and why his name was dropped into this hogwash

of a farce that they thought would lead to demonising my character via an ad hominem style.

The final nail in the coffin to Abu Alqama/Ali Rida and their colleagues – Abu Khuzaima/Abu Hibban, are thanks to the words of Abu Maryam who said:

"It is very obvious that Abu Khuzaima/Hibban are desperately trying their best to avoid this matter and digressing onto a comedy show attempt at character assassination. I will present it below as they are too scared to answer what was asked from them on their blog. They dare not provide what was posted from me and others it seems on their blog as it is too humiliating and damning for them to show. They attempt to answer based on false premises and with puerile remarks.

They have steeped so low that they have resorted to second hand guessing by equating me with someone called "Abu Zahra" (wallahi that is not me nor have i posted anywhere with that name), and then Dr. Abul Hasan, who i know very well and he is older than myself in age and knowledge, and he is not so low as to play the games that Abu Khuzaima/Hibban have falsely accused him with. Viz, posting with the guise of other pseudonyms. If these poor chaps from Birmingham have any evidence, then I ask them to bring solid and verifiable proof.

It seems they have an inferiority complex and the only way they can let off steam is to abuse, digress, second guess and make unscholarly jibes about their opponents, even mentioning other peoples alleged professions. If one was to go down that avenue, would they care to mock the late al-Albani, who was by profession a watch maker?! How convenient of them to pick and choose, but not apply the same standards to their own Shuyukh, one of whom was also said to be a farmer by trade and a teacher of hadith as well.

This is their latest outburst (I wish they would sign off with their name (s)) so one can see who to redress directly. It seems they are jealous of Dr. Abul Hasan and his unique methodology of demonstrating ilm with source quotes not mentioned by other writers in

this age. Like he did with the Taraweeh work in reply to the named.[446] They have had more than 3 years to answer the facts mentioned in that wonderful piece, but remained very hush hush! We have not forgotten the fact that they rejected all narrations from the Thiqa Hafiz - Ali ibn al Ja'd (Shaykh of al-Bukhari and author of a Musnad)

This is the reality of these detractors who espouse the claim to be the People of Hadith (Ahlul-Hadith) but failed to provide any critical rigour in demonstrating their spurious and dupe filled assertion of plagiarism from Dr. Isa al-Himyari. May Allah guide them.

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[446] Ironically, Ali Rida claimed to be a Sufi and Hanafi who also promoted the grave distortions of Abu Khuzaima and Abu Hibban on this issue as can be seen here - http://groups.yahoo.com/group/Bewleyupdates/message/14761

It is also strange that the last two named are bussom buddies with such a 'Sufi-Hanafi" like Ali Rida.

The two quotes linked to Imam Abu Hatim ibn Hibban and Imam Abu Bakr ibn Khuzayma

The quote related to Ibn Hibban was:

Ibn Hibban in his Kitab al-Thiqat:

الثقات ج:8 ص:456

على بن موسى الرضا وهو على بن موسى بن جعفر بن محمد بن على بن الحسين بن على بن أبي طالب أبو الحسن من سادات أهل البيت وعقلائهم وجلة الهاشميين ونبلائهم يجب أن يعتبر حديثه إذا روى عنه غير أولاده وشيعته وأبي الصلت خاصة فان الأخبار التي رويت عنه وتبين بواطيل إنما الذنب فيها لأبي الصلت ولأولاده وشيعته لأنه في نفسه كان أجل من أن يكذب ومات على بن موسى الرضا بطوس من شربة سقاه إياها المأمون فمات من ساعته وذلك في يوم السبت آخر يوم سنة ثلاث ومائتين وقبره بسنا باذ خارج النوقان مشهور يزار بجنب قبر الرشيد قد زرته مرارا كثيرة وما حلت بي شدة في وقت مقامي بطوس فزرت قبر على بن موسى الرضا صلوات الله على جده وعليه ودعوت الله إزالتها عنى إلا أستجيب لي وزالت عنى تلك الشدة وهذا شيء جربته مرارا فوجدته كذلك أماتنا الله على محبة المصطفى وأهل بيته الله عليه وعليهم أجمعين

The two detractors went onto say on p. 596 the following as a way not to address such reports:

This report has deliberately not been translated by Abul Hasan Hussain Ahmed because the correct translation would have showed his clear lying and deception about the reality of this report and its correlation with the point of contention. This report and the subsequent report of Imaam Ibn Khuzaimah have no connection with going to graves and putting faces on them**. These reports just show that the scholars and people of knowledge had respect for the people in the graves** and a means for them to remember their departure from this world as the Prophetic ahadeeth elucidates.

The question is why did they not also translate the incident connected to Ibn Hibban? Rather than translating it myself in order to eradicate any prospective allegation of mistranslating let us quote someone else's effort. Ibn Hibban mentioned an entry for a well-known descendant of the Holy Prophet (Sallallahu alaihi wa sallam) known as **Ali ibn Musa al-Rida (d. 203 AH)** who is buried in Tus[447], Iran.

Imam Ibn Hajar al-Asqalani said in his *Taqrib al-Tahdhib* that Ali al-Rida was saduq (truthful) as a transmitter of Hadith and died in 203AH

4804 – علي بن موسى بن جَعْفَر بن محمد بن علي بن الحسين بن عليٍّ الهاشميُّ، يُلَقَّب الرَّضَا، بكسر الراء وفتح المعجمة: صدوقٌ، والخَلَلُ ممن روى عنه، من كبار العاشرة، مات سنة ثلاث ومئتين، ولم يُكْمِل الخمسين. ق.

[447] The area is also known as Mashhad

Earlier on some quotations from the doctoral dissertation from Glasgow University entitled: *Ibn Ḥibbān al-Bustī's (d. 354/965) contribution to the science of ḥadīth*[448] *transmission*, by Muhammad Fawwaz, were provided.

On pp. 163-164 he mentioned the incident given from the *Kitab al-Thiqat* of Ibn Hibban as follows:

> Ibn Ḥibbān writes in ʿAlī al-Riḍā's entry: "His grave in Sanabad,887 out of al-Nawqan was famously visited beside the grave of al-Rashid. I have visited it many times. When I faced a problem during my stay in Tus, **I have visited ʿAlī b. Mūsā al-Riḍā's grave, blessings of Allāh be upon his forefather and him, and asked Allāh for [the problem] to be solved, and my supplication has been answered and my problem has been solved. I have experienced this many times and I have found it likewise."**
>
> Footnote 887 stated: What was once the village of Sanabad became the city of Mashhad, which was built around the mausoleum of ʿAlī al-Riḍā. See Josef W. Meri, *Medieval Islamic Civilization: An Encyclopaedia*, 438.

Now, here is the original scan and full translation of the above quote from Ibn Hibban's *Kitab al-Thiqat* (8/456-457):

[448] Downloadable here - http://theses.gla.ac.uk/8481/

(علي [٦]) بن موسى الرضا و هو علي بن موسى بن جعفر بن محمد بن علي بن الحسين بن علي بن أبي طالب، أبو الحسن، من سادات أهل البيت و عقلائهم، و جلة الهاشميين و نبلائهم، يجب أن يعتبر حديثه إذا روى عنه غير أولاده و شيعته و أبي الصلت خاصة، فان الأخبار التي رويت عنه و بين بواطيل إنما الذنب فيها لأبي الصلت و لأولاده و شيعته، لأنه في نفسه كان أجل من أن يكذب، و مات علي بن موسى الرضا بطوس من شربة

(١) له ترجمة في التهذيب ٧/ ٣٩٦ (٢) في مد: المعاد (٣) له ترجمة في الجرح و التعديل ٣/ ١/ ٢٠٣ (٤) له ترجمة في الجرح و التعديل ٣/ ١/ ١٧٦ (٥) له ترجمة في تاريخ بغداد ١١/ ٣٥٦ (٦) له ترجمة في التهذيب ٧/ ٣٨٧ .

سقاه (١١٤) ٤٥٦

سقاه [١] إياها المأمون فمات من ساعته، و ذلك في يوم السبت آخر [يوم - [٢]] سنة ثلاث و مائتين و قبره بسناباذ خارج النوقان مشهور يزار بجنب قبر الرشيد، قد زرته مرارا كثيرة و ما حلت بي شدة في وقت مقامي بطوس فزرت قبر علي بن موسى [٣] الرضا صلوات الله على جده و عليه [٣] و دعوت الله إزالتها عني إلا استجيب لي و زالت عني تلك الشدة، [٣] و هذا شيء [٣] جربته مرارا فوجدته [٣] كذلك، أماتنا الله على محبة المصطفى و أهل بيته صلى الله عليه و عليهم أجمعين [٣] .

Meaning:

“Ali bin Musa al-Rida, who is Ali bin Musa bin Ja'far bin Muhammad bin Ali bin Al-Hussain bin Ali bin Abi Talib, Abu al-Hasan, from the masters of Ahl al-Bayt and their intellectuals, the prominent of the Hashemites and their nobles. His

hadith should be considered when narrated from other than his sons, Shi'a followers, and Abu al-Salt in particular. Verily the reports narrated from him that were proven to be falsehoods, the fault in them belongs to Abu al-Salt, his sons, and Shi'a followers. Because he himself was too noble to lie.

Ali bin Musa al-Rida died in Tus after drinking a drink that Al-Ma'mun gave him, so he died immediately that day, on Saturday the last day of the year 203 after Hijri. His grave is in Sanabad, outside Nawqan. It is well known and frequently visited, next to the grave of Al-Rashid***. I have visited it many times, and whenever I faced hardship during my stay in Tus, I would visit the grave of Ali bin Musa al-Rida, may the prayers of Allah be upon his grandfather and him. I would supplicate to Allah to remove this difficulty from me, and my supplication would be answered, and that hardship removed from me. This is something I have tested many times and found to be true***. May Allah let us die on the love of al-Mustafa and the people of his household (Ahlul-Bayt). And may the prayers of Allah be upon him and all of them."

It was never stated that the above report from Ibn Hibban is related to the Abu Ayyub al-Ansari (ra) incident and the noble grave of the Prophet (Sallallahu alaihi wa sallam). The question is if the two detractors would visit the graves of anyone, they deem to be pious by setting out on a journey and supplicate to Allah by standing at the side of the grave?! Not only that, Ibn Hibban held certain aspects of aqida[449] that these detractors who claim to be followers of the Ahlul-Hadith would have a hard time in accepting.

[449] See quotations here - https://hornofsatan.wordpress.com/2016/09/14/ibn-hibban-allah-is-not-in-time-or-place/

Ibn Hibban also mentioned that he heard a Hadith from his teacher Thabit ibn Isma'il ibn Ishaq in Baghdad near the grave of Imam Ma'ruf al-Karkhi. This is found in Ibn Balban's tartib of *Sahih Ibn Hibban* (11/308) as follows:

4936 – أَخْبَرَنَا ثَابِتُ بْنُ إِسْمَاعِيلَ بْنِ إِسْحَاقَ بِبَغْدَادَ عِنْدَ قَبْرِ مَعْرُوفٍ الْكَرْخِيِّ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ الْوَلِيدِ الْبُسْرِيُّ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيِّبِ عَنْ مَعْمَرٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "لَا يَحْتَكِرُ إِلَّا خاطئ"1. [2: 76]

Ibn Hibban said: ***"Thabit bin Ismail bin Ishaq informed us in Baghdad at the grave of Ma'ruf al-Karkhi…"***

Will the two detractors now condemn Ibn Hibban for his acts at the graves of Ali al-Rida and Ma'ruf al-Karkhi?

There is also an incident mentioned by **Imam Abu Amr ibn al Salah** in his Muqaddima (p. 316)[450] where Hadith was recited at the grave of **Imam Muslim** the author of the *Sahih*:

"The teacher and great transmitter Abu 'l-Hasan al-Mu'ayyad b. Muhammad b. Ali al-Muqri (God bless him) informed me by my recitation to him in Nishapur, once beginning anew with the recitation ***at the head of the grave of Muslim b. al-Hajjaj****. The jurist of the Holy City* ***Abu Abd Allah Muhammad b. al-Fadl al-Furawi informed us at the grave of Muslim.****"*

450 Published under the title An Introduction to the Science of Hadith: Kitab Mar'rifat Anwa' 'Ilm Al-Hadith, translation by E. Dickinson with review by Muneer Fareed

What verdict will today's self-acclaimed Ahlul Hadith pass on the above scholars at the grave of Imam Muslim?!

As for the quotation regarding Ibn Khuzayma then that was translated in another doctorate entitled: ISLAMIC PIETY AND DYNASTIC LEGIMITACY: THE CASE OF THE SHRINE OF 'ALI B. MUSA AL-RIDA IN MASHHAD (10th-17th CENTURY) by May Farhat, completed at Harvard University in 2002.

The report being documented as follows from Ibn Hajar al-Asqalani's *Tahdhib al-Tahdhib* under the entry for Ali ibn Musa al-Rida, where Ibn Hajar quoted directly from al-Hakim al-Naysaburi, who heard the narration from Abu Bakr Muhammad ibn al-Mu'ammal ibn al Hasan ibn Isa.

Ibn Hajar in Tahdhib al-Tahdhib mentioned the following about Ibn Khuzayma:

في ترجمة الإمام علي بن موسى الرضا ما يلي

قال (الحاكم النيسابوري) وسمعت أبا بكر محمد بن المؤمل بن الحسن بن عيسى يقول خرجنا مع امام أهل الحديث أبي بكر بن خزيمة وعديله أبي علي الثقفي مع جماعة من مشائخنا وهم إذ ذاك متوافرون إلى زيارة قبر علي بن موسى الرضى بطوس) ومشهده بها معروف يزار قال فرأيت من تعظيمه يعنى ابن خزيمة لتلك البقعة وتواضعه لها وتضرعه عندها ما تحيرن

The narration is authentically reported by al-Hakim from Abu Bakr who was declared by al-Dhahabi in his *Siyar a'lam an-Nubala* (16/23) to be *"The Imam,*

head of Naysabur." Imam Abdul Karim al-Sam'ani quoted from al-Hakim's *Tarikh Naysabur*[451] where the latter praised his teacher by saying:

أحد وجوه خراسان وأحسنهم بيانا وأفصحهم لسانا

"One of the prominent figures of Khurasan, the best of them in preaching and of the most eloquent tongue."

May Farhat stated on p. 37:

> *"Ibn Hibban (d. 354/965), a Shafi/i Hadith-scholar bom in Bust, reports that he visited the tomb of 'Ali b. Musa during his stay in Tus on numerous occasions. His prayers at the tomb never failed to be fulfilled.47* ***According to the biography of Ali al-Rida in Ibn Hajar al-'Asqalani'ss Tahdhib al-tahdhib, Ibn Hibban was following the example of his most important teacher, the Nishapuri Shafi'i Hadith-scholar Ibn Khuzayma.****"48*

Straight after this Farhat stated:

> In one anecdote, the reporter Abu Bakr Muhammad b. al-Mu'mil says: We went with the Imam of *ahl al-hadith* Abu Bakr b. Khuzayma, and his son-in-law, Abu 'Ali al-Thaqafi, with a group of our Shaykhs—who were numerous at the time—to the visit of the tomb of Ali b. Musa al-Rida in Tus.[452] He said: ***"We witnessed his veneration [i.e. Ibn Khuzayma] for this spot (buq'a) and his modesty and reverence which puzzled us."****49*

The footnotes being:

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[451] See the Kitab al-Ansab (12/35, Hyderabad edition) of al-Sam'ani

[452] Note, May Farhat has forgotten to translate the following Arabic words at this point which means: *"His shrine there (in Tus) is well known and visited."* - **ومشهده بها معروف يزار**

47 EI2, s.v. "Ibn Hibban "(J.W. Fuck). Ibn Hibban, Abu Bakr Muhammad b. Hibban al-Tamimi al-Busti, Kitab al-thiqat, 12 vols. (Haydarabad, 1973-1983), 8:456-457.
48 Ibn Hajar, Shihab al-Din Abi al-Fadl Ahmad b. ʻAli, Tahdhib al-tahdhib, 12 vols., (Haydarabad, 1326), 7:387-8. The biography of Ibn Hajar provides a compilation of various opinions assessing ʻAll al-Rida as a transmitter of hadith. He is presented as a man of knowledge, and of noble descent. Much doubt is cast on the Shiʻi transmitters.
49 Ibid., 388.

Let us now present a more accurate translation of the above words from Ibn Hajar's *Tahdhib al-Tahdhib* (7/388, Hyderabad edn):
(Al-Hakim al-Naysaburi said): "I heard Abu Bakr Muhammad ibn al-Mu'ammal ibn al-Hasan ibn Isa say: 'We went out with the Imam of Hadith scholars (Ahlul-Hadith) Abu Bakr ibn Khuzayma and his companion Abu Ali al-Thaqafi, along with a group of our Shaykhs who had gathered at that time, ***to visit the grave of Ali ibn Musa al-Rida in Tus. His shrine there is well known and visited.***

He said: ***'I saw from the respect shown by Ibn Khuzayma to that spot (the grave area), his humility towards it, and his supplication near it, which left me amazed."'***

The two detractors stated as quoted from them above:

These reports just show that the scholars and people of knowledge had respect for the people in the graves and a means for them to remember their departure from this world as the Prophetic ahadeeth elucidates.

The reader can see that what Ibn Hibban did was about his travelling to the grave of Ali al-Rida and supplicating to Allah by standing at the grave side for times he had problems that needed solving, and he did this many times and his supplication was answered as he stated. This truly explains why the two detractors deliberately avoided translating and expounding upon the actions of Ibn Hibban!

As for Ibn Khuzayma, he used to highly venerate the grave of Ali al-Rida and this action amazed the reporter of the incident known as Abu Bakr Muhammad ibn al-Mu'ammal. What exactly he did is not mentioned but it was not a usual practice of merely standing at the grave as the witness found it perplexing. Hence, what the detractors said on pp. 607-608 is not the only thing that Ibn Khuzayma must have done at the grave:

> It is not possible the Imaam of the Ahlul Hadeeth recited the supplication taught by the Messenger of Allaah (ρ) and acted upon his hadeeth,
>
> السَّلَامُ عَلَيْكُمْ يَا أَهْلَ الْقُبُورِ يَغْفِرُ اللَّهُ لَنَا وَلَكُمْ أَنْتُمْ سَلَفُنَا وَنَحْنُ بِالْأَثَرِ
>
> **"Oh inmates of the graves, salaam on you. Allaah forgive us and you all. You left first and we will be coming later".**
>
> السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ وَإِنَّا إِنْ شَاءَ اللَّهُ
> بِكُمْ لَاحِقُونَ نَسْأَلُ اللَّهَ لَنَا وَلَكُمُ الْعَافِيَةَ
>
> And

"Oh Muslims residing here, salaams on you, by the will of Allah we will also be coming to you. We seek safety for us and you".
(Saheeh Muslim (no.975), Ibn Maajah (no.1547), Tirmidhee (no.1053), and Musnad ar-Rooyaanee (1/67)

Had Ibn Khuzayma carried out merely reciting the above type of supplications then his companion would not have found it amazing and beyond the norm.

Once again, nowhere was it stated by myself in 2005 that the action of Ibn Khuzayma was about the act carried out by Abu Ayyub al-Ansari (ra) at the noble grave. It is merely another hyperbolic insinuation invented by the two detractors in order to demean my intentions.

What do they truly think about the narration connected to Ibn Khuzayma despite them not translating it to explain its reality? The answer is found on the top of page 605 of their pdf file:

ABUL HASAN ALLEGING A MONSTROSITY AGAINST IMAAM AHLUL HADEETH, IMAAM IBN KHUZAIMAH

No monstrosity was raised as there was no link given to the Abu Ayyub (ra) narration. What is truly more perplexing is why they did not mention who was Ali al-Ridа and which sect venerates him to the extremes when it is related to grave veneration and so on? The fact of the matter is that Ali al-Rida is one of the twelve Imams of the deviant *Ithna Ashariyya* Shi'ite sect found predominantly in Iran in our time.

Sunnis like Ibn Khuzayma and Ibn Hibban may have regarded Ali al-Rida to be from Ahlus Sunna, but the question that this leads to naturally is if the two detractors would actually travel many miles to the grave of Ali al-Rida just like these two Imams of Ahlul Hadith did, and make supplications to Allah by standing at the grave site in order for their needs to be fulfilled?! The answer would probably be a big NO, as they think it is not from the way of the Salaf to do so. If this assertion is incorrect, they can clarify that they have no problem with such acts like what Ibn Hibban and his Shaykh, Ibn Khuzayma did at the grave of Ali al-Rida.

May Farhat stated on pp. 37-38:

> Although the veneration of Ali al-Rida was not widely shared among Hadlth-scholars as intimated by the last anecdote—the shrine did attract a religiously more diverse crowd than is generally assumed. The shrine's popularity among Shi'is and non-Shi'is was even the cause of tension between the two communities. In 375/985, the famous Nishapuri judge Abu al-'Ala Sa'id b. Muhammad went on pilgrimage. During his stay in Baghdad, he was denounced for preventing, by means of a legal opinion *(fatwa)*, the refurbishment of the tomb of Harun al-Rashld, in support of the Shi'i community's opposition. He answered accusations by saying that his legal opinion took into consideration the welfare of the Muslim community, and the need to avoid communal strife.50 The judge's decision in favor of the Shi'i community testifies to a powerful and vocal Shi'i presence in the region. But according to Bulliet, their identity and their number in Nishapur remain a mystery.51
>
> Footnotes:
>
> 50 Discussed by Bulliet, *The Patricians o f Nishapur,* 201; Frye, *The Histories of Nishapur* (Cambridge, Mass., 1965), fo.86.
>
> 51 Bulliet, *The Patricians of Nishapur,* 16.

It is possible that the two detractors realised that Ali al-Rida's tomb is the site of mainly Shi'ite visitors, and thought it would be highly awkward to bring this up as it is linked to the actions of two Sunni Hadith scholars visiting it, and making supplications there to Allah while standing specifically at the grave site of Ali al-Rida. The two detractors are in need of explaining why these two Imams of Ahlul Hadith made this ziyara if one can usually make du'a to Allah at a place well away from such a grave.

It is worth mentioning what Ibn Taymiyya had to say about such ziyara to the graves of the pious and see if the detractors are ready to condemn or accept the actions of Ibn Hibban, Ibn Khuzayma and the views quoted from al-Dhahabi and Ibn Kathir, who were both acquainted with Ibn Taymiyya but not in line with him in various matters.

Ibn Taymiyya said in his *Iqtida al-Sirat al-Mustaqim*[453]:

Likewise, the miracles of prophets and saints,such as the descent of lights and angels upon their graves, the fact that these places are avoided by evil spirits and animals, the immunity from fire of these places and their visitors, **the intercession of some saints for those buried near them, the commendability of being buried near some such saints, attainment of grace in their neighbourhood and visitation of chastisement upon those who make light of them - these things are all true** but do not belong to our discussion. Nor is this place meant for discussing the mercy and favour which God shows to the graves of prophets and the righteous, or the deference and regard, beyond all conceivable proportions, in which He holds them.

All that, however, does not cogently argue in favour of the commendability of prayer *(salât)*, or even the intention to carry out prayer and rites and ceremonies (properly associated with the

[453] Translated by Muhammad Umar Memon under the title *Ibn Taimiya's Struggle against Popular Religion* (pp. 294-296)

pilgrimage), at them. Because pursuance of devotional acts at graves is beset with harms against which, as we have mentioned, the *Shâria* has cautioned us. These things have been mentioned because they can be thought of as contrary to what we have mentioned. They are.not.

The belief in the fulfillment of du'a at graves and its superiority has necessitated periodic visitation and pilgrimage to them. Sometimes the Quburiyun congregate over graves at specific times, which is exactly what the Prophet meant to forbid when he said, 'Do not turn my grave into a festival.' . .

What more, certain graves are thronged around by the quburiyun on a certain day of the year, where they come travelling to celebrate a festival, either in Muharram, or Rajab, Sha'ban, Dhu'l-Hijja, or in any other month. Some of them hold congregation in the middle of Sha'ban, others on the Day of Arafa, still others on the Day of 'Ashura, yet others at another time, in such a way that a certain day of the year is marked for visitation to them for congregation, as one visits Arafa, Muzdalifa and Mina on specific days of the year, or just as one visits the city mosque on the occasion of both Ids. Nay, sometimes the concentration of the throngs both in secular and religious matters is even stronger and more intense.

In the same way, people will proceed to some city at a scheduled or unscheduled time with the intention of du'a and religious exercise, just as one may go to the Sacred House of God. I do not know of any disagreement among Muslims about the unlawfulness and forbiddenness of such a travel, unless it be some recent disagreement. I have already presented two aspects of the journey (safar) devoted exclusively to visitation of graves.

That this travel is for religious exercise, such as du'a or prayer, or for celebration of festival, or some such purpose need hardly be doubted; some even go so far as to call it pilgrimage, saying, 'We intend to go for pilgrimage to the grave of so-and-so', while others intend to hold a congregation at such a man's grave at a specific day of the week.

In short, this practice near graves is exactly that which was forbidden by the Prophet when he said, 'Do not turn my grave into a festival.' . .. I have mentioned in the foregoing that it is objectionable to habitually engage in acts of worship at specific times not recommended by the Sharia. How, then, can it not be objectionable to make a habit of coming back to a specific location at a fixed time.

This includes what is done in Egypt at the grave of Nafìsa and others; in Iraq at the grave claimed to be of Ali and at those of al- Husain, Hudhaifa b. al-Yamän, Salman al-Fârisî and Musa b. Ja'far; in Baghdad at Muhammad b. Ali Jawad's grave and at the graves of Ahmad b. Hanbal, Ma'ruf al-Karkhi, etc., so also what is enacted at Abu Yazid al-Bistâmi's grave. Same is true of innumerable saintly graves throughout Muslim lands. Over many of these graves, such as those of Abu Hanifa, ash-Shäfi'i, etc., mosques have been erected, even though the land turns out to be misappropriated. Indeed, it is incumbent to love and follow these eminent personages of Islam, to keep alive their pious works and to invoke divine pardon, mercy, pleasure, etc., upon them. But to turn their graves into festivals is something which has been forbidden both by God and His Prophet. . . . One should not be misled by the great number of perverse practices. It is a piece of that imitation of Scripturaries by Muslims of which the Prophet has forewarned us.

At the root of this practice lies the belief in the excellence of du'a at graves. The present discussion may be concluded by mentioning the status of all other acts of worship at graves. Their status as a whole is the same as that of du'a. Thus, remembering God, recitation, fasting or sacrifice enjoy no more privilege at graves than they do elsewhere, nor is visitation to graves for these purposes commendable. ***I know of no Muslim scholar who believes otherwise.***

The last words of Ibn Taymiyya do not fit into the actions of Ibn Hibban and the points made by his own associate, al-Dhahabi as has been mentioned above under the section heading: **Imam al-Dhahabi promoting du'a at certain graves.**

Ibn Kathir (d. 774 AH) and the narration of al-Utbi regarding the grave of the Prophet ﷺ

Imam ibn Kathir said in his famous Tafsir[454]:

وَقَدْ ذَكَرَ جَمَاعَةٌ مِنْهُمْ الشَّيْخُ أَبُو نَصْرِ بْنُ الصَّبَّاغِ فِي كِتَابِهِ الشَّامِلِ الْحِكَايَةَ الْمَشْهُورَةَ عَنْ الْعُتْبِيِّ، قَالَ: كُنْتُ جَالِسًا عِنْدَ قَبْرِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَجَاءَ أَعْرَابِيٌّ فَقَالَ: السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ، سَمِعْتُ اللَّهَ يَقُولُ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جاؤُكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّاباً رَحِيماً وَقَدْ جِئْتُكَ مُسْتَغْفِرًا لِذَنْبِي مُسْتَشْفِعًا بك إلى ربي. ثم أنشأ يقول: [البسيط]

يَا خَيْرَ مَنْ دُفِنَتْ بِالْقَاعِ أَعْظُمُهُ ... فَطَابَ مِنْ طِيبِهِنَّ الْقَاعُ وَالْأَكَمُ

نَفْسِي الْفِدَاءُ لِقَبْرٍ أَنْتَ سَاكِنُهُ ... فِيهِ الْعَفَافُ وَفِيهِ الْجُودُ وَالْكَرَمُ

ثُمَّ انْصَرَفَ الْأَعْرَابِيُّ، فَغَلَبَتْنِي عَيْنِي فَرَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي النَّوْمِ، فَقَالَ يَا عُتْبِيُّ، الْحَقِ الْأَعْرَابِيَّ فَبَشِّرْهُ أَنَّ اللَّهَ قَدْ غَفَرَ لَهُ»

Meaning:

“A number of scholars have mentioned the famous story, including Shaykh Abu Nasr ibn al-Sabbagh in his *al-Shamil al-Hikaya*, from al-Utbi, who said: ***I was sitting by the grave of the Prophet, peace and blessings be upon him, when a Bedouin Arab came and said: Peace be upon you, O Messenger of Allah. I heard Allah say: ‘And if, when they wronged themselves, they had come to you, [O Muhammad], and asked forgiveness of Allāh and the Messenger had asked forgiveness for them, they would have found Allāh Accepting of Repentance and Merciful.’ (Qur’an 4:64). And so, I have come to you seeking forgiveness for my sin, asking your intercession with my Lord.***

454 2/306 (Darul Kutub al=Ilmiyya edition).

Then, he began to recite in the Basit (simple) meter:

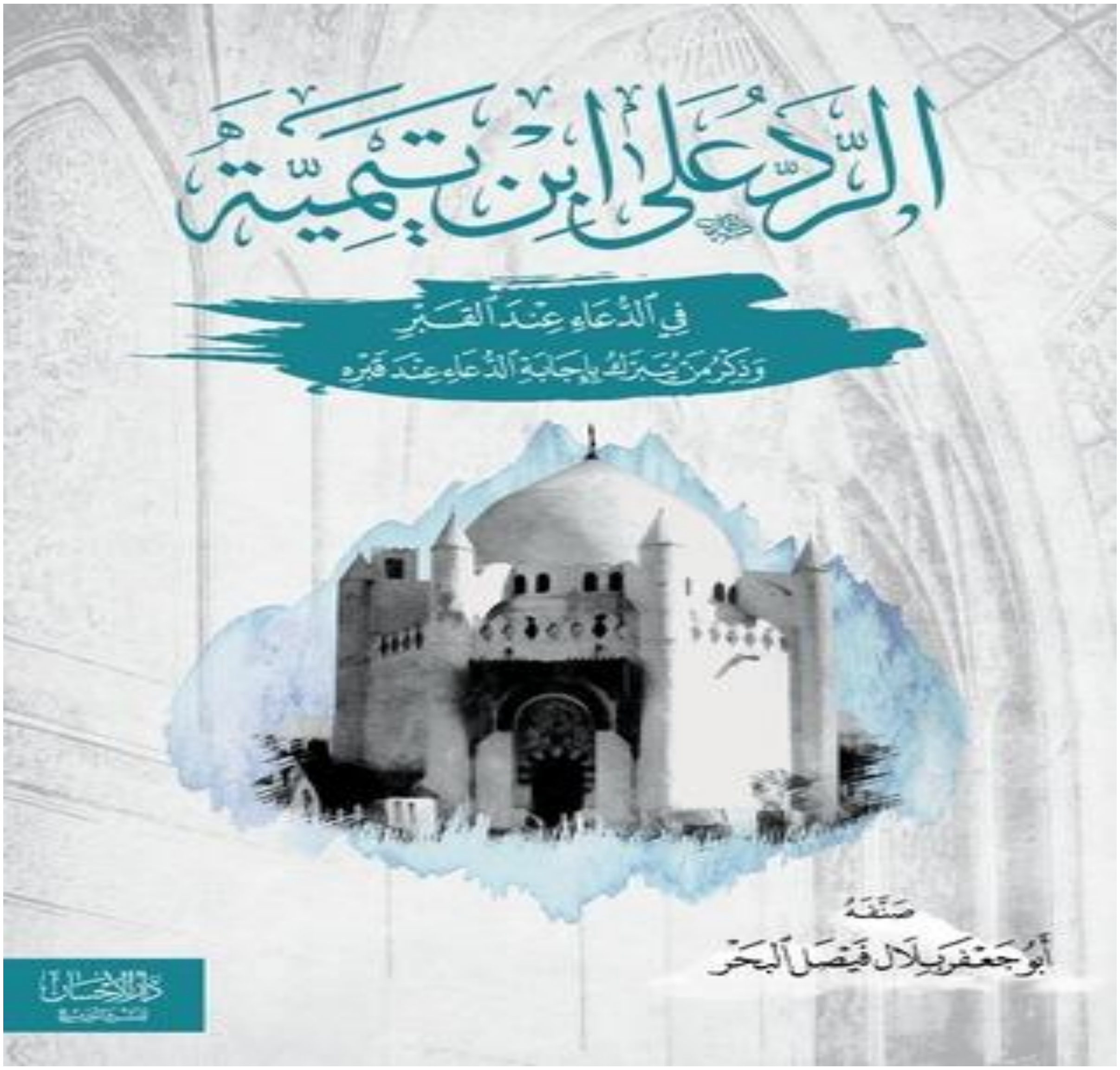
O best of those whose bones are buried in the deep earth,
and from whose fragrance the depth and the heights have become sweet,
May I be the ransom for a grave that you inhabit,
In it is purity, generosity and bounty.

Then the Bedouin left, and sleep overcame me. In my dream, I saw the Prophet, peace be upon him. He said to me, 'O Utbi, follow the Bedouin and give him the glad tidings that Allah has forgiven him.'"

The above incident has been mentioned by at least 37 scholars of the past as documented here - https://ahlussunnah.boards.net/thread/463/collection-scholars-narrating-hadith-utbi

Naturally, festivals and repugnant innovations should not be encouraged or performed at any grave site. Indeed, the debates on this matter of ziyara to graves and supplicating to Allah by the actual site of the deceased is ever ongoing in our time, and a book by Bilal Faysal al-Bahr[455] was released as of late in reply to Ibn Taymiyya as the image below shows:

[455] He has also refuted Mahmud Saeed Mamduh. See - https://twitter.com/hassanalhussain/status/1043550926634606592?lang=en



In concluding this section, it is worth also quoting what Imam Ibn Hajar al-Haytami said about such matters around graves, since he was one of the most severe opponents to Ibn Taymiyya. The quote below demonstrates the limits of what is not permitted precisely at the site of the graves of the Prophets (peace be upon them all) and friends of Allah (awliyya). The quote is extracted from *The Reliance of the Traveller*:[456]

[456] See pp. 896-897, translated by Nuh Keller.

(Ibn Hajar Haytami:) Ahmad, Bukhari, Muslim, and Nasa'i relate that the Prophet (Allah bless him and give him peace) said, ***"May Allah curse the Jews and Christians; they have taken the tombs of their prophets as places of worship,"*** and Ahmad, Bukhari, Muslim, and Nasa'i also relate the hadith***, "They are the ones who, when a righteous man among them died, would build a place of worship upon his grave and paint those icons in it. They will be the wickedest of creation in Allah's sight on the Day of Judgement."***

The reason for considering it an enormity to take a grave as a place of worship is obvious, for the Prophet (Allah bless him and give him peace) cursed those who did this with the graves of their Prophets, and considered those who did it with the graves of the righteous to be "the wickedest of creation in Allah's sight on the Day of Judgement."

Taking a grave as a place of worship means to pray (Salah) on the grave or towards it. The prohibition, moreover, applies exclusively to the grave of someone venerated, whether a Prophet or friend of Allah (wali, def: w33), as is shown by the hadith's wording "when there was a righteous man among them"; for which reason **our colleagues[457] say that it is unlawful to perform the prayer towards the graves of the prophets or friends of Allah** "for the blessing of it" (tabarruk, dis: w31) or out of reverence for it, that is, under two conditions:

(a) that the grave is of someone who is honored and venerated;

(b)and that **the prayer (Salah) is performed towards or on the grave** with the intention of gaining the blessing of it, or out of reverence for it.

[457] Meaning the scholars of the Shafi'i Madhhab as Ibn Hajar al-Haytami was one of the latter-day giants of the Shafi'i school.

That such an action is an enormity is clear from the above hadiths (A: though if either condition is lacking, performing the prayer near a grave is unobjectionable) (al-Zawajir 'an iqtiraf al-kaba'ir (y49), 1.148-49).

Hence, what al-Dhahabi, al-Nawawi and other scholars from the Shafi'i school permitted at grave sites is not the direct prayer towards the grave, or directly upon it as quoted from Ibn Hajar al-Haytami, but supplication to Allah for assistance at the site of the grave of a pious individual using words free of Shirk.

What exactly is the definition of Tawassul that Sunni scholars permitted has also been mentioned in *The Reliance of the Traveller (pp. 938-939)* as follows from the late Syrian Hanafi Shaykh, Muhammad Hamid (d. 1969):

(Muhammad Hamid:) As for calling upon (nida') the righteous (n: when they are physically absent, as in the words "0 Muhammad" in the above hadiths), tawassul to Allah Most High through them is permissible, **the supplication (du'a') being to Allah Most Glorious**, and there is much evidence for its permissibility. Those who call on them intending tawassul cannot be blamed. **As for someone who believes that those called upon can cause effects, benefit, or harm, which they create or cause to exist as Allah does, such a person is an idolator who has left Islam** (dis: 08.7(17))-Allah be our refuge! This then, and a certain person has written an article that tawassul to Allah Most High through the righteous is unlawful, while the overwhelming majority of scholars hold it is permissible, and the evidence the writer uses to corroborate his viewpoint is devoid of anything that demonstrates what he is trying to prove. **In declaring tawassul permissible, we are not hovering on the brink of idolatry (shirk) or coming anywhere near it, for the conviction that Allah Most High alone has influence over anything, outwardly or inwardly, is a conviction**

that flows through us like our very life blood. If tawassul were idolatry (shirk), or if there were any suspicion of idolatry in it, the Prophet (Allah Most High bless him and give him peace) would not have taught it to the blind man when the latter asked him to supplicate Allah for him, though in fact he did teach him to make tawassul to Allah through him, and the notion that tawassul is permissible only during the lifetime of the person through whom it is done but not after his death is unsupported by any viable foundation from Sacred Law *(Rudud 'ala abatil wa rasa'il al-Shaykh Muhammad ai-Hamid* (y44), 2.39).

And Allah knows best.

IMAM AHMED IBN HANBAL, HIS MUSNAD AND VIEWS SURROUNDING IT

In 2005 I stated:

We know that the narration from Abu Ayyub (ra) was recorded by Imam Ahmad ibn Hanbal in the Musnad also as follows:

23633 - حدثنا عبد الله حدثني أبي ثنا عبد الملك بن عمرو ثنا كثير بن زيد عن داود بن أبي صالح قال : أقبل مروان يوما فوجد رجلا واضعا وجهه على القبر فقال أتدري ما تصنع فأقبل عليه فإذا هو أبو أيوب فقال نعم جئت رسول الله صلى الله عليه وسلم ولم آت الحجر سمعت رسول الله صلى الله عليه وسلم يقول لا تبكوا على الدين إذا وليه أهله ولكن ابكوا عليه إذا وليه غير أهله

The Imam of Ahlus-Sunna: Ahmad ibn Hanbal is not on record as condemning this narration or saying that it is grave worship! Rather, there is a possibility that he considered it to be an acceptable narration, for Imam al-Dhahabi mentioned the following from him which suggests that Imam Ahmad may have accepted this very narration (as quoted by GF Haddad from al-Dhahabi’s Mu’jam al-Shuyukh, 1:73, no. 58 – I have this book to scan, if need be, the very quote below):

Quote: Originally Posted by **al-Dhahabi**

Ahmad ibn al-Mun`im related to us... [with his chain of transmission] from Ibn `Umar that the latter disliked to touch the Prophet's -- Allah bless and greet him -- grave. I say: He disliked it because he considered it disrespect. Ahmad ibn Hanbal was asked about touching the Prophet's -- Allah bless and greet him -- grave and kissing it and he saw nothing wrong with it. His son `Abd Allah related this from him. If it is asked: "Why did the Companions not do this?" We reply: "Because they saw him with their very eyes when he was alive, enjoyed his presence directly, kissed his very hand, nearly fought each other over the remnants of his ablution water, shared his purified hair on the day of the greater Pilgrimage, and even if he spat it would virtually not fall except in someone's hand so that he could pass it over his face. Since we have not had the tremendous fortune of sharing in this, we throw ourselves on his grave as a mark of commitment, reverence, and acceptance, even to kiss it. Do you not see what Thabit al-Bunani did when he kissed the hand of Anas ibn Malik and placed it on his face saying: "This is the hand that touched the hand of Allah's Messenger"? Muslims are

not moved to these matters except by their excessive love for the Prophet -- Allah bless and greet him --, as they are ordered to love Allah and the Prophet -- Allah bless and greet him -- more than their own lives, their children, all human beings, their property, and Paradise and its maidens. There are even some believers that love Abu Bakr and `Umar more than themselves...

Do you not you see that the Companions, in the excess of their love for the Prophet -- Allah bless and greet him --, asked him: "Should we not prostrate to you?" and he replied no, and if he had allowed them, they would have prostrated to him as a mark of utter veneration and respect, not as a mark of worship, just as the brothers of the Prophet Yusuf prostrated to him. Similarly the prostration of the Muslim to the grave of the Prophet -- Allah bless and greet him -- is for the intention of magnification and reverence. One is not to be accused of disbelief because of it whatsoever (la yukaffaru aslan), but he is being disobedient [to the Prophet's injunction to the Companions]. Let him, therefore, be informed that this is forbidden. It is likewise in the case of one who prays towards the grave."

The two detractors quoted a part of the above and then brought in a chapter on p. 610 entitled:

THE POSITION OF IMAAM AHMAD IBN HANBAL AND ABUL HASAN'S DECEPTION

They started off with their usual ad hominem manner by stating between pp. 610-611:

Yes you can say that again, a very very SMALL possibility.

Again this is nonsense and the sheer depravity of making assumptions and cojectures is alone reprehensive on its own but to attribute positions to Imaam Ahmad, the Imaam of Ahlus Sunnah with regards to hadeeth grading is a subtle, deceptive and undercover criticism of the great Imaam Ahmad bin Hanbal which is indeed highly censurable.

One does not need to the brightest spark to know that Imaam Ahmad was more familiar with his own Musnad and what conditions he set forth in compiling it rather than mr hanafee himself, Abul Hasan,

Where should Imaam Ahmad be on record anyway? As we know Imaam Ahmad compiled the Musnad and did not grade this particular hadeeth and if Abul Hasan

Hussain Ahmed knew what a Musnad was he would not have made this clear blunder in the first place, such clever are the 'islamic researchers' and defenders of the hanafee madhab.

Imaam Ahmad merely transmitted this report from the perspective of it being needed to be included in the Musnad under Abu Ayoob (τ).

Instead of playing with words and polemics bring a clear statement from Imaam Ahlus Sunnah Imaam Ahmad that he categorically graded this hadeeth to be authentic! I thought so, silence.

Furthermore Imaam Ahmad does not grade the hadeeth in the Musnad after he transmits them neither was this his methodology and lastly dear readers you would agree Abul Hasan Hussain Ahmed claims that he has allegedly studied the sciences of hadeeth with over 100 ijazahs and he has chains running through Shaikh Abdul Fattah Abu Guddah, yet this discourse has yielded basic fundamental flaws in the science of hadeeth!!!!

After this they brought in some statements from previous generations of scholars of Hadith and their verdicts on some of the narrations within this Musnad. This shall be presented from their pdf file so that it can be witnessed who has quoted what suits their agenda and ignored the actual words of Imam Ahmed ibn Hanbal himself when it comes to narrations, he used to pass verdicts on specifically.

What is obvious to any unbiased reader is that no where did I personally state that there are no weak narrations in the Musnad of Imam Ahmed ibn Hanbal. There are weak narrations in the said Musnad as scholars have demonstrated, but what the two decrepit detractors have failed to do is actually quote Imam Ahmed himself on the status of the Musnad and its narrations. One such weak narration the detractors tried to utilise was an alleged proof for their stance on placing the hands upon the chest as shall be witnessed below. The fact that the Hanafis deem it to be weak is evidence that we do know that there are some weak narrations within the said Musnad.

They mentioned on p. 612 the following:

> Shaikh ul-Islaam Ibn Taymiyyah said, *"Not everything Imaam Ahmad has transmitted in his Musnad and other books is evidence/hujjah according to him, rather he narrates what the other people of knowledge have narrated. The condition he has set forth for his Musnad is not to narrate from those who are well known liars according to him. The narrations that are weak in the Musnad then the conditions he has set for them are better than the conditions set by Abu Dawood in his Sunan."* (*Minhaaj as-Sunnah* (4/27)

Notice, the two detractors did not follow up how Ibn Taymiyya came to assert the above points about the Musnad.

They said the following on p. 613 about Shaykh Zafar Ahmed Uthmani based on his *Qawa'id fi Ulum al-hadith*:

The scholar of the hanafees and the scholar of Abul Hasan Hussain Ahmad, Shaikh Zafar Ahmad Uthmanee Thanwee Hanafee Deobandee *'The Allaamah al-Muhaqqiq al-Muhaddith al-Faqeeh'* has cited this in his book and thereby agreeing with this principle, that there are weak hadeeth in Musnad Ahmad and hence the narration in question of Abu Ayoob (τ) can be weak.

But as is the habit of people who wish to try and win an argument by hook or crook, they conveniently left off mentioning the fact that when it comes to the specific narration in the Musnad from Abu Ayyub (ra), Shaykh Zafar accepted the narration. This was stated earlier on:

What they failed to mention is that Shaykh Zafar also considered the narration to be authentic by his own judgement too as mentioned in his footnotes to *I'la al-Sunan* (10/498, Karachi print):

انتهى. (وقد صح عن أبي أيوب الأنصارى أنه قال لمن أنكر عليه وضع وجهه على القبر: إنما جئت
رسول الله ﷺ ولم آت اللبن أو الحجر. كما سيأتى، فثبت أن حكم الآية باق بعد وفاته ﷺ،
فينبغى لمن ظلم نفسه أن يزور قبره ويستغفر الله عنده فيستغفر له الرسول).

This section from I'la al-Sunan was translated into English by Shaykh Zameelur Rahman as follows:

"And it **is authentic from Abu Ayyub al-Ansari** that he said to the one who denounced him for placing his face on the grave: "I came only to the Messenger of Allah (Allah bless him and grant him peace) and I did not come to a brick or

stone" as will come, so it is established that the ruling of the verse remains after his (Allah bless him and grant him peace) departure. Thus, the one who wrongs himself should visit his grave and seek forgiveness from Allah in his presence, whereupon the Messenger will seek forgiveness for him."

Plus, Shaykh Zafar also quoted the following from Imam al-Samhudi to validate the authenticity of the Musnad Ahmed narration:

Ahmad narrated with a hasan chain – as I saw in the handwriting of Hafiz Abu l-Fath al-Maraghi – he said: 'Abd al-Malik ibn 'Amr narrated to us: Kathir ibn Zayd narrated to us from Dawud ibn Abi Salih, he said: Marwan came one day to find a man placing his face on the grave [of the Prophet (peace and blessings be upon him)], so Marwan grasped his neck and said: "Do you know what you are doing?" Thereupon, he turned to him and said: "Yes! I have not come to a stone. I have come only to the Messenger of Allah, and I have not come to a stone. I heard Allah's Messenger (Allah bless him and grant him peace) say: 'Do not cry upon religion when those worthy of it take charge of it, but cry upon it when those unworthy of it take charge of it.'" Al-Haythami said: "Ahmad and al-Tabrani in al-Kabir and al-Awsat narrated it, and Kathir ibn Zayd is in it, who was declared trustworthy by a group and weakened by al-Nasa'i and others."[458] (Wafa al-Wafa, 5:45)

Hence, Shaykh Zafar accepted the narration in the Musnad even though he knew there were some other weak narrations within the said Musnad.

On p. 616 they mentioned:

[458] Translated by Zameelur Rahman as mentioned earlier from the section on ziyara in *I'la al-Sunan*.

Shaikh Abdul Hayy Lucknowee Hanafee also brings the statement of Imaam Ibn Taymiyyah, there by agreeing with the fact that there are weak hadeeth in the Musnad of Imaam Ahmad and the mere fact that Imaam Ahmad has just cited a hadeeth in it does not necessitate by default that the respective hadeeth is authentic.

There was no doubt from the Hanafis that there are some weak narrations in the Musnad. On p. 621 they stated:

Haafidh Ibn Hajr said, "The truth is the (hadeeth in Musnad) are predominantly good and **from the weak hadeeth are those that are transmitted as supporting narrations**. Very few of the weak ones are from strange individuals." (Ta'jeel al-Munfa'ah (pg.6) of Ibn Hajr) also referenced by Shaikh Zafar Uthmaanee in al-Qawaa'id (pg.356). Refer also to his 'al-Qaul al-Musaddad')

Haafidh Ibn Hajr also holds narrations to be weak in the Musnad and he also authored a specific book on the Musnad **called 'al-Qaul al-Musaddad Fee Dhab Ann Musnad Ahmad'** and he brings the words of his teacher, Haafidh al-**A'raaqee**[459] from his juzz word for word. (Refer to al-Ajwabatul Faadhilah Lee-Asilatil Ashratil Kaamilah (pg.95-101) of Shaikh Abdul Hayy Lucknowee for further reading.

What they failed to mention is the reason why Ibn Hajar compiled *al-Qawl al-Musaddad.* This work was written as a reply to Ibn al-Jawzi who claimed that

[459] This is another example of their mispronunciation of the name of a scholar. It is actually al-Iraqi and not al-A'raaqee!

there were some fabricated narrations within the Musnad Ahmed. Here is Ibn Hajar's explanation from his *Ta'jil al-Manfa'a* (1/:)241

ثمَّ تعقبت كَلَام بن الْجَوْزِيّ فِيهَا حَدِيثا حَدِيثا فَظهر من ذَلِك أَن غالبها جِيَاد وَأَنه لَا يتأتي الْقطع بِالْوَضْعِ فِي شَيْء مِنْهَا بل وَلَا الحكم بِكَوْن وَاحِد مِنْهَا مَوْضُوعا إِلَّا الْفَرد النَّادِر مَعَ الِاحْتِمَال القوى فِي دفع ذَلِك وسميته القَوْل المسدد فِي الذب عَن مُسْند أَحْمد

"Then I examined speech of Ibn al-Jawzi in them (the alleged fabricated narrations) hadith by hadith. So, it became clear from that that ***most of them are good (jiyad)*** *and that it does not occur decisively claiming fabrication in anything from them. Rather, not even judging that one from them (is) fabricated except the rare individual (hadith), with the strong possibility of rebutting that (claim of fabrications). And I named it al-Qawl al-Musaddad fi al-Dhabb an Musnad Ahmad (The Supported Utterance in Defending the Musnad of Ahmad)."*

On p. 622 the two detractors mentioned:

Imaam Ibn Katheer said, "As for the statement of **al-Haafidh Abee Moosaa Muhammad bin Abee Bakr al-Madeenee about the Musnad of Imaam Ahmad being Saheeh is a weak statement**. This is because (Musnad of Imaam Ahmad) has weak hadeeth rather mawdoo (fabricated) ones for example the virtues of Marw, (the martyrs) of Asqalaan and the red land near Homs and others. Just as the Huffaadh (of hadeeth) have warned and highlighted." (and then Imaam Ibn Katheer goes on to say there is nothing like the Musnad and numerous hadeeth were missed approximately from 200 companions…" (Ikhtisaar al-Uloom al-Hadeeth (pg22-23)

On p. 624 they said:

The statement of Haafidh Abee Moosaa Muhammad bin Abee Bakr al-Madeenee can be found in his 'Khasaa'is al-Musnad' (pg.24) and the hadeeth Haafidh Ibn Katheer refers to can be found in the Musnad (5/357), (3/225) and (1/19) respectively in the Musnad of Imaam Ahmad.

So here another hadeeth master is elucidating that all the hadeeth are not authentic in the Musnad just on account of Imaam Ahmad bringing a hadeeth in it, so how can it be said the hadeeth is authentic just on this as the 'SCHOLAR' carelessly claimed.

On p. 625:

Infact Shaikh ul-Islaam Ibn Taymiyyah said there are numerous narrations in the Musnad that are defective and some are even false. (*Minhaaj as-Sunnah* (4/61). Haafidh Abu Bakr al-Khallaal has bought a number of narrations in his *'al-E'llal'* from the Musnad that Imaam Ahmad has criticised himself.
Similarly Allaamah ibn al-Jawzee in *'Sayyid al-Khaatir'* (pg.245), Allaamah az-Zarkahsee in *'an-Nukt'* and Allaamah al-A'raaqee in his *'Taqayyad Wal-Aydah'* have criticised narrations from the Musnad. Haafidh Ibn al-Qayyim has also discussed such assertions regarding the Musnad at great length in his *al-Furoosiyyah* (pg's 45.49)

Shaikh Abdul Hayy Lucknowee Hanafee mentioned the statement of Allaamah Ibn Taymiyyah that Abu Bakr al-Qatee'ee added further narrations to the Musnad and

the ahadeeth added by al-Qatee'ee, many of them were fabrications. Refer to his *Minhaaj as-Sunnah* (4/27, 75, 106), al-*Ajwabatul Faadhilah Lee-Asilatil Ashratil Kaamilah* (pg.98).

Haafidh al-Iraaqee authored a speicifc book (juzz) with regards to the fabricated narrations in the Musnad. Ibn al-Jawzee also graded some narrations in the Musnad to be fabricated.

The narration of Abu Ayyub al-Ansari (ra) is not a fabrication and so it is irrelevant to mention the above points. The quotation from al-Hafiz Ibn Hajar al-Asqalani has addressed this issue of fabrications in the Musnad. As for the additional (ziyadat) narrations of al-Qati'i they are not linked to the Abu Ayyub (ra) narration.

On p. 628 they said:

Shaikh Abdul Fattah Abu Guddah says, *"(From Ibn Qayyims statement), "This clarifies the futility of the statement of the one who says all the hadeeth Imaam Ahmad transmits in his Musnad and then he remains silent upon are authentic according to him. The futility of this statement is evidenced and supported by more than 20 reports which Imaam Ahmad transmits in his Musnad which are weak according to him which have been transmitted and affirmed via trustworthy means from him..."*

(In his notes to *al-Manaar al-Muneef Fis-Saheeh Wad-Da'eef* (pg.136) of Imaam Ibn Qayyim al-Jawziyyah, Edn 6th 1414H / 1994ce, Maktab al-Matbooa'aat al-

Islaamiyyah, Halab, Syria, published on behalf of them Daar al-Bashaa'ir al-Islaamiyyah, Beirut, Lebanon)

This discussions shows from the hanafee scholars, Abdul Hayy Lucknowee, Zafar Ahmad Thanawee and Abdul Fattah Abu Guddah who say just because Imaam Ahmad remained silent in his Musnad after transmitting this report of Abu Ayoob (τ) it does not mean he held it to be authentic. **Dear readers ask Abul Hasan what does he say now????**

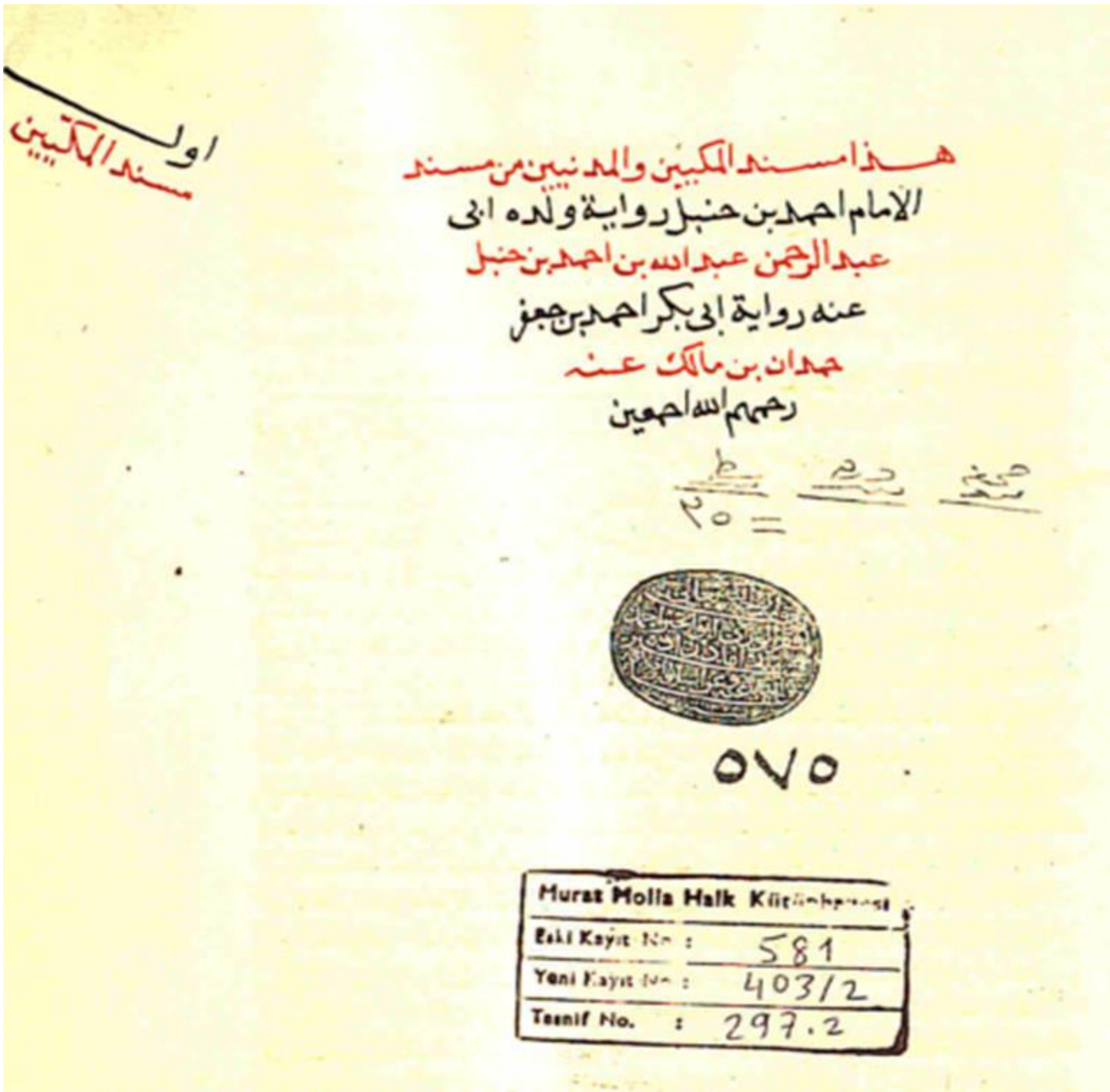
The Hadith of Hulb (ra) and the wording for placing the hands on the chest in Salah in the Musnad Ahmed

Rather, had the two detractors paid attention to what I stated it would never have been suggested that there are no weak narrations in the Musnad of Imam Ahmed. Here is an example of a weak narration that the two detractors tried to utilise as evidence to promote placing the hands upon the chest in Salah:

Qabiysa ibn Hulb the Taab'iee narrates from his father Hulb, may Allaah be pleased with him, that, "I saw the Prophet and he was turning to his right and left in the prayer and I saw that, in the prayer, he would place his right hand upon his left **on his chest."** (**Musnad Imaam Ahmad,** 5/226).[460]

[460] Quoted on p. 9 of their translation of Badiuddin Sindi's work on placing the hands in Salah entitled - *The position of the hands in the Salaah of the Prophet* (sallallallahu alaihi wa sallam) and on p. 21 of their article entitled *al-Jawab al-Rabbaanee raf al-Kaadhibah anil Imaam al-Albaanee*.

As for the above narration mentioning placing on “his chest” (sadr) then this is not proven to be transmitted correctly, and the writer of these lines has seen a manuscript from the Murad Molla collection in Istanbul of the **Musnad Ahmed** without the wording for placing on the chest with the same chain of transmission going back to Hulb (ra). Title page:



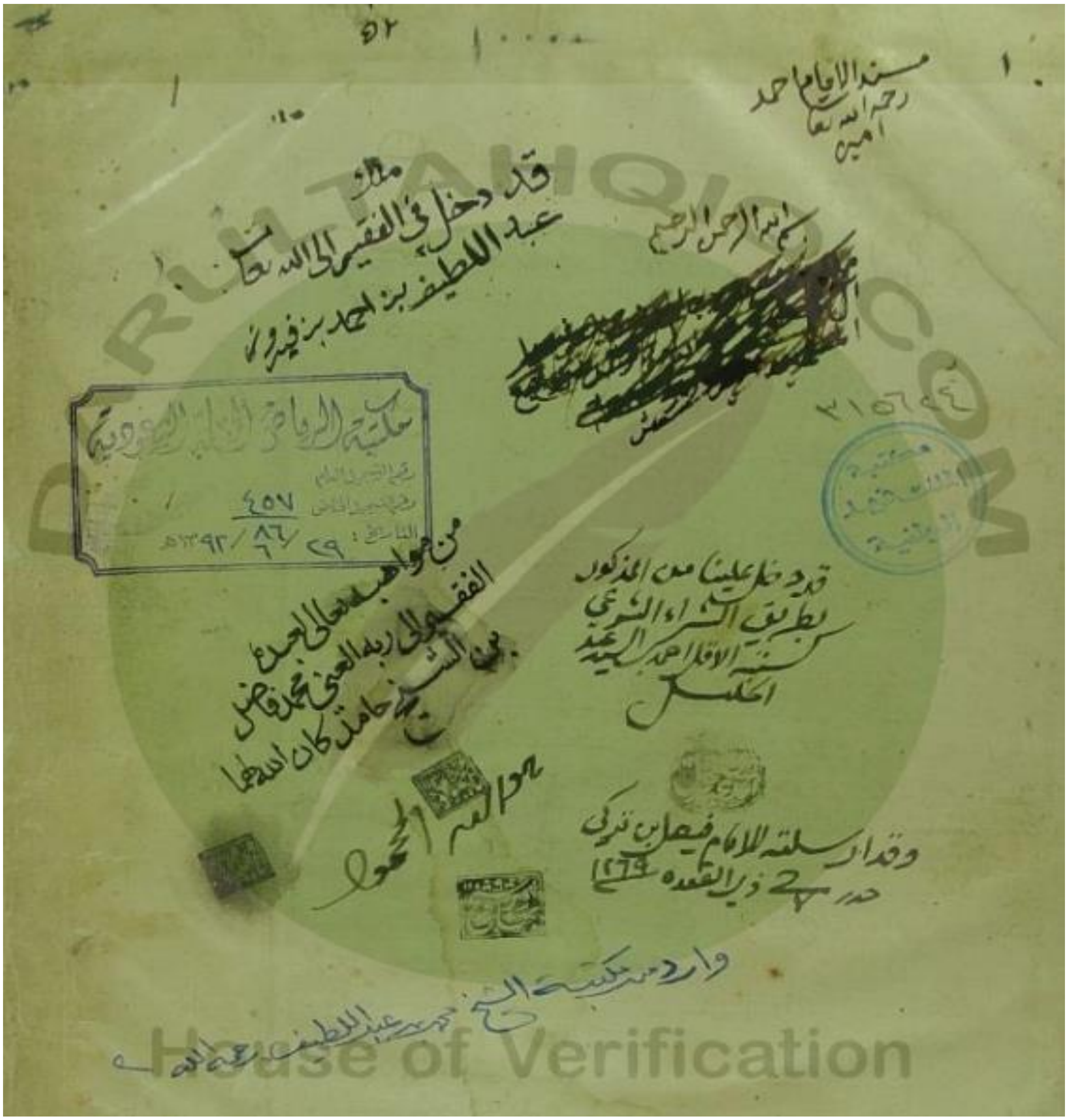
اول مسند المكيين

هذا مسند المكيين والمدنيين من مسند
الامام احمد بن حنبل رواية ولده ابي
عبد الرحمن عبد الله بن احمد بن حنبل
عنه رواية ابي بكر احمد بن جعفر
حمدان بن مالك عنه
رحمهم الله اجمعين

٥٧٥

Murat Molla Halk Kütüphanesi
Eski Kayıt No : 581
Yeni Kayıt No : 403/2
Tasnif No. : 297.2

Plus, as of 2022 another significant discovery has been made where the same narration and sanad going back to Hulb (ra) does not have the wording for placing on the chest. It is from the following manuscript held in Darul Ifta, Riyadh, Saudi Arabia:



Within it is a Hadith collection known as ***Musnad al-Muqillin*** of **Imam Da'laj al-Sijzi (d. 351 AH).** The actual narration from the above two manuscripts has been discussed in another work by the writer of these lines.

On top of this, Imam Ahmed ibn Hanbal himself did not approve of placing the hands around the chest. Imam Abu Dawud al-Sijistani (d. 275 AH), as reported in the latter's recension of the *Masa'il al-Imam Ahmed* (pp. 47-48) mentioned the following:

قُلْتُ لِأَحْمَدَ " وَضْعُ الْيَمِينِ عَلَى الشِّمَالِ فِي الصَّلَاةِ تَخْتَارُهُ؟ قَالَ : نَعَمْ ".وَسَمِعْتُهُ " سُئِلَ عَنْ وَضْعِهِ، فَقَالَ : فَوْقَ السُّرَّةِ قَلِيلًا، وَإِنْ كَانَ تَحْتَ السُّرَّةِ فَلَا بَأْسَ".وَسَمِعْتُهُ يَقُولُ : " يَكْرَهُ أَنْ يَكُونَ، يَعْنِي : وَضْعَ الْيَدَيْنِ عِنْدَ الصَّدْرِ

Translation:

I said to Ahmed, 'Is your chosen position to place the right hand over the left in prayer?' He said, 'Yes.' And I heard that he was asked about placing it and he said, 'slightly above the navel. **If it is below the navel then there is no harm in it.'** I also heard him saying, **'It is disliked to be like that', that is: Placing the hands upon the chest (indas-sadr).**

This is firm evidence that has reached us from a Thiqa hafiz (trustworthy preserver of hadith) known as Abu Dawud, reporting directly from his teacher, Imam Ahmed ibn Hanbal, clearly saying that it is disliked (makruh) to place the hands literally on or near the chest depending on how one translates the word inda (عِنْد)

The following was mentioned in my work entitled: **THE HANBALI POSITION OF PLACING THE HANDS BELOW THE NAVEL IN SALAH** (pp. 99-102):

In their 2004 work entitled *al-Jawab ar Rabbanee* (pp. 28-29) they made the following speculative and grossly outlandish claims regarding Imam Ahmed ibn Hanbal:

"The Position of Imaam Ahmad bin Hanbal

The hanafee replier is somewhat boastfully throwing a challenge saying Imaam Ahmad held it to be makrooh to place the hands on the chest. Yet before this he says and I quote, "To place under the navel was also Imam Ahmed's own position according to Hanbali's like: ibn Qayyim in Bada'i al-Fawa'id." Note Imaam Ibn Qayyim was not a hanbali first and foremost.

This is an outright and manifest lie, this father of tablees has no shame in lying upon the Imaam of Ahlus-Sunnah in attributing this opinion to him just in order to strengthen his futile position.

There are varying statements from Imaam Ahmad that mention he said one may place their hands below the navel, on the navel and above the navel.

Below the navel has only been mentioned by al-Khirqee and this is not well known. On the navel has been mentioned by Imaam Ibn Qayyim in Bada'i al-Fawaai'd (3/93). It is also worthy to be noted that Imaam Ibn Qayyim himself mentions there are differences on where the position of the hands should be from Imaam Ahmad see the aforementioned book.

Furthermore, whilst mentioning the position of above the navel for Imaam Ahmad, Ibn Qudaamah uses the hadeeth of Wail ibn Hujr as evidence for this, which states the placing of the hands on the chest, **so it is apparent from this Imaam Ahmad placed his hands of his chest**. (see al-Mughnee (1/514-515)

Above the navel is the more widely known opinion of Imaam Ahmad, whether this is on the chest or below it, it is still above the navel. This is due to what his son reported from him in Masaa'il (pg.62) as cited by Imaam Muhammad Naasir ud deen al-Albaanee (and reported by Imaam Shawkaanee in Nayl al-Awthaar (2/189), see also Bada'i al-Fawaa'id (3/93) and in Tamheed of Ibn Abdul-Barr.

This opinion should be given precedence over the others for two reasons. **The first is because his son has reported this from him and he is likely to know the affair of his father more than anyone**, more than al-Khirqee and Ibn Qudaamah and the chain from he father to the son is authentic. Ibn Qudaamah has not mentioned any chain for his claim, hence this cannot be taken to be the position of the Imaam.

Secondly Imaam Ahmad[461] transmits the above hadeeth of Hulb at-Taa'ee and Ghalibatudh-Dhan is that he would have acted upon this authentic ahadeeth as he was the Imaam of Ahlul-Hadeeth."

As if this was not bad enough, they also referred their readers on the last page of *al-Jawab ar Rabbanee* to the work they also put out entitled "The Position of the Hands of the Prophet (sallallahu alaihi wa sallam) in The Prayer" by Badiud-Din Sindi.

[461] Meaning in the Musnad Ahmed ibn Hanbal as quoted above from the two detractors.

In the latter work (p. 19), the late Badiud-Din Sindi stated with no shred of evidence and with bold conviction:

"Further Imaam Shaafi'ee's actual *madhaab* is to place the hands upon the chest, and after finding an authentic *hadeeth,* Ahmad Ibn Hanbal started putting his hands upon the chest also. Also Imaam Maalik mentions putting the hands upon the chest as many Hanafee's have recorded.

It is thus clear from the above that the Imaams Maalik, Shaf'iee and Ahmad Ibn Hanbal advocated placing the hands upon the chest."

Reply:

Indeed, once again Allah's aid is sought. They have denied that Imam Ahmed ibn Hanbal considered it to be disliked to place the hands on the chest in Salah and went to the extreme of claiming that Imam Ahmed would actually place his hands on the chest in Salah!! **They came to this baseless and futile position based on the point that Imam Ahmed recorded the narration from Hulb at-Ta'i in his Musnad which mentioned the placing of the hands on the chest.**

Firstly, the narration from Hulb is also weak as has been admitted by some writers from within Salafism also in these days. Secondly, just because Imam Ahmed may have recorded this narration, then it is not a conclusive proof that he actually acted on that narration in all of his prayers. If these detractors think that he did then they are challenged to prove this unsubstantiated claim from any of the recognised works that detail the actual verdicts of Imam Ahmed. These works are known as Masa'il works of which several were compiled by his various disciples like his two sons – Abdullah and Salih, as well as those by Ishaq ibn Mansur, al-Maymuni, al-Marrudhi, Baghawi, Muhammad ibn al Hakam, Abu Dawud al-Sijistani, Harb al-Kirmani and others.

It seems clear that they have double standards in their methodology. In their 2013 work full of diabolical digressions and scurrilous slanders regarding a narration from the Sahabi, Abu Ayyub al-Ansari *(ra**) they contradicted themselves over the Musnad Ahmed.***

It was stated to these two detractors also in: **THE HANBALI POSITION OF PLACING THE HANDS BELOW THE NAVEL IN SALAH (pp. 136-139):**

As for the narration mentioned by al-Zarkashi from the Musnad Ahmed from Hulb at-Ta'i (ra), then it has been stated earlier about this narration:

i) The Hanbali, Diya al-Maqdisi (d. 643 AH) mentioned the Helb narration in his *al-Sunan wal Ahkam* (2/35) but did not consider it sound enough to incorporate in his al-Mukhtara. Rather, Diya al-Maqdisi incorporated the athar of Imam Ali (ra) mentioning under the navel into the Mukhtara; thus, considering it to be authentic despite mentioning those who weakened the sub narrator in the sanad back to Ali (ra) known as Abdar Rahman ibn Ishaq al-Kufi in his *al-Sunan wal Ahkam* (2/36, no. 1286)

ii) In *al-Tahqiq fi ahadith al-khilaf* (1/339) by Ibn al-Jawzi he did weaken this narration from Ali (ra), but nevertheless the final verdict of ibn al-Jawzi is likely to be his acceptance of this narration as being a type of authentic narration since he advocated the placing of the hands beneath the navel in his *Ahkam al-Nisa* (p. 18). In the latter work he did not mention the placing of the hands on the chest at all which is an indication of his not accepting the narration from Hulb (ra) as he mentioned it in *al-Tahqiq* (1/338), and in his *Jami al-Masanid* (no. 6668) as recorded from the Musnad of Ahmed ibn Hanbal.

iii) It will be clear once and for all below that Imam Ahmed did not adopt the position for placing the hands on the chest at all, and if he had transmitted the narration from Hulb as found in some manuscripts of the Musnad Ahmed, then he did not accept it as a valid evidence to place the hands upon the chest in Salah. On the contrary, he disliked the hands be placed on the chest in Salah.

iv) Firstly, the narration from Hulb is also weak as has been admitted by some writers from within Salafism also in these days. Secondly, just because Imam Ahmed may have recorded this narration, then it is not a conclusive proof that he actually acted on that narration in all of his prayers. If these detractors think that he did then they are challenged to prove this unsubstantiated claim from any of the recognised works that detail the actual verdicts of Imam Ahmed. These works are known as Masa'il works of which several were compiled by his various disciples like his two sons – Abdullah and Salih, as well as those by Ishaq ibn Mansur, al-Maymuni, al-Marrudhi, Baghawi, Muhammad ibn al Hakam, Abu Dawud, Harb al-Kirmani and others.

v) Where is your proof that Imam Ahmed ever considered the narration from Hulb to be Sahih let alone used it at as a proof (hujja) to place the hands on the chest in Salah?! If you fail to address this claim with authentic chains of transmission going back to Imam Ahmed, then you should admit that detractors like yourselves LIED against Imam Ahmed. They should not think that their get out clause is to quote some later scholars who themselves did not provide any authentic narration from Imam Ahmed suggesting he would put his hands literally on the chest! These people brag they are the People of Isnad (Ahlul-Isnad) and

Ahlul Hadith, but they need to substantiate this point with Sahih narrations going back to Imam Ahmed.

vi) It is now more apparent that Imam Ahmed ibn Hanbal did not hold the position of literally placing the hands on the chest based on the reports from Abu Dawud (in his *Masa'il al Imam Ahmed*), Abdullah ibn Ahmed (as quoted in *Tabaqat al Hanabila* of ibn Abi Ya'la) and al-Muzani (as quoted by Ibn Qayyim al Jawziyya in his *Bada'i al-Fawa'id*). Rather, he totally disliked this practice and so this is a clear deconstruction of the claim made by the two detractors as well as their late authority, Badiud-Din Sindi, that Imam Ahmed would place his hands on the chest!

vii) It is thus a tremendous argument to show that even if Imam Ahmed recorded the hadith from Hulb at-Ta'i for placing the hands on the chest in his Musnad, he clearly did not act on it. This would mean that Imam Ahmed gave preference to the narration he must have known of forbidding al-Takfir as discussed above, and thus the narration from Hulb to Imam Ahmed was either:

a) Weak (da'eef) or
b) Abrogated (mansukh)

Did Imam Ahmed ibn Hanbal accept the Abu Ayyub (ra) narration?

Now, as for why there is a strong possibility that Imam Ahmed may have accepted the Abu Ayyub (ra) narration to be authentic, then the rationale was provided from the earlier quote from Imam al-Dhahabi's *Mu'jam al-Shuyukh* (1:73, no. 58):

Ahmad ibn Hanbal was asked about touching the Prophet's -- Allah bless and greet him -- grave and kissing it and he saw nothing wrong with it. His son `Abd Allah related this from him.

This last quotation shall be discussed later on. It is now worth mentioning what Imam al-Suyuti concluded about the status of the hadiths in Musnad Ahmed that he quoted from him in the work named below and note that he lived after the time of Ibn al-Jawzi, al-Dhahabi, Ibn Kathir, Zaynuddin al-Iraqi and Ibn Hajar al-Asqalani.

The following are some quotations that the two detractors failed to realise and thus mention on this specific discussion. In the introduction to his *al-Jami al-Kabir* (1/44), Imam al-Suyuti said:

وكل ماكان في مسند أحمد فهو مقبول فإن الضعيف الذى فيه يقرب من الحسن

"Everything in the Musnad of Ahmed is accepted (maqbul) as the weak (da'eef hadith) within it is close to being good (hasan)."

Al-Suyuti included the Abu Ayyub (ra) narration in *al-Jami al-Kabir* by mentioning the actual hadith portion as follows:

173/ 24534 – "لا تَبْكُوا عَلَى الدِّينِ إِذَا وَلِيَهُ أَهْلُهُ، وَلَكِنِ ابْكُوا عَلَيهِ إِذَا وَلِيَهُ غَيرُ أَهْلِهِ".
حم، طب، ك عن أبي أيوب

Meaning:

"Do not weep on religion if its people assume its leadership (waliyahu), but weep on it if other than its people assume it. (Related by): Al-Hakim (in al-Mustadrak), Ahmed (in his Musnad) and al-Tabarani (in al-Mu'jam al-Kabir), from Abu Ayyub (ra)."

The above Hadith is Sahih to al-Suyuti in *al-Jami al-Kabir* because he said in the introduction (1/44):

ورمزت للبخارى (خ) ولمسلم (م) ولابن حبان (حب) وللحاكم في المستدرك (ك) وللضياء المقدسى في المختارة (ض) وجميع ما في هذه الخمسة صحيح فالعزو إليها معلم بالصحة، سوى ما في المستدرك من المتعقب فأنبه عليه.

Meaning:

"I have abbreviated for al-Bukhari (خ), Muslim (م), Ibn Hibban (حب), **al-Hakim in al-Mustadrak (ك)**, and for Diya al-Maqdisi in al-Mukhtara (ض). **Everything within these five is correct, so attributing to them indicates authenticity, except what is criticized in al-Mustadrak, which I will point out."**

Al-Suyuti did not criticise the above narration despite it being found in full in Mustadrak al-Hakim, and thus it is a Sahih narration to him.

Ibn Abi Ya'la recorded the following narration in his *Tabaqat al-Hanabila* (1/184):

أَخْبَرَنَا أَبُو الحسن بْن الطيوري إِجَازَةً إن لم يكن سَمَاعًا أَخْبَرَنَا أَبُو إِسْحَاق البرمكي حَدَّثَنِي أبي حَدَّثَنَا أَبُو مُحَمَّد الْقَاسِم بْن الحسن الباقلاوي بسر من رأي قَالَ: سمعت أبا بكر بن أبي حامد الفقيه صاحب بيت المال يقول سمعت عَبْد اللَّهِ بْن أَحْمَدَ يقول قلت: لأبي رحمه الله لم كرهت وضع الكتب وقد عملت المسند فقال: عملت هذا الكتاب إماما إذا اختلف الناس فِي سنة رَسُول اللَّهِ – صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ – رجعوا إليه.

"Abu al-Hasan ibn al-Tuyuri informed us with Ijaza (permission) and not direct hearing, from Abu Ishaq al-Barmaki who informed us by saying: My father narrated to me, who was informed by Abu Muhammad al-Qasim ibn al-Hasan al-Baqillawi, who said in a secretive counsel: I heard Abu Bakr ibn Abi Hamid, the jurist and treasurer of the Bayt al-Mal (treasury), saying: I heard Abdullah ibn Ahmed (ibn Hanbal) saying:

I asked my father; may Allah have mercy on him: 'Why did you dislike compilation of books when you compiled al-Musnad?'

He replied: '***I compiled this book as an Imam (a guide). If people differ regarding any Sunna of the Messenger of Allah, peace be upon him, they can return to this (book for clarification).'"***

Ibn al-Jawzi mentioned in his *Manaqib al-Imam Ahmed*[462] (1/261-262) and also in the *Tabaqat al-Hanabila* of Ibn Abi Ya'la (1/143)[463]:

أخبرنا محمد بن أبي منصور، قال: أنبأنا الحسن بن أحمد الفقيه، قال:

أخبرنا هلال بن محمد، قال: أخبرنا ابن السّماك، قال: حدثنا حنبل بن إسحاق قال: جَمعنا أحمد بن حنبل أنا وصالح وعبد الله وقرا علينا "المسند" وما سمعه منه غيرنا، وقال لنا: هذا كتاب قد جَمعته وانتقيته من أكثر من سبع مئة ألف وخمسين ألفاً. فما اختلف المسلمون فيه من حديث رسول الله فارجعوا إليه، فإن وجدتموه فيه وإلا فليس بحجة.

Meaning: "Muhammad ibn Abi Mansur informed us, he said: Al-Hasan ibn Ahmad al-Faqih informed us, he said: Hilal ibn Muhammad informed us, he said: Ibn al-Sammak informed us, he said: Hanbal ibn Ishaq told us: Ahmed ibn Hanbal gathered us, myself, Salih, and Abdullah, and he recited the Musnad to us, and no one else heard it from him. He said to us: ***'This book, I have compiled and selected from more than seven hundred and fifty thousand (hadiths). So, if the Muslims disagree about a Hadith of the Messenger of Allah, refer back to it. If you find it in there, (it is valid); otherwise, it is not a proof.'"***

The above was also mentioned by Ibn Nuqta (d. 629 AH) his *al-Taqyid li Ma'rifat al Ruwat (1/182*) and al-Dhahabi in his *Siyar a'lam an-Nubala* (11/329).

[462] Also, in the *Khasa'is Musnad al-Imam Ahmed* by Abu Musa al-Madini (p. 13).

[463] His wording being:

أَنْبَأَنَا أَبُو الْقَاسِمِ بْن البسري عَنْ أبي عبد اللَّه بْن بطة حَدَّثَنَا أَبُو حفص بْن رجاء حدثنا موسى بن حمدان البزاز قَالَ: قَالَ حنبل بْن إِسْحَاقَ جمعنا عمي لي ولصالح ولعَبْد اللَّهِ وقرأ علينا المسند وما سمعه منه يعني ثانيا غيرنا وقال لنا إن هذا الكتاب قد جمعته وانتقيته من أكثر من سبعمائة وخمسين ألفا فما اختلف المسلمون فيه من حديث رَسُول اللَّهِ – صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ – فارجعوا إليه فإن وجدتموه فيه وإلا فليس بحجة.

Hence, these last quotes strongly indicate that Imam Ahmed ibn Hanbal considered the narrations in his Musnad to be some form of proof (Hujja). This is said on condition that he has not personally weakened the narrations within the Musnad himself elsewhere, and if mentioned by his disciples.

The two detractors have also failed to acknowledge another indirect grading of the Abu Ayyub (ra) narration in the Musnad, and that is the statement of **Imam Abu Musa al-Madini** (d. 581 AH). They quoted Ibn Kathir stating that Abu Musa al-Madini considered the hadiths in the Musnad to be Sahih, even though Ibn Kathir disputed this. They gave reference to Abu Musa al-Madini's *Khasa'is Musnad al-Imam Ahmed* (p. 24), and on that page al-Madini is recorded as saying that the narrations in the Musnad are Thabt (established) to Imam Ahmed. The exact quote:

قال الشيخ الحافظ أبو موسى رحمه الله ولم يخرج إلا عمن ثبت عنده صدقه وديانته دون من طعن في أمانته

"The Shaykh and Hafiz (of Hadith), Abu Musa, may Allah have mercy upon him, said: 'He (Ibn Hanbal) did not relate in it (the Musnad) except that which was established (thabt) to him, in terms of its truthfulness, religiosity, with the exclusion of that which is disparaged due to its trustworthiness."

Abu Musa al-Madini also recorded the following narration in his Khasa'is (pp. 16-17) as an example of why he considered that which is in the Musnad to be Sahih to him:

وذكر الأسدي سمعت أبا بكر بن مالك يقول رأيت أبا بكر أحمد بن سلمان النجاد في النوم وهو على حالة جميلة فقلت أي شيء كان خبرك قال كل ما تحب إلزم ما أنت عليه وما نحن عليه فإن الأمر هو ما نحن عليه وما أنتم عليه ثم قال بالله إلا حفظت هذا المسند فهو إمام المسلمين وإليه يرجعون وقد كنت قديما أسألك بالله إن أعرت منه أكثر من جزء لمن تعرفه ليبقى قال وسمعت أبا بكر بن مالك يقول حضرت مجلس يوسف القاضي سنة خمس وثمانين ومائتين أسمع منه كتاب الوقوف فقال لي من عنده مسند أحمد بن حنبل والفضائل إيش يعمل ههنا أو كلاما نحو هذا

ومن الدليل على أن ما أودعه الإمام أحمد رحمه الله تعالى مسنده قد احتاط فيه إسنادا ومتنا ولم يورد فيه إلا ما صح عنده على ما أخبرنا أبو علي سنة خمس قال حدثنا أبو

نعيم وأخبرنا ابن الحصين قال أخبرنا ابن المذهب قال أخبرنا القطيعي قال حدثنا عبد الله قال حدثني أبي قال حدثنا محمد بن جعفر قال حدثنا شعبة عن أبي التياح قال سمعت أبا زرعة يحدث عن أبي هريرة عن النبي صلى الله عليه و سلم قال يهلك

أمتي هذا الحي من قريش قالوا فما تأمرنا يا رسول الله قال لو أن الناس اعتزلوهم قال عبد الله قال لي أبي في مرضه الذي مات فيه إضرب على هذا الحديث فإنه خلاف الأحاديث عن النبي صلى الله عليه و سلم يعني قوله اسمعوا وأطيعوا وهذا مع ثقة رجال إسناده حين شذ لفظه عن الأحاديث المشاهير أمر بالضرب عليه فقال عليه ما قلناه وفيه نظائر له

Meaning:

“Al-Asadi mentioned: I heard Abu Bakr bin Malik saying: I saw Abu Bakr Ahmed bin Salman al-Najjad in a dream in a good state. So, I said: ‘How was your condition?’ He said: ‘adhere to what you and we are upon, for the matter is what we and you are upon.’ Then he said: ‘For the sake of Allah, preserve this Musnad (of ibn Hanbal), for it is the Imam of the Muslims and they refer back to it. And I used to ask you before, for the sake of Allah, that if you lent more than one volume of it to someone you know, to ensure it remains.”

And I heard Abu Bakr bin Malik saying: I attended the majlis of Yusuf al-Qadi in the year 285 AH where he dictated to us the book al-Wuquf. So, he said to me: "Whoever has with him the Musnad of Ahmad bin Hanbal and (his book) *al-Fada'il* (book of virtues), what is he doing here?" or words to that effect.

And from the evidence that Imam Ahmad, may Allah have mercy on him, was prudent in what he included in his Musnad, in both the chains of narration and the texts, and he only included that which was authentic according to him – as Abu Ali informed us in the year 245 AH, he said: Abu Nu'aym narrated to us, and Ibn al-Husayn narrated to us, he said: Ibn al-Mudhhib narrated to us, he said: al-Qati'i narrated to us, he said: 'Abdullah narrated to us, he said: My father (Ahmed ibn Hanbal) narrated to us, he said: Muhammad bin Ja'far narrated to us, he said: Shu'ba narrated to us from Abu al-Tayyah, he said: I heard Abu Zur'a narrating from Abu Hurayra from the Prophet (peace be upon him): "This clan/section of Quraysh will destroy my Ummah." They said: "What do you order us O Messenger of Allah?" He said: "If only the people isolated them."

'Abdullah said: My father said to me in his illness in which he died: 'Strike out this hadith, for it opposes the narrations from the Prophet (peace be upon him),' meaning his statement 'listen and obey.' And this is despite the trustworthiness of its narrators, but when its wording diverged from the well-known narrations, he ordered to strike it out. So, he said about it that we have said, and there are similar examples to it.'"

This indicates that Abu Musa al-Madini held the narrations in the Musnad to be authentic in some way and thus, this includes the Abu Ayyub (ra) narration. Later on, it will be clarified why it is not unreasonable to dismiss the assertion

that Imam Ahmed himself accepted the authenticity of the Abu Ayyub (ra) narration he recorded in his Musnad.

Shaykh Ahmed Abdur Rahman al-Banna al-Sa'ati (d. 1958 CE) produced a work on the Musnad Ahmed under the title: *al-Fath al-Rabbani fi Tartib Musnad Ahmed* (1/9). In the introduction he mentioned the following example on a weak narrator:

(قلت): هذا مثال لشدة احتياط الامام احمد في المتن، (وأما احتياطه في السند) فقد روى القطيعي قال حدثنا عبد الله (يعني بن الامام احمد) حدثني أبي ثنا علي بن ثابت الجزري عن ناصح أبي عبد الله عن سماك بن حرب عن جابر بن سمرة أن النبي صلى الله عليه واله وصحبه وسلم قال: {لأن يؤدب الرجل ولده أو أحدكم ولده خير له من أن يتصدق كل يوم بنصف صاع} قال عبد الله وهذا الحديث لم يخرجه ابي في مسنده من أجل ناصح لأنه ضعيف في الحديث وأملاه في النوادر.

Meaning:

"(I said): This is an example of Imam Ahmad's extreme caution in the text, (and as for his caution in the chain of narration), al-Qati'i narrated, Abd Allah (meaning the son of Imam Ahmad) narrated to us from my father, from Ali ibn Thabit al-Jazari, from Nasih Abi Abdullah, from Simak ibn Harb, from Jabir ibn Samura, that the Prophet, may Allah bless him and his family and companions, said: ﴿For a man to discipline his child or for one of you to discipline his child is better for him than to give charity every day by half a sa'﴾. Abdullah[464] said, and

[464] This verdict from Abdullah is found in the Musnad Ahmed (found in the Musnad Ahmed (34/459, Shuayb al-Arna'ut edition).

this hadith, ***my father did not include it in his Musnad because of Nasih, as he is weak in hadith, and he dictated it in the rarities (al-Nawadir)."***

There is no record of Imam Ahmed ibn Hanbal weakening the chain of transmission or textual wording for the Abu Ayyub al-Ansari (ra) he recorded in his Musnad. It is known for sure that Imam Ahmed allowed touching the grave of the Prophet ﷺ, and he also touched the grave of an individual as will become apparent later on in the chapter heading: DID IMAM AHMED IBN HANBAL ALLOW TOUCHING THE GRAVE OF THE HOLY PROPHET ﷺ

Imam al-Suyuti quoted the following in his *Tadrib al-Rawi* (1/188-189) from al-Hafiz ibn Hajar's *Ta'jil al-Manfa'a*:

لَيْسَ فِي الْمُسْنَدِ حَدِيثٌ لَا أَصْلَ لَهُ إِلَّا ثَلَاثَةَ أَحَادِيثَ أَوْ أَرْبَعَةً، مِنْهَا حَدِيثُ عَبْدِ «الرَّحْمَنِ بْنِ عَوْفٍ، أَنَّهُ يَدْخُلُ الْجَنَّةَ زَحْفًا» ، قَالَ: وَالِاعْتِذَارُ عَنْهُ أَنَّهُ مِمَّا أَمَرَ أَحْمَدُ بِالضَّرْبِ عَلَيْهِ فَتُرِكَ سَهْوًا، أَوْ ضُرِبَ وَكُتِبَ مِنْ تَحْتِ الضَّرْبِ،

Meaning:

"***There is no hadith in the Musnad that lacks a basis except for three or four hadiths***, among them is the hadith of Abd al-Rahman Ibn Awf, that he will enter heaven crawling. He said that the excuse for it is that it was among what Ahmed ordered to be struck out from it, so it was left out by oversight, or it was struck out and written under the striked out (narration)."

Ibn Hajar did not mention the narration of Abu Ayyub al-Ansari (ra) to be one which had no basis in origin as it is found in the Musnad of Ahmed ibn Hanbal. Ibn Hajar also mentioned in his *Ta'jil al-Manfa'a* (1/240):

وصنف الْحَافِظ أَب مُوسَى الْمَدِينِيّ فِي ذَلِك تصنيفا وَالْحق أَن أَحَادِيثه غالبها جِيَاد والضعاف مِنْهَا إِنَّمَا يوردها للمتابعات وَفِيه الْقَلِيل من الضّعَاف الغرائب الْإِفْرَاد أخرجهَا ثمَّ صَار يضْرب عَلَيْهَا شَيْئا فَشَيْئًا وبقى مِنْهَا بعده بَقِيَّة

Meaning:

"Al-Hafiz Abu Musa al-Madini, compiled on this topic a compilation***. The truth is that most of its Hadiths are good***, and he would only include the weak ones to mention supporting chains of narration. And it contains some ghara'ib,[465] weak, and solitary narrations. He brought them out, then he began striking out parts of them gradually, and some remnants remained after him."

Imam Shamsud-Din al-Jazari (d. 833 AH) mentioned the following in his *al-Mas'ad al Ahmed fi khatm Musnad al-Imam Ahmed* (p. 15) from al-Hafiz Abul Qasim Isma'il al-Taymi:

وقال الحافظ أبو القاسم إسماعيل التيمي رحمه الله تعالى: لا يجوز أن يقال فيه السقيم، بل فيه الصحيح المشهور، والحسن، والغريب

Meaning:

465 Ghara'ib is plural for gharib. An explanation from here - https://hadithanswers.com/definition-of-a-gharib-hadith/ Quote: A gharib Hadith basically refers to that Hadith which has transmitted by only one narrator in any particular era, regardless of their number in other eras. A gharib Hadith could be authentic (sahih) like those gharib Hadiths which are recorded in Sahih Bukhari or Sahih Muslim. However, many times these types of Hadiths turn out to be weak. (Ibnus Salah, pg. 270-271, Tadribur Rawi, vol. 5 pg. 52-57)

"The Hafiz Abu al-Qasim Ismail al-Taymi (d. 535 AH), may Allah the exalted have mercy on him, said: ***'It is not permissible to say that there is anything unsound in it. Rather, it contains the famous authentic (Sahih) narrations, the good ones (al-Hasan), and the rare (gharib) ones.''***

In the *Kitab al-Jarh wa'l Ta'dil* (7/193) of Imam Ibn Abi Hatim al-Razi there is a report from Abbas al-Duri relating the following from Ibn Hanbal:

نا عبد الرحمن نا عباس بن محمد الدوري قال سمعت احمد بن حنبل وذكر محمد ابن اسحاق فقال اما في المغازى واشباهه فيكتب واما في الحلال والحرام فيحتاج إلى مثل هذا – ومد يده وضم اصابعه

"I heard Ahmed ibn Hanbal mention Muhammad ibn Ishaq (author of al-Maghazi/Sira) and say: 'What is in al-maghazi (stories of battles) and the like, are to be written down. As for the halal and haram, we require evidence which is something like this.' He extended his hand and joined his fingers together (as a fist)."

This means that for Shari'a based evidences linked to determining what is Halal and Haram, Imam Ahmed would only utilise that which he deemed to be strong, just like when one clenches the fingers into a fist to show outward strength.

The above quotes are an indirect response to the two detractors who were quoted above from pp. 610 of their pdf file as saying with their usual caustic sarcasm:

One does not need to the brightest spark to know that Imaam Ahmad was more familiar with his own Musnad and what conditions he set forth in compiling it rather than mr hanafee himself, Abul Hasan,

Indeed, Imam Ahmed knew his Musnad better than these two detractors, as did his son, Abdullah ibn Ahmed, who transmitted the Musnad as well as many other views from his father. At the end of p. 628 of their pdf the two detractors finished their sections on the Musnad Ahmed by telling the readers:

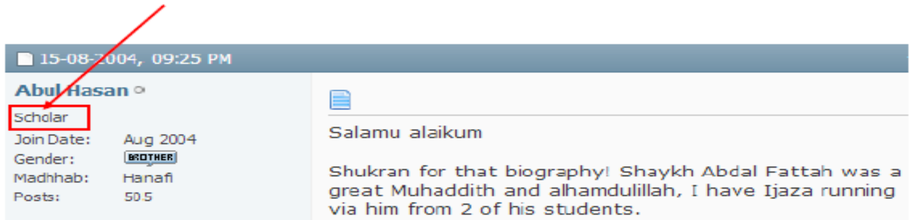
Dear readers ask Abul Hasan what does he say now????

To which the response is read what Imam Ahmed ibn Hanbal himself said about his Musnad and the related quotes given above. The poor readers should now be in the position to see that these two detractors deliberately avoided mentioning the above quotes about what Imam Ahmed himself considered about his Musnad, and his hadith methodology, and instead quoted the views of much later scholars as a priority. Thus, if there are other scholars besides say Imam Abu Musa al-Madini, Imam Abul Qasim al-Taymi and Imam al-Suyuti, holding the Abu Ayyub (ra) narration to be authentic in some way as it was recorded in the Musnad Ahmed, then their stance can be brought forth as part of the list of those who authenticated the narration itself in *Musnad Ahmed,* and elsewhere like the *Mustadrak al-Hakim.*

One may also continue to read more on this in a section below entitled*:* ***Ibn Hanbal placed his hand on a grave.***

The two detractors in their folly also shot themselves further in their feet by showing the following on p. 629:

Look at what Abul Hasan Hussain Ahmed claims and also look at the information he added when he joined, this is as far back as 2004!!! Please note Sunni forum is a deobandee soofee forum. A scholar, a self proclaimed scholar!!!!!!



So a scholar in back 2004!!! ajeeb Taken from

http://www.sunniforum.com/forum/showthread.php?951-Shaykh-Abdulfattah-Abu-Ghuddah-(rahimahulla-ta-ala)-a-great-Scholar-of-Islam

Alhamdulillah, the answer is very simple and truthful. I swear in the name of Allah that I have never called myself a scholar and nor did I add the word 'scholar' as shown in the above image on joining Sunniforum in 2004. That was added in by one of the administrators without my consent. I also take an oath that I asked one of them to remove such a title given below my name, but the instruction went unheeded by them. The detractors should also explain why their fellow sect members are being promoted on social media and posters with the title: Shaykh, when a number of them are not known to be scholars who graduated from any recognised Islamic institute. Some evidence can be seen in the following video entitled - **SPUBS[466] 'SHEIKH' GRADUATION**

Video: https://www.youtube.com/watch?v=Px-vFaQrdww

This is a classic case of these two detractors having no fear in falsely accusing and raising suspicions without knowing the background reality. They also showed another doctored image on p. 630 which was adequately addressed by one of our brothers here –

[466] This stands for 'Salafi Publications".

https://sunniwordpress.wordpress.com/2015/10/12/the-lies-and-forgeries-of-abuz-zubairpahelwanboshak-with-regards-to-arabic-grammar-skills-falsely-attributed-to-shaykh-abul-hasan/

On p. 630 the two detractors said:

> What a mockery of the sciences of hadeeth, when he does not even know the basics and we have demonstrated this abundantly in this treatise. This is not the way of the people of true knowledge.

Hence, their mocking words directed at myself actually apply to them the most as all of the hundreds of pages of replies in this work has demonstrated to date with Allah's permission. If they had focussed more on their weaknesses and failings in research, then they would have had more right to speak out against others. They left out so much necessary and valuable research-based quotes to do with the authenticity of the Abu Ayyub (ra) narration that shall be presented towards the end of this rejoinder.

Plus, ample evidence has been shown earlier on how they cannot read and transliterate the names of books and scholars names correctly, as well as the stained reputation of fraudster over hanging the head of Kamran Malik going all the way back to 2010 (which is some 3 years before they released their work on Abu Ayyub (ra) and then jailed in 2014. Not to forget how their own Shaykh, Wasiullah Abbas exposed the weak Arabic and Urdu of Imran Masoom on audio that was detailed earlier on.

IMAM AL-DHAHABI AND HIS QUOTE ON IMAM AHMED IBN HANBAL ALLOWING THE TOUCHING OF THE GRAVE OF THE HOLY PROPHET ﷺ

On pp.632-633 of their pdf file the two detractors quoted what was mentioned in our 2005 piece as follows:

, for Imam al-Dhahabi mentioned the following from him which suggests that Imam Ahmad may have accepted this very narration (as quoted by GF Haddad from al-Dhahabi's Mu'jam al-Shuyukh, 1:73, no. 58 – I have this book to scan if need be the very quote below):

> Quote: Originally Posted by **al-Dhahabi**
>
> *Ahmad ibn al-Mun`im related to us... [with his chain of transmission] from Ibn `Umar that the latter disliked to touch the Prophet's -- Allah bless and greet him -- grave. I say: He disliked it because he considered it disrespect. Ahmad ibn Hanbal was asked about touching the Prophet's -- Allah bless and greet him -- grave and kissing it and he saw nothing wrong with it. His son `Abd Allah related this from him. If it is asked: "Why did*

the Companions not do this?" We reply: "Because they saw him with their very eyes when he was alive, enjoyed his presence directly, kissed his very hand, nearly fought each other over the remnants of his ablution water, shared his purified hair on the day of the greater Pilgrimage, and even if he spat it would virtually not fall except in someone's hand so that he could pass it over his face. Since we have not had the tremendous fortune of sharing in this, we throw ourselves on his grave as a mark of commitment, reverence, and acceptance, even to kiss it. *Do you not see what Thabit al-Bunani did when he kissed the hand of Anas ibn Malik and placed it on his face saying: "This is the hand that touched the hand of Allah's Messenger"? Muslims are not moved to these matters except by their excessive love for the Prophet -- Allah bless and greet him --, as they are ordered to love Allah and the Prophet -- Allah bless and greet him -- more than their own lives, their children, all human beings, their property, and Paradise and its maidens. There are even some believers that love Abu Bakr and `Umar more than themselves...*

Do you not you see that the Companions, in the excess

of their love for the Prophet -- Allah bless and greet him --, asked him: "Should we not prostrate to you?" and he replied no, and if he had allowed them, they would have prostrated to him as a mark of utter veneration and respect, not as a mark of worship, just as the brothers of the Prophet Yusuf prostrated to him. Similarly the prostration of the Muslim to the grave of the Prophet -- Allah bless and greet him -- is for the intention of magnification and reverence. One is not to be accused of disbelief because of it whatsoever (la yukaffaru aslan), but he is being disobedient [to the Prophet's injunction to the Companions]. Let him, therefore, be informed that this is forbidden. It is likewise in the case of one who prays towards the grave."

Now, some of the pseudo-Salafi's know these things about al-Dhahabi and they have decided to expel him from Ahlus-Sunna wal Jama'a!

Please see here:

http://www.sunniforum.com/forum/showthread.php?t=6401

The two detractors tried to brush away the most significant portions from the above quotation as it obviously goes against their dismissive agenda to explain away the actual stance of Imam Ahmed ibn Hanbal on this matter, and its link to the Abu Ayyub (ra) narration.

This is what they decided to only bring forth in their discussion between pp. 634-635 of their pdf file:

> If we examine the words of Imaam Dhahabee carefully he says, "One is not to be accused of disbelief because of it whatsoever (la yukaffaru aslan), but he is being disobedient [to the Prophet's injunction to the Companions]. Let him, therefore, be informed that this is forbidden. It is likewise in the case of one who prays towards the grave."
>
> This was not done as worship to the grave, it was potentially a way of veneration as maybe understood by others and lastly Imaam Dhahabee himself says, "be informed this is forbidden." So When Imaam Dhahabee himself saying it is forbidden what logic permits these ignorant individuals to present this quote here.

Note how they totally ignored the verdict quoted from Imam Ahmed ibn Hanbal which is the following portion by al-Dhahabi:

Ahmad ibn Hanbal was asked about touching the Prophet's -- Allah bless and greet him -- grave and kissing it and he saw nothing wrong with it. His son `Abd Allah related this from him.

Following this quote just given they deliberately left out what al-Dhahabi himself was referring to when they only quoted the above portion in red! The quotation in the last paragraph was:

Do you not you see that the Companions, in the excess of their love for the Prophet -- Allah bless and greet him --, asked him: "Should we not prostrate to you?" and he replied no, and if he had allowed them, they would have prostrated to him as a mark of utter veneration and respect, not as a mark of worship, just as the brothers of the Prophet Yusuf prostrated to him. Similarly the prostration of the Muslim to the grave of the Prophet -- Allah bless and greet him -- is for the intention of magnification and reverence. One is not to be accused of disbelief because of it whatsoever (la yukaffaru aslan), but he is being disobedient [to the Prophet's injunction to the Companions]. Let him, therefore, be informed that this is forbidden. It is likewise in the case of one who prays towards the grave."

Hence, it is very clear and obvious that al-Dhahabi forbade the physical prostration (sajda/sujud) to the blessed grave, as well as making Salah towards the actual grave. He did not say that the one who does such an act is a polytheist (mushrik), or that takfir (excommunication from Islam) should be done on such an individual, but he said that such an individual is disobedient. See the digital image below where al-Dhahabi referred to Sajda/Sujud specifically:

في فَرْطِ حُبّهم للنبيّ ﷺ قالوا : ألاَ نَسْجُدُ لَكَ ؟ فقال : لاَ ، فلو أَذِنَ لَهم لَسَجَدُوا له
سجود إجلال وتَوْقِيرٍ لاَ سُجودَ عِبادة كما قد سَجَد إِخْوَة يوسف ـ عليه السلام ـ
لِيُوسف . وكذلك القول في سجود المسْلم لِقَبْر النبي ﷺ على سَبيل التَّعْظيم

The two detractors have admitted a part of the truth by saying:

This was not done as worship to the grave, it was potentially a way of veneration as maybe understood by others and lastly Imaam Dhahabee himself says, "be informed this is forbidden." So When Imaam Dhahabee himself saying it is forbidden what logic permits these ignorant individuals to present this quote here.

The quotation was presented in full context to show al-Dhahabi's way in comparison to certain pseudo-Salafis of this age who are quick to declare certain Muslims as innovators, or polytheists. The fact of the matter is that al-Dhahabi was the one who brought in the actual verdict of Imam Ahmed on touching the grave of the Prophet (sallallahu alaihi wa sallam) and he did not criticise the verdict of Ibn Hanbal. Indeed, al-Dhahabi even justified it by saying:

"Since we have not had the tremendous fortune of sharing in this, we throw ourselves on his grave as a mark of commitment, reverence, and acceptance, even to kiss it."

Hence, al-Dhahabi forbade physical prostration to the actual grave but not physical touching of it for only tabarruk (blessings) purposes. Al-Dhahabi gave examples of tabarruk done by the Sahaba. The question is if these two detractors

would carry out any act of tabarruk with remnants that were absolutely proven to be evidently from the noble Prophet (sallallahu alaihi wa sallam) or not?!

On p. 635 the two detractors said:

G F Haddad quoting this can be understood as he is a mutassub soofee with barailwee leanings neither is it difficult to understand as we know his manhaj, the issue here is what does this say about Abul Hasan Hussain Ahmeds Aqeedah and Manhaj

What is more important is if these two detractors are truly au fait and in agreement with al-Dhahabi's own Aqida and Manhaj or are they in reality in line with Falih al-Harbi[467]?! Like the following quotations given above from al-Dhahabi demonstrate:

Under the entry for **al-Sayyida Nafisa bint al Hasan al-Alawiyya** (d. 208 AH) in his *Siyar a'lam an-Nubala (10/107)* he said about her:

وَقِيْلَ: كَانَتْ مِنَ الصَّالِحَاتِ العَوَابِدِ، وَالدُّعَاءُ مُسْتَجَابٌ عِنْدَ قَبْرِهَا، بَلْ وَعِنْدَ قُبُوْرِ الأَنْبِيَاءِ وَالصَّالِحِيْنَ

[467] The following was quoted earlier on from the Salafi talk forum:

فالح يخرج الإمام الذهبي من أهل السنة ويسقط شهادته

Faalih al-Harbee Expels Imaam adh-Dhahabee From Ahl us-Sunnah and Nullifies His Testimony

http://www.sahab.net/sahab/showthread.php?s=&threadid=320481

Faalih al-Harbee said, *"Adh-Dhahabee, his speech is not to be depended upon, he has with him what is with him by his own self, so his testimony is not to be accepted... so they (mentioning adh-Dhahabee along with Ibn Hajar, an-Nawawee and Ibn al-Jawzee), are not from the a'immah of Ahl us-Sunnah..."*

"It is said she was from the virtuous servants (of Allah), ***and supplication (du'a) is accepted at her grave, in fact at the graves of the Prophet's and the pious."***

Under the entry for **Abul Hasan Ali ibn Humayd ibn Ali al-Dhuhli al-Hamadhani** (d. 452 AH), al-Dhahabi said in his Siyar a'lam an Nubala (18/101):

وَكَانَ وَرِعاً، تَقِيّاً، مُحْتَشِماً، يُتَبَرَّك بِقَبرِهِ.

"He was pious, devout, bashful and blessings are sought from his grave."

Under the entry for Ibn ***Zirak Muhammad ibn Uthman ibn Ahmed al Qumasani (d. 471 AH), al-Dhahabi said in his*** Siyar a'lam an Nubala (18/434):

وَقَبرُهُ يُزَار، وَيُتَبَرَّكُ بِهِ

"His grave is visited and blessings are sought from it."

Al-Dhahabi also said in his Siyar a'lam an-Nubala (17/77):

قُلْتُ: وَالدُّعَاءُ مُسْتَجَاب عِنْد قُبُوْر الأَنْبِيَاء وَالأَوْلِيَاء، وَفِي سَائِر البِقَاع

"I say: <u>Du'a is accepted at the graves of the Prophet's, the Friends of Allah</u> and the rest of the regions."

All of this shows that the two detractors were not candid in the way they interpreted the words of Imam al-Dhahabi and did away with what did not suit their obnoxious agenda.

What they said at the bottom of p. 635 of their pdf file applies most aptly to themselves as they are not truly in line with Imam Ahmed ibn Hanbal:

> These wannabe's prove night and day the obligations of such an absurd claim and then when it comes to repel and refute repugnant allegations and accusations made against Imaam Ahmad there is no defense or clarification but rather there is total silence. What kind of deviant and wicked manhaj is this??? This is nothing but opening the doors for the people of innovation and desires.

They failed to explain why al-Dhahabi accepted Abdullah ibn Ahmed's affirmation that his father, Ahmed ibn Hanbal, permitted touching the actual grave as quoted above. Instead, they attempted to distract away from why al-Dhahabi had no objection to Ibn Hanbal permitting the touching of the actual noble grave. They attempted this by showing the digital images of al-Dhahabi's *Mu'jam* from two different editions over pp. 650 to 656 where on the latter page they said:

> We ask Abul Hasan, did you not see what the researcher said at the end of the Quote, he said refer to Shaikh ul-Islaam Ibn Taymiyyah's Fataawa for further rulings (27/106-110), im sure you conveniently forgot that.
>
> Since yet again Abul Hasan (piggyback man) has copied and pasted this from GF Haddad, we say piggy back man as he is always stealing others works and always piggy

backing on others. We say this very same passage rebukes Abul Hasans and GF Haddads opinion as is very clearly evident from the quote, it is funny how conveniently it was overlooked, we suggest read it again but this time don't be mu'tassub.

There is no so-called piggy backing when clearly it was a transparent quotation from al-Dhahabi with credit given to its translation by the efforts of GF Haddad. Unlike these two detractors who were shown to extract the research of their own authority, Zubair Ali Zai, over his findings related to the Malik al-Dar narration. It was stated above:

They were quick to accuse myself of plagiarism, but it has been demonstrated how they were shown to plagiarise from the research of the late Zubair Ali Za'i who they highly promote and admire. See the work: *The Blazing Star in Defence of a Narration from Malik al-Dar* (pp. 171-182, 194-202).

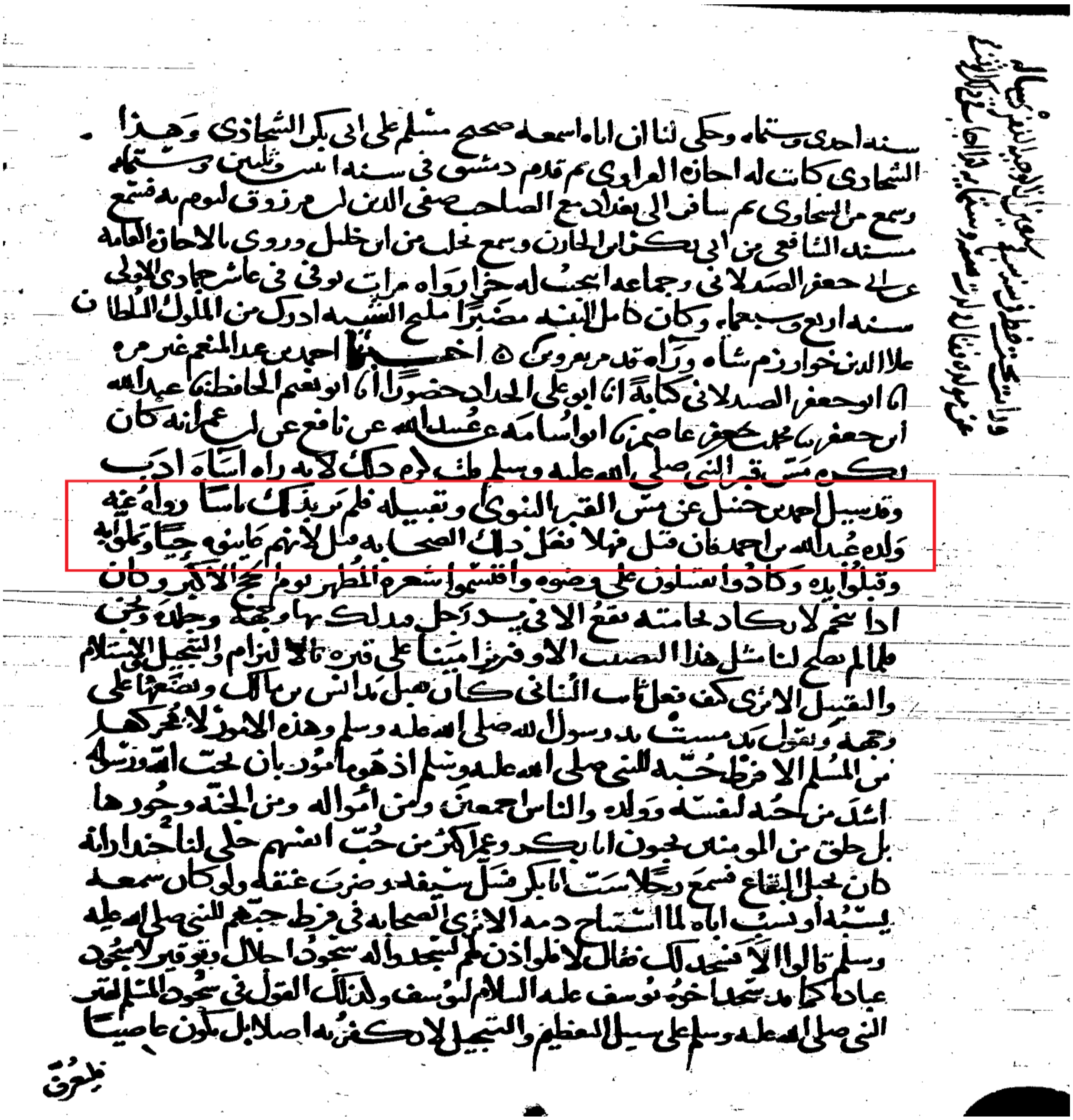
Their own Salafi writers like Ali Hasan al-Halabi and Salim al-Hilali were also accused of plagiarism. These two detractors do not seem to understand the meaning of plagiarism in reality.

On p. 652 they even bragged in their usual puerile form as follows:

There is another scan below, remember Abul Hasan Hussain Ahmed said, "– I have this book to scan if need be the very quote below):..." No need, we will do it for you and not one but two scans of the same book. Who are you kidding!!!

There was no infantile behaviour from our side, and if these detractors were to throw any doubts even on the existence of the quotation from al-Dhahabi's

Mu'jam, then one would address them with a scan from one of the manuscripts[468] of the said work. Here is a gift for any cynics:


وقد سيل احمد بن حنبل عن مس القبر النبوي وتقبيله فلم ير بذلك باسا رواه عنه
ولده عبد الله بن احمد فان قيل فهلا فعل ذلك الصحابة قيل لانهم عاينوه حيا وتملوا به

[468] Plate 14a of the Darul Kutub al-Misriyya manuscript (no. 65 Mustalah al-Hadith), dated 745 AH, which is three years before al-Dhahabi's passing away.

As for their point:

> We ask Abul Hasan, did you not see what the researcher said at the end of the Quote, he said refer to Shaikh ul-Islaam Ibn Taymiyyah's Fataawa for further rulings (27/106-110), im sure you conveniently forgot that.

Then, one is in no need for what Ibn Taymiyya had to say on such delicate matters since he is not a Hujja even in the Hanbali Madhhab on certain matters. Plus, he is not in line with Imam Ahmed ibn Hanbal on the issue of Tawassul, or Tafwid al-Ma'na[469] when related to the Sifat of Allah. More on Ibn Taymiyya shall follow below.

[469] Consigning the meaning of the Attributes of Allah to Him alone rather than giving them an explanatory meaning. See earlier on for what Ibn Taymiyya thought about this form of Tafwid and what al-Dhahabi accepted.

SAYYID MUHAMMAD IBN ALAWI AL MALIKI ON TOUCHING GRAVES

The two detractors introduced another absurd and derisory chapter heading as follows on p. 636 of their pdf file:

MR MUHAMMAD BIN ALAWEE AL-MAALIKEE AL-HASANEE ON TOUCHING THE PROPHETS (ρ) GRAVE AND IMAAM AHMAD'S POSITION

&

HIS PLAGIARISM!!!

Then they mentioned the following:

Such claims are nothing new and such quarters are always trying to prove such allegations in any way possible. Mr Muhammd bin Alawee al-Maalikee al-Hasanee adds that one can achieve blessings by touching the walls of the Nabee's (ρ) apartment and also brings the statement of Imaam Ahmad that he saw no harm in it.

(refer to his *Mafaaheem Yajib Ann Tusahah* (pg.239) Edn. 2nd, 1430H / 2009ce, Daar al-Kutub al-Illmiyyah, Beirut, Lebanon. Eng. Trans *'Notions That Must be Corrected'* (pg.213) Edn. 2nd, December 2010, Sunni Publications, Rotterdam, The Netherlands)

Reply:

They referred to the Mafahim and gave page references to it but absolutely failed to quote what exactly was stated and from whom was it sourced from precisely! Here is what is mentioned on p. 213 of the English translation:

IMAM AHMAD SEEKS BLESSINGS AND IMAM AL-DHAHABI SUPPORTS HIM

‘Abdullah the son of Imam Ahmad said: “I saw my father take hair that belonged to the Prophet (Sallallahu alaihi wa sallam), put it on his mouth, and kiss it. I recall seeing him put it on his eyes. He also dipped it in water and drank the water to obtain cure. I saw him take the Prophet’s (Sallallahu alaihi wa sallam) bowl, wash it in water, and drink from it. I saw him drink zam zam water in order to seek cure with it, and he wiped his hands and face with it.” ‘I (Dhahabi) say**:** ***“Where is the extremist critic who will censure Imam Ahmad now?*** It is also authentically established that Abdullah asked his father about those who touch the pommel of the Prophet’s pulpit and **touch the wall of the Prophet’s room** (Sallallahu alaihi wa sallam), and he said: ‘I do not see any harm in it.’ ***May Allah protect both us and you from the opinion of the Khawarij (sect) and from innovations!”’*** (Siyar a’lam an-Nubala, 11:212)

Notice how the two detractors tried to shift the narrative and blame Sayyid Muhammad ibn Alawi al-Maliki as if he had distorted some matter, when all along he merely quoted Imam al-Dhahabi mentioning the verdicts of Imam Ahmed ibn Hanbal on matters connected to tabarruk.

Not only that, but **Ibrahim al-Harbi (d. 285 AH)**, the student of Imam Ahmed ibn Hanbal did permit touching the wall of the sacred chamber containing the

grave of the Prophet (Sallallahu alaihi wa sallam). This was mentioned by al-Buhuti in his *Kashhaf al-Qina* (2/151) from Ibn Taymiyya:

قُلْت: بَلْ قَالَ إبْرَاهِيمُ الْحَرْبِيُّ: يُسْتَحَبُّ تَقْبِيلُ حُجْرَةِ النَّبِيِّ – صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

"I say: Rather, Ibrahim al-Harbi said: It is praiseworthy (mustahab) to kiss the (wall of the) sacred chamber (hujra) of the Prophet (Sallallahu alaihi wa sallam)."

The question for these two detractors is why did they not mention it was from al-Dhahabi initially and do they not fall into the way of the Khawarij on such matters? If they dispute what Imam Ahmed did and permitted, then all they need to do is say we reject Ibn Hanbal's actions and verdicts quoted above and state if Ibn Hanbal was an innovator on such matters or not!

On pp. 636-637 they said:

Mr Muhammad bin Alawee al-Maalikee devouts a whole sub chapter to the topic of seekings blessings by touching the Prophet's (ρ) grave and therein **he presents a conflicting view about the topic in general and also with regards to the positions and opinions attributed to Imaam Ahmad bin Hanbal**.

Our aim here is two fold, the first being to present to you dear readers – that even Mr Muhammad Alawee disagrees with the practise under discussion and the second, reinforcing what he have evidenced to Imaam Ahmad, by the way of him

prohibitively disliking the touching of the Nabee's (ﷺ) grave. He says in his, 'Mafaaheem',

After this they presented digital images from the Mafahim in Arabic and English. The following is from p. 643 where they presented it from the English edition of the Mafahim published under the title *'Notions That Must be Corrected':*

SEEKING BLESSINGS THROUGH KISSING OR TOUCHING THE PROPHET'S GRAVE ﷺ OR SCREEN

You should know that it is not appropriate for the visitor of the noble grave to either rub it with his hands, or rub his stomach or back against the wall, the portioned cover (like the *kiswa* cloth at the Ka'ba) or the metal screen. All of that is detestable (*makrūh*) as it is against the proper etiquette that must be observed in his ﷺ presence. The intention of seeking blessings does not negate that it is detested because this is ignorance of the etiquette that should be observed. Do not become deceived by what most of the common folk do, for certainly, the correct view upheld and implemented by the scholars is opposite of this—as Imām al-Nawawī stated in his *al-Īḍāḥ*.

In *al-Mina wa al-Jawhar*, Ibn Ḥajar went into great detail supporting this view and strengthening it. In the *Iḥyā'* it states: "Touching and kissing the sanctuaries is a custom from the Jews and Christians."

Al-Fudayl b. 'Iyāḍ—may Allah have mercy upon him—said: "Follow the path of guidance and do not be harmed by the paltry numbers of its wayfarers. Beware of the paths of misguidance and do not be deceived by the large number of people who are destroyed."

Whoever has it cross his mind that touching with his hand is better for obtaining blessings, then it is only due to his ignorance and heedlessness. This is because blessings are only found in that which is in accordance with the Sacred Law, so how can one seek virtue in that which is in opposition to what is correct?[200]

[199] *Fatāwā* of the Shaykh, Imām Muḥammad b. 'Abd al-Wahhāb in *Majmū'a al-Mu'allafāt*, 3: 68, distributed by Imām Muḥammad b. Sa'ūd Islamic University during Muḥammad b. 'Abd al-Wahhāb week.

[200] See *Majmū' al-Fatāwā*, 8:275.

On pp. 645-646 they concluded from the above images:

So here Mr Muhammad bin Alawee clearly says one should not rub his hands on the noble grave etc and also cites the position of the Scholars. Then we ask what is the point in mentioning what Imaam Ahmad said!!! This is just to confuse the people. Let it be clearly known that Mr Muhammad bin Alawee's opinion conforms to the opinion of Ahlus Sunnah Wal-Jama'ah. As for the pulpit this is not out current discussion and hence we do not wish to digress.

Reply:

They have failed to understand the textual wording from the first image given above. The statements about the grave in the red box being:

> You should know that it is not appropriate for the visitor of the noble grave to either rub it with his hands, or rub his stomach or back against the wall, the portioned cover (like the *kiswa* cloth at the Ka'ba) or the metal screen. All of that is detestable (*makrūh*) as it is against the proper etiquette that must be observed in his ﷺ presence. The intention of seeking blessings does not negate that it is detested because this is ignorance of the etiquette that should be observed. Do not become deceived by what most of the

This does not refer to the one who could ever get the opportunity to actually enter the noble chamber containing the actual grave with the body of the Holy Prophet (Sallallahu alaihi wa sallam). The statement is referring to those who walk past the outer chamber of the room containing the noble grave, and then attempting to rub the golden grill with either the hands or rubbing the stomach or back against the wall. The Sayyid said all that is detestable (makruh). He was not

referring to the one who could actually enter the noble chamber and physically touch the actual grave itself. If that was his intent, then he would not have brought in the statements from Imam Ahmed on the very next page. The detractors showed the following from the Mafahim on p. 644:

> Concerning this, there are some narrations from Imām Aḥmad that seem to affirm its permissibility, and other narrations that seem to withhold a ruling, and yet other narrations that make a distinction between the Prophet's pulpit and the Prophet's grave. In this third narration it states that touching the pulpit is permissible, whereas touching the grave is undecided whether it is allowed.
>
> Regardless of what can be said about such differences, in no way does the ruling of one who does it reach the point of disbelief, misguidance, leaving the religion or innovating. The most that may be said about such an act is that it is differed over or that it is detestable. So what is meant here is to clarify in order that the common folk do not take it as a customary practice and believe that it is from the requirements and etiquette of visitation. Take the words of Aḥmad. In *Khulāṣa al-Wafā* it is stated:
>
> > In the book *al-'Ilal wa al-Su'ālāt* of 'Abdullāh b. Aḥmad b. Hanbal he said: "I asked my father about a man touching the grave of the Prophet ﷺ, kissing and touching it for the sake of obtaining blessings, and doing likewise at the pulpit, hoping for the reward of Allah, the Exalted. He (my father) said: 'There is no problem with it.' "
> >
> > Abū Bakr al-Athram said: "I asked Abū 'Abdullāh (Imām Aḥmad): 'Can the grave of the Messenger ﷺ be touched and rubbed?' 'I am not aware of that,' he replied. 'What about the pulpit?' I asked. He replied: 'As for the pulpit, yes, for there is a report concerning it narrated from Ibn Fudayk from Abū Dhi'b from Ibn 'Umar stating that he used to rub the pulpit. A similar reported is cited from Sa'īd b. al-Musayyib about the pommel.' I say: it was also narrated by Yaḥyā b. Sa'īd that when he wanted to travel to 'Iraq, he approached the pulpit, wiped it, and supplicated—so I saw that he deemed it good...perhaps it was because of necessity or some other need."
> >
> > "It was said to Abū 'Abdullāh: 'They are rubbing their stomachs on the wall of the enclosure surrounding the grave.'

The Sayyid merely mentioned the views attributed to Imam Ahmed and clarified that none of the views mention that such an action of touching the actual noble grave is in his words: *"disbelief, misguidance, leaving the religion or innovating.*

The most that may be said about such an act is that it is differed over or that it is detestable."

This is also evident because the Sayyid was quoted mentioning the following from Imam al-Ghazali's *Ihya Ulum al-Din*:

"Touching and kissing the sanctuaries is a custom from the Jews and Christians."

We do not promote touching or kissing the actual man-made sanctuaries that the deceased are buried behind. This is also known as a shrine. Hence, the Sayyid was pointing out that one should not be carrying such acts like kissing, touching, rubbing etc upon the outer chamber of any sanctuary or shrine containing the actual grave of a notable person. This is not contradicting what Imam Ahmed permitted as reported by his son Abdullah in the *Ilal wa al Su'alat*.

The topic at hand is about Abu Ayyub (ra) and if he truly was in front of the actual grave and placed his face upon it or not, and what do scholars like Imam Ahmed ibn Hanbal state about this actual practice. Let us not forget that al-Dhahabi was quoted above from his Mu'jam as saying:

"Since we have not had the tremendous fortune of sharing in this, we throw ourselves on his grave as a mark of commitment, reverence, and acceptance, even to kiss it."

By that he meant actually entering the sacred chamber and not from the outside of the actual room with what we see these days of the golden grill and so on. The question is what do they think of al-Dhahabi now?

The last quote they scanned (with underlining by myself):

NOTIONS THAT MUST BE CORRECTED

"I said to him: 'I saw that the people of knowledge in Medina did not touch it. They would stand to its side and give the greetings.' Abū 'Abdullāh said: 'Yes, and this is how Ibn 'Umar used to do.' Abū 'Abdullāh then said: '...by my father and mother.' "

Shaykh Ibn Taymiyya said:

Aḥmad and others narrated reports about rubbing the pulpit and the pommel and they did not give dispensation for rubbing the grave. Some of our companions (among the Ḥanbalīs) did narrate a report (from Aḥmad) allowing one to touch his grave, because Aḥmad once followed a funeral procession and placed his hand on the grave and supplicated for the deceased. The difference between the two cases is obvious.[201]

After the above image the detractors said on pp. 645-646:

> So here Mr Muhammad bin Alawee clearly says one should not rub his hands on the noble grave etc and also cites the position of the Scholars. Then we ask what is the point in mentioning what Imaam Ahmad said!!! This is just to confuse the people. Let it be clearly known that Mr Muhammad bin Alawee's opinion conforms to the opinion of Ahlus Sunnah Wal-Jama'ah. As for the pulpit this is not out current discussion and hence we do not wish to digress.

As stated above there is no confusion except deliberate misreading's made by the two detractors as explained above. The question is what is the most authentic position from Imam Ahmed ibn Hanbal according to the Usul set by the two detractors themselves? This shall become evident soon.

The two detractors then decided to make a mountain out of a molehill since the translator mentioned the incorrect title of a work by Imam al-Nawawi that was referenced by the Sayyid, and claimed it was the *Majmu al-Fatawa* instead of *al-Majmu Sharh al-Muhadhhab.* This is an error that is of no consequence because the nature of the narrative is unaffected in the *Mafahim.*

Here are their words from pp. 647-648:

> One asks how on earth can someone make 2 such big blunders on one page even in the second edition. **This shows these people have no understanding or the books of the Salaf, in fact they can not even get the names right.**
>
> These 2 mistakes were based on just looking at these few pages as they were relevant to our topic, only Allaah knows what the affair and situation is with the rest of the book!!!
>
> In conclusion it may seem the English translation of the aforementioned book is riddled with mistakes especially when they are attributing positions to the Scholars of Islam, so do not even read it.

They were quick to warn against others when it has been shown very clearly in this reply that these two detractors could not at times correctly read the Arabic titles of certain books, and thus mis transliterated them, as well as not being able to correctly mention the names of scholars too, not to forget their blunders in inadequate research, displaying what suited their agenda and leaving out

much more significant detail when it truly mattered. This is no doubt the height of folly and hypocrisy on their part.

Since they are the ones who brought in the *Mafahim* of Sayyid Muhammad ibn Alawi al-Maliki and brought up the following point on p. 649:

> Nonetheless the book, '*Mafaaheem Yajib Ann Tusahah*' has comprehensively and meticulously been refuted by the his eminence and the noble Shaikh, Saaleh ibn Abdul Azeez Aal-ash-Shaikh in his masterpiece of, '*Haadhihi Mafaahimuna,*' parts of which have been translated here
>
> Ali Hasan Khan
>
> http://www.umm-ul-qura.org/info/user_pages/page.asp?art_id=128
>
> The whole book will be published very soon insha'Allaah

It is worth mentioning that the above link appears to be dead and since they wrote the above words in 2013 one wonders if the translation of Salih Aal ash-shaykh's response has been published yet, as no sighting of it has been made by the writer of these lines. If these two detractors were honest and filled with justice, they would have had to admit that there is also a counter reply to Salih Aal ash-Shaykh entitled: *Al-Nafis fil radd ala Salih Aal ash-Shaykh* in over 750 pages. The reply is downloadable here:

https://archive.org/download/al-nafis-fil-radd-ala-salih-aal-ash-shaykh/Al-Nafis%20fil%20radd%20ala%20Salih%20Aal%20ash%20Shaykh.pdf

Here is a review on the Mafahim by Mufti Taqi Usmani[470]:

The book Mafāhīm Yajibu an Tuṣaḥḥaḥ by Shaykh Muḥammad al-'Alawī al-Mālikī has become a subject of debate and disagreement in some academic circles at the present time. The debate became more intense and argumentations increased upon the publication of its Urdu translation. My endorsement was something of an evidence and argument for some and a cause of doubts and misunderstandings for others. Thus, I felt it best to publish it prefaced with this explanatory introduction to clarify the matter and remove the veil from the reality of the issue.

It is known that the author of this book Shaykh Muḥammad al-'Alawī al-Mālikī is the son of Shaykh Sayyid al-'Alawī, who was from the notables amongst the great scholars of Makkah al-Mukarramah. He had connections and links with the scholars of India and Pakistan, amongst whom were my respected father Muftī Muḥammad Shafī' and Shaykh Muḥammad Yūsuf al-Bannūrī (Allāh have mercy on them). Because of these links, his son spent some time in Pakistan acquiring the religious sciences at the hands of these scholars. Thus, studying with both my respected father and Shaykh al-Bannūrī (Allāh have mercy on them) was decreed for him. In that period, some meetings and visits occurred between myself and him which had ended with his return to Saudi Arabia, after which there was no communication between us for an extended period.

Some years ago, I unexpectedly received a phone call from him in which he informed me that he is coming to Karachi, on the route to returning to Saudi Arabic from Indonesia, only to visit me for an important task of his. He came to the Dār al-'Ulūm in the company of the respected Shaykh 'Abd al-Ḥafīẓ al-Makkī

[470] https://barelwism.wordpress.com/2019/10/19/mufti-taqi-usmanis-critical-review-of-mafahim-yajibu-an-tusahhah/

(Allāh preserve him), and he informed me that he wrote a book called Mafāhīm Yajibu an Tuṣaḥḥaḥ to clarify and verify serious issues that had become areas of harshness and extremism amongst some scholars and that he requested from me and my respected brother Muftī Muḥammad Rafī' al-'Uthmānī (Allāh preserve him) a written endorsement of it.

It happened that I was at that time very busy, and I had plans to travel the next day. I apologised to him explaining that these obligations do not allow me to read it such that I can fulfil its due in giving an endorsement. He presented to me the endorsements of some Arab and Pakistani scholars certifying the book and praising it greatly. He asked me to do one of two things, explaining that doing either of them will not take up much time: signing one of those write-ups, or writing down some words to certify the book and agreeing with it based on those endorsements. I responded by apologising a second time, saying that I respect and revere these scholars, but endorsement is a trust and it is not allowed for me to express a positive opinion of the book without reading it and having knowledge of its contents. He agreed to this and insisted that I spare some time to take a glance at the book and then endorse it. In response to his insistence, I studied his important discussions despite the opportunities to doing so being limited. **I discovered in it correct matters that deserve praise and support, just as some criticisms of it surfaced to me.** I called him by phone informing him that I cannot endorse the book and certify it completely since some criticisms and objections to it surfaced to me while studying it. **He asked me to include those criticisms in my endorsement. I said this would only be possible if you include my endorsement in its entirety in your book without any cutting or editing. He agreed to this.** So I wrote an article in which I tried to explain both dimensions of the book: its positives and the criticisms on it. My respected brother Shaykh Muftī Muḥammad Rafī al-'Uthmānī studied those discussions himself and held the same opinion as myself on the book and signed

the same [review] article. We sent over the article to the respected author. I remained waiting for it to be published in the next edition of his book, but he, as far as I know, did not publish it yet despite its continuous publication.

It is worth mentioning that I wrote this endorsement quickly and while having many obligations and sufficed in it with brief pointers, and it was not my intent at that point to comment on every part of the book. Thus, it would not be farfetched that there are other places of the book that can be critiqued or objected to besides what I have mentioned in this article. Allāh (Glorified is He) gives direction.

Muḥammad Taqī al-ʿUthmānī

(Maqālāt al-ʿUthmānī, p. 76-8)

A translation of the review is as follows:

All praise belongs to Allāh, Lord of the Worlds, and blessings and peace be upon our leader and our master Muḥammad, the trustworthy prophet, and on his progeny and all his companions, and on all who follow them in excellence to the Day of Recompense.

To proceed:

The noble brother, the respected scholar, the researcher, Shaykh Sayyid Muḥammad al-ʿAlawī al-Mālikī (Allāh preserve him and maintain him) requested from us that I offer to him my opinion on his book Mafāhīm Yajibu an Tuṣaḥḥaḥ. This was only because of his humbleness before Allāh and his love for knowledge and its seekers and his search for truth and accuracy as he is from a learned

and noble family, more esteemed than being in need of praise from the likes of us for their works. His father (Allāh have mercy on him) is recognised in the Islāmic world for his knowledge, virtue, scrupulousness and piety. And indeed he, by Allāh's grace, is an excellent successor of an excellent predecessor. However, it is a privilege for us to write these lines in obedience to his command, and hoping for his supplications, and expressing the happiness and pleasure that overcame us from most of his discussions, and what occurred to us of criticisms in some other parts.

The topics that the author discussed in this book are dangerous topics, in which excess and negligence have appeared [amongst the Muslims] that has divided the word of the Muslims and has caused disunity and strife amongst them from which every believing heart would be hurt. Rarely would it be found that someone assesses these issues with balance and justice, and puts everything in its place, walking the path of fairness, and avoiding excess and negligence.

Many such issues are secondary, theoretical matters and not the basis of faith, and not a criterion between Islām and disbelief. On the contrary, some of them will not be questioned about in the grave nor at the resurrection nor the reckoning, and if a man were not to know of them for his entire life, that will not diminish his religion and faith the weight of a mustard seed – for example, the reality and nature of the intermediary life, and other such purely theoretical and philosophical matters. **However, it is very unfortunate that when discussion and argumentation on these matters increased, these issues came to be like the primary objectives of religion or from the foundational creeds of Islām. Hence, some people displayed extremism in such matters, accusing those who oppose their view of disbelief, polytheism and deviance. This narrow mindset is often forgiving of the destructive currents attacking the foundations of Islām, but is avid over these secondary theoretical matters**

more than its avidness in tackling pure apostasy, absolute lawlessness, open profligacy and abominations imported from the disbelievers and outsiders.

Our brother, ‘Allāmah Sayyid Muḥammad al-‘Alawi al-Maliki (Allāh protect him), spoke regarding this narrow mentality with guided speech, and established that those who believe in what is necessarily known to be from religion may not be anathematised because of his preference of some views on which there are disagreements amongst the scholars of Islām, both past and present.

Then he spoke about some of these secondary issues on which disagreement occurred amongst the Muslims, and some of them attacked others because of them with declarations of disbelief and deviance, like the issue of tawassul in supplication, and travelling to visit the grave of the Prophet (Allāh bless him and grant him peace), and tabarruk (taking blessings) from the relics of the prophets and companions and pious, and the reality of prophethood, humanity and the intermediary life. **The position that he preferred in these matters is a safe position supported by bright proofs from the Book and Sunnah and the actions of the companions and successors and pious predecessors. He proved with clear proofs that one who allows tawassul in supplication and tabarruk from the relics of the prophets and pious or he travels to visit the grave of the Messenger (Allāh bless him and grant him peace) and believes it is from the greatest of rewards, or believes in the life of the prophets in the graves with an intermediary life which exceeds the intermediary life attained by others, he has not acquired any sin, let alone having committed polytheism or disbelief, since all of these are established by evidences of the Qur’ān and Sunnah and the inherited practice of the pious predecessors and the sayings of the majority of the firmly grounded scholars in every age.**

Similarly, the author spoke about the Ash‘arīs and their method of interpreting the divine attributes. There is no doubt that the safest position in this is what the ḥadīth-masters have expressed in their statement: “Pass them over without how,” but figurative interpretation is an approach reached by the ijtihād of the Ash‘arīs to preserve Allāh’s transcendence and oppose assimilation, and nothing led them to this but their strong adherence to the belief of tawḥīd and their avoidance of any trace of corporealism, and many of the great scholars of the past chose this path, whose excellence none but an ignoramus or obstinate person will dispute. So how is it possible to accuse the Ash‘arīs of disbelief and deviance? And expel them from the fold of Ahl al-Sunnah and put them in the category of the Mu‘tazila and Jahmiyya?! Allāh protect us from this!

How wonderful is what our brother, the author, said in this respect: “Is it not enough for the opponent to say that they (Allāh have mercy on them) did ijtihād and erred in the interpretation of the attributes, and it would have been better if they did not tread this path, instead of accusing them of deviance and becoming annoyed at those who consider them from the Ahl al-Sunnah?” (p.39)

This methodology which the author adopted in these matters is a balanced methodology which if the Muslims chose in their secondary disagreements with complete openness of heart, many of the knots would be untied and many of the efforts which the enemies are undertaking to divide Muslims will fail.

Now, it is necessary to mention the criticisms which came to our minds when reading this book. This stems only from fulfilling the obligation of love and goodwill for the sake of Allāh, and obedience to the command of the author himself. They are as follows:

The topics which the author (Allāh preserve him) discussed are dangerous topics, which have become very sensitive, and the excess and negligence that have occurred in them have occurred, and renovating one part may spoil another part, and focusing on one aspect may sacrifice the right of another aspect. So, it is necessary on one speaking about these issues to take extreme precaution, and keep in mind both sides, and be on guard that anybody misuse his words for falsehood.

Since this book is for the purpose of refuting the extremism of anathematising the Muslims and accusing them of polytheism due to venerating and loving the noble Messenger (Allāh bless him and grant him peace) and the saints and pious, it is natural that there will not be a detailed refutation of those who are extreme in their veneration to such a degree of extremism that is prohibited in the Book and Sunnah and by the scholars of the Sharī'ah in every age and place, but despite this, it is necessary, as far as I am concerned, in view of the seriousness of the topic, that this side is also touched on, even if briefly, so that those who transgress the bounds in this veneration to what, at the very least, leads to suspecting polytheism is refuted.

We found in some parts of the book brevity in some important issues which may be misunderstood by some people, so they may argue from that something that was not originally meant, and exploit it to support some false beliefs. From them is the issue of 'ilm al-ghayb as the author (Allāh preserve him) quickly passed over it and mentioned that 'ilm al-ghayb is for Allāh (Glorified and Exalted is He) and then said after this: "It is established that Allāh Most High taught His Prophet from the ghayb what He taught him, and gave him what he gave him." (p.91) This speech is true, and is meant the plentiful news of the ghayb which Allāh (Glorified and Exalted is He) revealed to His Noble Prophet (Allāh bless him and grant him peace). However, some people don't stop

at attributing these news to him (Allāh bless him and grant him peace), but say clearly that he (upon him peace) is knower of the ghayb with an exhaustive knowledge of all that was and will be to the establishment of the Hour, so we fear that this general statement will leave the possibility of this false interpretation which the scholars of Ahl al-Sunnah have been refuting for a long time.

Similarly the author said about our Noble Prophet (Allāh bless him and grant him peace) that "he is alive in the two abodes, with constant attention towards his ummah, freely-disposing by Allāh's will in their affairs, aware of their conditions, the blessings of blessers from his ummah being shown to him and their salutations being conveyed to him despite their abundance." It is clear he does not mean by disposition complete absolute disposition, nor by him being aware of their conditions encompassing knowledge of all particulars, as this is baseless and not from the beliefs of Ahl al-Sunnah. He only intended some particular activities that are established specifically, as is clear from his giving the example of blessings and peace being shown to him and his response to them. But we fear that this expression suggests the opposite of this intent, and will be misused by some extremists from the other side.

The author did brilliantly as we previously indicated in his precaution in the matter of anathematisation of a Muslim, so a Muslim is not be anathematised as long as there is a sound interpretation for his speech or an interpretation that does not necessitate anathematisation at the least. However, anathematisation is one thing and preventing a person from using baseless words or suggestive words is another thing. Precaution in anathematising is withholding from it as long as there is an escape from it, but precaution in the second matter is preventing the likes of these words absolutely.

From this is the statement of the author: “The speaker saying ‘O Prophet of Allāh cure me and repay my debt,’ if it were supposed that one said this, he only meant: ‘Intercede for my cure and pray for the repayment of my debt and turn to Allāh in my affair.’ Thus, they are not asking from him except what Allāh has made them capable of and given them control over of supplication and intercession…and thus such an attribution in the speech of people is from the [rhetorical style of] majāz ‘aqlī (metaphor).” (p.95) This is a good interpretation to prevent anathematisation which is from the aspect of holding a good opinion of believers. However, good opinion only arises in one who does not deny this interpretation of his speech. As for the one who does not himself approve of this interpretation as is a reality in some people as far as I am aware, how can his speech be interpreted in a way he himself does not approve?

Furthermore, although such interpretation is sufficient in preventing anathematisation of the speaker, should such words be encouraged? Never! Rather, this should be forbidden to prevent ambiguity and resemblance [with polytheism] at the very least, as the Messenger of Allāh (Allāh bless him and grant him peace) forbade the word “my slave” for a bondman due to it being suggestive [of polytheism]. Therefore, it is necessary according to me for those who seek interpretations for these speakers to state clearly that it is forbidden so that this interpretation does not encourage them to use such suggestive words, for indeed “the one who grazes around the borders, almost falls in it”. The same is said about tawassul in the form of a vocation, and of the unrestricted usage of “reliever of distresses” (mufarrij al-kurubāt) and “fulfiller of needs” (qāḍī al-ḥājāt) for other than Allāh (Glorified and Exalted is He).

The author mentioned that bid‘ah divides into two categories: good and evil, disapproving of the latter and not the first. This division is correct with respect to the linguistic meaning of the word bid‘ah, and in this sense, it was used by al-

Fārūq al-A'ẓam when he said : "What a brilliant bid'ah this is!" As for bid'ah in its technical sense, it is only evil, and in this sense Allāh's Messenger (Allāh bless him and grant him peace) said: "Every bid'ah is misguidance" as narrated by Muslim.

The author (Allāh preserve him) was successful in describing the prophetic distinctions when he said: "Although the prophets are human beings who eat and drink…and are subject to the temporary states which overcome human beings of weakness, old age and death, but they are distinguished by special characteristics and are characterised by lofty and magnificent attributes which are with respect to them from the most necessary of necessities…" (p.127)

Then he mentioned a number of these special characteristics, especially the special characteristics of the Prophet (Allāh bless him and grant him peace), so no one can claim that he (upon him blessing and peace) is equal to other than him in attributes and states – protection is from Allāh! The truth is that his (Allāh bless him and grant him peace) special characteristics are beyond what we are able to comprehend, but we believe that the Messenger of Allāh (Allāh bless him and grant him peace) is more esteemed than us needing [to use] weak narrations to establish his distinctions, for his distinctions that are established in the Qur'ān and sound Sunnah are more in number, higher in status and stronger in affecting the hearts than the distinctions that are mentioned in some weak narrations like what is narrated that he had no shadow in the sunlight or moonlight, as it is a weak narration according the majority of the scholars and ḥadīth-masters.

The author (Allāh protect him) said: "Gathering for the purpose of the noble prophetic birth is nothing but a customary practice, and is not at all part of worship, and this is what we believe and take as our religion before Allāh Most

High." Then he said: "We announce that specifying one night besides another for this gathering is the greatest estrangement from the Messenger (Allāh bless him and grant him peace)."

There is no doubt that commemorating the Noble Prophet (Allāh bless him and grant him peace) and describing his biography is from the greatest of blessings and the most virtuous of fortunes when it is not restricted to a day or date, nor is the belief of worship associated with it in gathering on a particular day in a particular form. Thus, gathering to commemorate the Messenger of Allāh (Allāh bless him and grant him peace) with these conditions is in essence permissible, not deserving of condemnation or blame.

However, there is another approach adopted by many verifying and scrupulous scholars, which is that this gathering, although permissible in itself, many people believe it is from the objective acts of worship or from the religious obligations, and they specify for it specific days, along with what some of them mix with it of false beliefs and impermissible practices. Moreover, it is difficult for the general people to observe the subtle differences between custom and worship. Hence, if these scholars, by observing these matters, the importance of which cannot be denied, chose to prevent such gatherings, observing the principle of "blocking the means," and recognising that repelling harms is favoured over attaining benefit, then they are holding firm to proofs of the Sharīʿah, and thus do not deserve condemnation or blame. The course in these matters is like the course in matters which are open to differences in ijtihād, every man encouraging and giving fatwā according to what he believes to be true, and seeks Allāh's reward according to it, and at the same time not shooting the arrows of criticism at another scholar who holds an opposing view.

In sum, the respected scholar, the researcher, **Sayyid Muḥammad 'Alawi al-Maliki (Allāh Almighty preserve him and benefit by him Islām and the Muslims) despite some of these criticisms, has assessed in this book many issues which were misunderstood by some people, and offered their correct understandings and their proofs from the Book and Sunnah. I wish that his book is studied with the eye of fairness and the spirit of mutual understanding, not with the objective of argumentation and quarrelling**. I ask Allāh Most High to enable us and all Muslims to stand with justice as witnesses to Allāh even against ourselves. Verily, He Most High is Near, Ever-Responding to callers. May Allāh Most High bless our master and our leader, Muḥammad, and his progeny and all his companions.

Muḥammad Taqī al-'Uthmāni, servant of the students of Dar al-'Ulūm Karāchī

Muftī Muḥammad Rafī' al-'Uthmāni, headmaster of Dar al-'Ulūm Karāchī

(Maqālāt al-'Uthmānī, p. 79-86)

DID IMAM AHMED IBN HANBAL ALLOW TOUCHING THE GRAVE OF THE HOLY PROPHET ﷺ

The two detractors have stated on pp. 593-594:

> We say on the other side why doesn't Abul Hasan assume if this narration was hypothetically authentic, as he claims then how come all of the Imaams he has mentioned never practised this. Why is it that we have no authentic statements from these Imaams in touching the Prophet's (ρ) grave, kissing it and venerating it and **don't say Imaam Ahmad did because we have proved it is an incorrect opinion from him.**
>
> We have also mentioned why do we not find any of the companions, taabi'een and tabaa tabi'een practising this? We also do not find the greats Imaams of this Ummah practising, promoting or propagating such actions. The answer is such that these actions were alien and foreign to Islaam and this is the reason why these Imaams never understood these narrations in this way

Reply:

As for their point to provide proof if all of the Imams who recorded the narration from Abu Ayyub al-Ansari (ra) and his practice, then where is the positive proof that these scholars acted upon this narration directly. This is an absurd question to raise because we do not have evidence that any of these scholars, like Imam Ahmed ibn Hanbal or Imam Abu Abdullah al-Hakim, ever had the great

opportunity to actually physically enter the chamber where the actual grave of the Prophet (Sallallahu alaihi wa sallam) is. If that is the case, then it would not be possible for them to touch the actual grave as it is not easy for the vast majority of Muslims to be allowed into the actual chamber with the three noble graves. Only on rare exceptions has this been possible and some narrations have already been provided a few chapters back. Thus, it is a no brainer that they should not have raised such a hypothetical question without examining the other narrations mentioned above regarding some of the Sahaba, and Imam Malik too.

They claimed no great Companions, Tabi'in or Taba Tabi'in did this. If that is the case, then they are required to reject from a Hadith based perspective the narrations quoted earlier from Bilal ibn Rabah (ra) and also Imam Malik ibn Anas. All of this has been quoted earlier on with quotations and verdicts of scholars. Not only that they are in dire need of addressing why Ali ibn Abi Talib (ra) and Ibn Umar (ra) would rest upon graves when we have some narrations opposing such a practice.

The reader may go back and look at this chapter:

ACTIONS AROUND THE PROPHET'S ﷺ GRAVE AND WHAT THE TWO DETRACTORS DELIBERATELY OVERLOOKED FROM THE SALAF

And also:

IMAM MALIK IBN ANAS TOUCHING THE GRAVE OF THE HOLY PROPHET ﷺ

Moving on:

The narration of Abdullah from his father, Ahmed ibn Hanbal allowing touching the noble grave

Now, as for what they mentioned about Imam Ahmed:

> **and don't say Imaam Ahmad did because we have proved it is an incorrect opinion from him.**

Then this section will address their above claim and demonstrate what was the most authentic report traceable back to Imam Ahmed, and this will be validated using the principle (Usul) declared by the two detractors themselves in another one of their weakly researched articles!

On p. 656 of their pdf file, they said:

> We thought we should also answer these claims and the false respresentation of Imaam Ahmads opinion.

After this they brought in a quotation form Imam Ibn Hajar al-Asqalani's *Fath al-Bari*. Note, the so called Salafis of this age are not content with certain Aqida related points mentioned by Ibn Hajar in his *Fath al-Bari* and some of them compiled short works to demonstrate what they opposed in *Fath al-Bari*. This was also done by Mashhur Hasan Salman[471] with regard to Imam al-Nawawi also!

[471] An associate of Nasiruddin al-Albani who was also accused of plagiarism by another Salafi. See here - https://archive.org/download/mashhur-hasan-salman-and-plagiarism_202005/Mashhur%20Hasan%20Salman%20and%20plagiarism.pdf

The late Saudi Mufti, Ibn Baz (d. 1999) also opposed some points in *Fath al-Bari*, and he has been responded to in the following work: https://archive.org/details/MinhatulBariBiNaqdTaliqatIbnBazAlaFathAlBari

The two detractors showed the following quote from *Fath al-Bari* on p. 659

تقبيل الأركان جواز تقبيل كل من يستحق التعظيم من آدمي وغيره ، فأما تقبيل يد الآدمي فيأتي في كتاب الأدب ،
وأما غيره فنقل عن الإمام أحمد أنه سئل عن تقبيل منبر النبي ﷺ وتقبيل قبره فلم ير به بأسا ، واستبعد بعض
اتباعه صحة ذلك ، ونقل عن ابن أبي الصيف اليماني أحد علماء مكة من الشافعية جواز تقبيل المصحف وأجزاء
الحديث وقبور الصالحين[1] وبالله التوفيق

Then they stated:

(*Fath ul-Baaree Sharh Saheeh al-Bukhaaree* (3/475) Edn. 1st, 1379H, Maktabah Salafiyyah, Cairo, Egypt. Edited and checked by Allaamah Imaam Ibn Baaz, Shaikh Muhammad Fuwaad Abdul Baqee and Shaikh Muhib ud deen Khateeb).

We have underlined the rejection of this from Imaam Ahmad in green just to be clear. What does this mean, well very clearly Haafidh Ibn Hajr has indicated and shown that this is not fully authentic from Imaam Ahmad hence Haafidh Ibn Hajr saying some of his students and those who follow him have ruled out and denied the authenticity of the report that he said there was no harm in kissing the grave of the Prophet (ρ).

Note, the two detractors deliberately avoided the full quotation in the red box and what was straight after it. Let us not forget their complaint about translating on p. 533 of their pdf:

> It is pointless after having compiled his feeble response in English and then putting it up for an English audience on an English reading forum and then not even bothering to translate the most crucial part. Dear readers, is this not playing games with you and concealing the truth? Is this not a classical copy and paste job. We say this is outright trickery and a mockery of the truth.

Also on p. 564:

> well if you make such a bold statement then how come you never bothered to translate and enlighten the people what Shaikh Subkee himself said after citing this narration. This funnily enough was just after it, how convenient!!!!

Hence, let us examine what Ibn Hajar actually said in his *Fath al-Bari* (3/475). The quotation being:

وَأَمَّا غَيْرُهُ فَنُقِلَ عَنِ الْإِمَامِ أَحْمَدَ أَنَّهُ سُئِلَ عَنْ تَقْبِيلِ مِنْبَرِ النَّبِيّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَتَقْبِيلِ قَبْرِهِ فَلَمْ يَرَ بِهِ بَأْسًا وَاسْتَبْعَدَ بَعْضُ أَتْبَاعِهِ صِحَّةَ ذَلِك وَنقل عَن بن أَبِي الصَّيْفِ الْيَمَانِيّ أَحَدِ عُلَمَاءِ مَكَّةَ مِنَ الشَّافِعِيَّةِ جَوَازَ تَقْبِيلِ الْمُصْحَفِ وَأَجْزَاءِ الْحَدِيثِ وَقُبُورِ الصَّالِحِينَ وَبِاللَّهِ التَّوْفِيق

"As for besides it; it has been transmitted from ***Imam Ahmed that he was asked about kissing the minbar (pulpit) of the Prophet (Sallallahu alaihi wa sallam) and kissing his grave, and he did not see any objection to that****. Some of his followers ruled out the authenticity of that. It has been transmitted from* ***Ibn Abi'l Sayf al-Yamani****, one of the scholars of Makka from the Shafi'is, who permitted kissing the mushaf (the Book of Allah), the fascicles of Hadith (works) and* ***the graves of the pious****, and success is from Allah."*

Hence, Ibn Hajar did not personally reject the actual narration from Imam Ahmed. He merely stated that some unnamed Hanbalis objected to the authenticity of that, which can mean the authenticity of the actions allowed by Ibn Hanbal or the authenticity of the actual narration attributed to Ibn Hanbal. If Ibn Hajar had personally rejected the narration he would have said that it is not authentically proven to be traced back to Imam Ahmed according to his own findings. Indeed, it is definitely authentic that Ibn Hanbal allowed it as reported by his own son Abdullah as shall be demonstrated below in reply to the two detractors who said:

Note how the two detractors also deliberately avoided mentioning the fact that Ibn Hajar mentioned the Shafi'i scholar known as Ibn Abi'l Sayf allowed kissing graves! Ibn Hajar did not condemn him or accuse him of performing shirk or bid'a. This point has also been raised earlier when it was quoted from the detractors: **don't say Imaam Ahmad did because we have proved it is an incorrect opinion from him.**

The purpose here is to show that some did allow it and did not consider it to be an innovation (bid'a) or shirk (polytheism) as the two detractors assumed.

Imam Hussain ibn Muhammad al-Maghribi (d. 1119 AH) mentioned the following in his commentary on Imam Ibn Hajar al-Asqalani's *Bulugh al-Maram* known as ***al-Badr al-Tamam*** (5/439):

وقال: إنه سئل أحمد عن تقبيل القبر ومسه فقال: لا بأس به، ومثله عن المحب الطبري وابن أبي الصيف والإمام السبكي، وقد روي عن أبي أيوب الأنصاري تمريغ وجهه على القبر (وهو ما أخرجه أحمد بسندٍ جيد أنه أقبل مروان يومًا فوجد رجلًا واضعًا وجهه على القبر فأخذ مروان برقبته (ب) ثم قال: هل تدري ما تصنع؟ فأقبل عليه فقال: نعم إني لم آت الحَجَر إنما جئت رسول الله – صلى الله عليه وسلم – ولم آت الحجر سمعت رسول الله – صلى الله عليه وسلم – يقول "لا تبكوا على (ج) الدِّين إذا وليه أهله ولكن ابكوا (د) على الدِّين إذا وليه غير أهله"

Meaning:

"And he said: Indeed, **Ahmed (ibn Hanbal) was asked about kissing and touching the grave and he said: 'There is no harm in it'** and similarly from **al-Muhib al-Tabari**, **Ibn Abi' Sayf** and **al-Imam al-Subki**. It is related from **Abu Ayyub al-Ansari** (ra) that he rubbed his face over the (Prophet's) grave, and it has been related by **Ahmed (in his Musnad) with a good (jayyid) chain of transmission** that Marwan [ibn al-Hakam] one day saw a man placing his face on the grave of the Prophet (Sallallahu alaihi wa sallam) and Marwan grabbed him by the neck and said: 'Do you know what you are doing?' He engaged him by saying: 'Yes, I did not come to a stone but i came to the Prophet (sallallahu alaihi wa sallam), who said: *'Do not cry upon religion (Islam) as long as the righteous people (of Islam) are the leaders (handling its affairs), but cry upon religion (Islam) if the wrong people became the leaders (handling its affairs).'*"

Indeed, Imam Jalalud-Din al-Suyuti (d. 911 AH) also mentioned the following about Ibn Abi'l Sayf in his *al-Tawshih Sharh al-Jami al-Sahih* (3/1274):

فائدة: استنبط بعضهم من تقبيل الحجر تقبيل المصحف والمنبر النبوي والقبر الشريف، وقبور الصالحين وأجزاء الحديث، وممن قال بذلك: ابن أبي الصيف اليماني من الشافعية

Meaning:

"Point of benefit: Some have inferred from kissing the (black) stone, (the permissibility of) kissing the (Qur'anic) Mushaf, the Prophetic Minbar (pulpit), the noble grave, the graves of the pious, fascicles of hadith works. Among those who held this view was Ibn Abi al-Sayf al-Yamani from the Shafi'is."

It was also stated earlier on:

What Hussain al-Maghribi mentioned about Imam Ahmed ibn Hanbal was also recorded by Imam Badrud-Din al-Ayni (d. 855 AH) in his *Umdatul Qari* (9/241) as follows when relating from his Shaykh, Zaynud-Din al-Iraqi[472]:

وَقَالَ أَيْضا: وَأَخْبرنِي الْحَافِظ أَبُو سعيد ابْن العلائي قَالَ: رَأَيْت فِي كَلَام أَحْمد بن حَنْبَل فِي جُزْء قديم عَلَيْهِ خطّ ابْن نَاصِر وَغَيره من الْحفاظ، أَن الإِمَام أَحْمد سُئِلَ عَن تَقْبِيل قبر النَّبِي، صلى الله عَلَيْهِ وَسلم، وتقبيل منبره، فَقَالَ: لَا بَأْس بذلك

[472] He was also the teacher of al-Hafiz Ibn Hajar and al-Hafiz al-Haythami.

Meaning:

"And he also said: Al-Hafiz Abu Sa'eed ibn al-Ala'i (d. 761 AH) informed me by saying: ***'I saw in the words of Ahmed ibn Hanbal in an old fascicle (juzz) upon which is the handwriting of Ibn Nasir and others from the Huffaz (preservers of Hadith), that Imam Ahmed was asked about kissing the grave of the Prophet, sallallahu alaihi wa sallam, and the kissing of his minbar (pulpit), and he said: 'There is no harm in doing that.'"***

What is more interesting to note is what Imam Badruddin al-Ayni mentioned after the above quotation from Hafiz Zaynud-Din al-Iraqi. In his *Umdatul Qari* he mentioned from al-Iraqi quoting his Shaykh, al-Ala'i, who lived in the time of Ibn Taymiyya, the following points about Imam Ahmed's verdict from the old juzz and Ibn Taymiyya's surprise. Al-Ayni mentioned it as follows:

قَالَ: فأريناه للشَّيْخ تَقِيّ الدّين بن تَيْمِية فَصَارَ يتعجب من ذَلِك، وَيَقُول: عجبت أَحْمد عِنْدِي جليل يَقُوله؟ هَذَا كَلَامه أَو معنى كَلَامه؟ وَقَالَ: وَأي عجب فِي ذَلِك وَقد روينَا عَن الإِمَام أَحْمد أَنه غسل قَمِيصًا للشَّافِعِيّ وَشرب المَاء الَّذِي غسله بِهِ، وَإِذا كَانَ هَذَا تَعْظِيمه لأهل الْعلم فَكيف بمقادير الصَّحَابَة؟ وَكَيف بآثار الْأَنْبِيَاء، عَلَيْهِم الصَّلَاة وَالسَّلَام؟

"He said: We showed it to Shaykh Taqiud-Din ibn Taymiyya and so he became surprised by that, and he said: 'I am amazed; Ahmed (ibn Hanbal) is venerable to me. Would he say it? Is that his words or the meaning of his words?' And he (al-Ala'i) said: 'What is amazing about that, when it has been related to us from ***Imam Ahmed that he washed a shirt[473] of al-Shafi'i's and drank the water that***

[473] In Sahih Muslim (5/434-435, no. 5409, Darus Salam edition) as part of a narration is the following incident: I went back to Asmâ' and told her, and she said: 'This is the ***Jubbah*** (a type of cloak) of the Messenger of Allah,' and she brought out to me a Tayâlisah cloak which had pockets lined with *Dibâj* and its sleeves were edged with *Dibâj*. She

he washed it with[474]*, and if that was his exaltation of the people of knowledge, then what of the extent of the Sahaba (Prophetic Companions)? What about the remnants (athar) of the Prophets, upon them prayers and peace?"*

These type of views from the named scholars are likely to be deemed to be polytheistic acts when it comes to kissing the graves to the two detractors being responded to, even though undeniably other scholars do not permit or approve such acts.

This does not mean that we permit and promote touching graves, but merely highlighting that there was a difference of opinion, and some were totally against it, and some permitted it.

The actual narration from Imam Ahmed ibn Hanbal unquestionably exists, and it was seen by **Imam Abu Sa'eed ibn al-Ala'i (d. 761 AH) and other scholars** in an old work. The actual narration exists in Abdullah the son of Imam Ahmed ibn Hanbal's (d. 241 AH) work known as ***al-Ilal wa ma'rifat al-Rijal*** (2/492, no. 3243) as follows:

3243 – سَأَلته عَن الرجل يمس مِنْبَر النَّبِيّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ويتبرك بمسه ويقبله وَيفْعل بالقبر مثل ذَلِك أَو نَحْو هَذَا يُرِيد بذلك التَّقَرُّب إِلَى الله جلّ وَعز فَقَالَ لَا بَأْس بذلك

---

said: 'This was in 'Aishah's possession until she died, and when she died, I took it. The Prophet used to wear it, and **now we wash it for the sick and seek healing thereby**."

[474] The incident is mentioned by Ibn al-Jawzi with a chain of transmission in *his Manaqib al-Imam Ahmed* (2/370) but it mentions it was Ibn Hanbal who gave his shirt to al-Shafi'i who washed it and drank the remaining water. As for the authenticity of the story then it appears that Hafiz al-Ala'i accepted it when quoting its summary to Ibn Taymiyya, but al-Dhahabi did not consider the incident to be Sahih in his *Siyar a'lam an-Nubala* (12/587-588).

The above Arabic text from the original manuscript[475] is presented below. Title page:


الجزء الاول من كتاب العلل ومعرفة الرجال

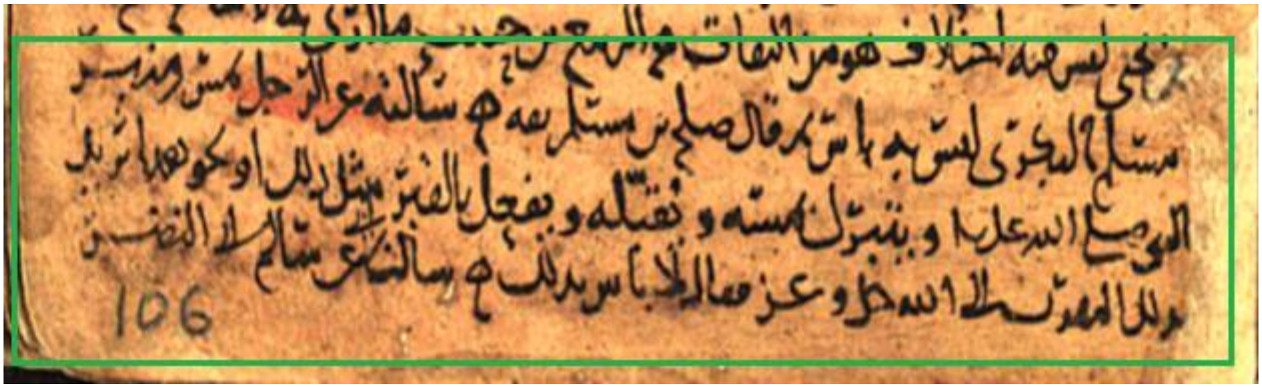
عن ابي عبد الله احمد بن محمد بن حنبل رحمه الله

[475] This is from folio 106b of the Turkish manuscript located in the Aya Sofya collection (no. 3380) and it was used by Wasiullah Abbas in his edition of the work at hand.

Folio 106b:



The narration is in the above green box and also shown below for a close-up view:



Translation of the above wording:

*“I asked him about the man who touches the minbar (pulpit) of the **Prophet**, may Allah bless him and grant him peace, seeks blessings[476] by touching it, kisses it and does things to the grave that are similar to this or that, desiring by doing so to draw nearer to Allah, Mighty and Majestic. He said, ‘There is no harm in that.’”*

Indeed, al-Samhudi also mentioned that **al-Izz ibn Jama’a (d. 767 AH)** also quoted from the above Ilal by Abdullah ibn Ahmed ibn Hanbal. Al-Samhudi quoted it from Ibn Jama’a in his *Wafa al-Wafa bi Akhbar Darul Mustafa* (4/217). The quote from Ibn Jama’a and the Ilal of Abdullah ibn Ahmed was also repeated by al-Samhudi in his *Khulasa al-Wafa* (1/456-457). See below for the actual quote from Ibn Jama’a. Al-Samhudi also mentioned that **al-Khatib ibn Jumla**[477] (d. 764 AH) also saw the narration from the same Ilal but he gave it the title *al-Su’alat.*

The narration from the Ilal of Abdullah ibn Ahmed was also mentioned by **Ibn Hajar al-Haytami (d. 974 AH)** in his *Tuhfatul Zawar* (p. 16). It was also mentioned by **Muhammad ibn Yusuf al-Salihi** (d. 942 AH) in his *Subul al-Huda*

[476] In Arabic it is called Tabarruk.

[477] His biography is in the *Tabaqat al-Shafiyya al-Kubra (10/385-386)* by Tajuddin al-Subki.

Wa-al-Rashad fi Sirat Khayr al-'Ibad (12/398). It was also known to Zaynud-Din al-Iraqi as Badruddin al-Ayni affirmed in his *Umdatul Qari*, and Ibn Hajar al-Asqalani in his *Fath al-Bari*. All of this has been documented in this work.

Imam al-Dhahabi also presented it in his *Mu'jam al-Shuyukh* (p. 55):

وَقَدْ سُئِلَ أَحْمَدُ بْنُ حَنْبَلٍ عَنْ مَسِّ الْقَبْرِ النَّبَوِيِّ وَتَقْبِيلِهِ، فَلَمْ يَرَ بِذَلِكَ بَأْسًا، رَوَاهُ عَنْهُ وَلَدُهُ عَبْدُ اللَّهِ بْنُ أَحْمَدَ.

Which means:[478]

"Ahmad ibn Hanbal was asked about touching the Prophet's -- Allah bless and greet him -- grave and kissing it and he saw nothing wrong with it. His son `Abd Allah related this from him."

Hence, the two detractors decided to ignore the above extant work and used other distractive ploys to not accept the above. This is an example of a major and serious contradiction and following their desires with apparent hypocrisy, because they introduced a principle that what the son of Imam Ahmed transmits from the father is to be accepted. Let us jog their minds once again when it was shown earlier on as follows:

In their 2004 work entitled *al-Jawab ar Rabbanee* (pp. 28-29) they made the following speculative and grossly outlandish claims regarding Imam Ahmed ibn Hanbal:

"The Position of Imaam Ahmad bin Hanbal

[478] As translated by GF Haddad

The hanafee replier is somewhat boastfully throwing a challenge saying Imaam Ahmad held it to be makrooh to place the hands on the chest. Yet before this he says and I quote, "To place under the navel was also Imam Ahmed's own position according to Hanbali's like: ibn Qayyim in Bada'i al-Fawa'id." Note Imaam Ibn Qayyim was not a hanbali first and foremost.

This is an outright and manifest lie, this father of tablees has no shame in lying upon the Imaam of Ahlus-Sunnah in attributing this opinion to him just in order to strengthen his futile position.

There are varying statements from Imaam Ahmad that mention he said one may place their hands below the navel, on the navel and above the navel.

Below the navel has only been mentioned by al-Khirqee and this is not well known. On the navel has been mentioned by Imaam Ibn Qayyim in Bada'i al-Fawaai'd (3/93). It is also worthy to be noted that Imaam Ibn Qayyim himself mentions there are differences on where the position of the hands should be from Imaam Ahmad see the aforementioned book.

Furthermore, whilst mentioning the position of above the navel for Imaam Ahmad, Ibn Qudaamah uses the hadeeth of Wail ibn Hujr as evidence for this, which states the placing of the hands on the chest, **so it is apparent from this Imaam Ahmad placed his hands of his chest**. (see al-Mughnee (1/514-515)

Above the navel is the more widely known opinion of Imaam Ahmad, whether this is on the chest or below it, it is still above the navel. This is due to what his son reported from him in Masaa'il (pg.62) as cited by Imaam Muhammad Naasir ud deen al-Albaanee (and reported by Imaam Shawkaanee in Nayl al-Awthaar (2/189), see also Bada'i al-Fawaa'id (3/93) and in Tamheed of Ibn Abdul-Barr.

This opinion should be given precedence over the others for two reasons. **The first is because his son has reported this from him and he is likely to know the affair of his father more than anyone,** more than al-Khirqee and Ibn Qudaamah and the chain from he father to the son is authentic. Ibn Qudaamah has not mentioned any chain for his claim, hence this cannot be taken to be the position of the Imaam.

Secondly Imaam Ahmad transmits the above hadeeth of Hulb at-Taa'ee and Ghalibatudh-Dhan is that he would have acted upon this authentic ahadeeth as he was the Imaam of Ahlul-Hadeeth."

Imam Ahmed ibn Hanbal did not place his hands upon the chest or approve of it! The two detractors brought in their own legal Usul:

The first is because his son has reported this from him and he is likely to know the affair of his father more than anyone

Hence, since Abdullah the son of Imam Ahmed reported directly from his father allowing the touching of the grave of the holy Prophet (Sallallahu alaihi wa sallam), then this should be accepted by the two detractors on this occasion also.

Thus, any reasonable reader can take note how they dismissed Abdullah's confirmed narration from his father allowing such practices. Even Ibn Taymiyya could not explain away why Imam Ahmed ibn Hanbal permitted such an act of kissing the grave of the Prophet (Sallallahu alaihi wa sallam) when al-Hafiz al-Ala'i showed him the actual work by Abdullah ibn Ahmed known as ***al-Ilal wa ma'rifat al-Rijal*** mentioning this verdict from Imam Ahmed.

For a Mujtahid to permit such an act he must have some form of evidence, and thus the only known evidence available in the Musnad of Imam Ahmed ibn Hanbal is the one from Abu Ayyub (ra). It has been shown above that even though later scholars highlighted a portion of weak narrations within the Musnad itself, but nevertheless, Imam Ahmed ibn Hanbal has left his own stance that shows his approval of what is within it to be a Hujja (proof) to himself.

Such quotes include:

"Muslim scholars of hadith such as Abu Bakr Ibn Abd al-Ghani al-Baghdadi (d. 629/1243), commonly known as Ibn Nuqta, and Shams al-Din al-Dhahabi (748/1348) state that Ibn Hanbal claimed this about his Musnad: '***I (Ibn Hanbal) compiled and selected this book from 750,000 (hadith) so whatever the Muslims differ in regarding the hadith of the Messenger of God, they should refer to it. If they do not find it there, then it is not a proof (hujjah). If they do, [then it is].'*** (Ibn Nuqta[479] 1983: 182) (cited in al-Dhahabi[480] 1992-1998: 11:329)."

In the *Kitab al-Jarh wa'l Ta'dil* (7/193) of Imam Ibn Abi Hatim al-Razi there is a report from Abbas al-Duri relating the following from Ibn Hanbal:

نا عبد الرحمن نا عباس بن محمد الدوري قال سمعت احمد بن حنبل وذكر محمد ابن اسحاق فقال اما في المغازى

واشباهه فيكتب واما في الحلال والحرام فيحتاج إلى مثل هذا – ومد يده وضم اصابعه

[479] In his *al-Taqyid li Ma'rifat al Ruwat* (1/182)
[480] In his *Siyar a'lam an-Nubala* (11/329)

"I heard Ahmed ibn Hanbal mention Muhammad ibn Ishaq (author of al-Maghazi/Sira) and say: 'What is in al-maghazi (stories of battles) and the like, are to be written down. As for the halal and haram, we require evidence which is something like this.' He extended his hand and joined his fingers together (as a fist)."

This means that for Shari'a based evidences linked to determining what is Halal and Haram, Imam Ahmed would only utilise that which he deemed to be strong, just like if one clenches the fingers into a fist to show outward strength.

The narration of Abu Bakr al-Athram from Ibn Hanbal on not knowing the touching of the noble grave

The next narration the two detractors brought forth was based on what Ibn Taymiyya recorded in his *Iqtida al-Sirat al-Mustaqim.* They mentioned the following on pp. 662-663:

> Abu Bakr al-Athram (who was from the main students of Imaam Ahmad) said, *"I said to Abu Abdullaah ie Imaam Ahmad bin Hanbal,* ***Should the grave of the Prophet (ρ) be touched or wiped? He replied, "I do not know this*** *(ie as in being valid or allowed)*
>
> *Then I asked how about the Minbar (the pulpit). He said, "* ***As for minbar then yes we have reports come to us about it." Abu Abdullaah said, "There is something that is narrated from Ibn Abee Fudaik from Ibn Abee Dh'ib from Ibn Umar[481] that he would wipe (touch) the minbar."*** *He said, "It is narrated from Sa'eed ibn Musayyab about Ramaanah." I said, "Yahyaa ibn Sa'eed also narrates it from him that when he wanted to go to Iraaq* ***he would go to the minbar and touch it and supplicate, and I saw (Ahmad bin Hanbal) as if he held it to be permissible." Then he said, "Only when it is necessary or for something."***
>
> *It was said to Abu Abdullaah,* ***"Some people rub their backs against the wall of the grave? And I said, "I have seen the people of knowledge of Madeenah they would***

[481] The report is available with a connected chain of transmission in the Tabaqat of Ibn Sa'd (see later for its presentation and analysis).

not touch the grave, rather they would stand to a side and offer salutations." Abu Abdullaah said, "Yes, Ibn Umar would also do the same." *Then Abu Abdullaah said, "May my father and mother be sacrificed for him (ρ)"* (Refer to his ***Iqtidaa Siraatal Mustaqeem Li Mukhaalifati Ashaabul Jaheem*** (2/726), Edn. 5th 1417H / 1996ce, Maktabah ar-Rushd/Sharkatur-Riyaadh, Riyaadh, KSA ed. Dr. Naasir bin Abdul Kareem al-Aql)

Reply:

The two detractors claim to be Ahlul Hadith in their approach to the narrations emanating from the Salaf. It is very obvious that Ibn Taymiyya did not provide an early reference for the verdicts attributed back to the transmission of Imam Abu Bakr al-Athram. Hence, there appears to be no known chain of transmission for what is attributed to al-Athram, or in which book al-Athram may have recorded it.

The compilers of the multi volume *al-Jami al-Ulum al-Imam Ahmed* (4/119) have also mentioned the above narration from al-Athram based on Ibn Taymiyya's quotations, but even they could not mention any chain of transmission back to al-Athram or mention an early Masa'il type of work from al-Athram containing the narration attributed to al-Athram. The same narration from al-Athram was recorded in *al-Riwayatayn wal wajhayn* (1/215) of al-Qadi Abu Ya'la Ibn al Farra al-Hanbali (d. 458 AH).

The two detractors also bragged with their usual puerile way by saying on p. 667:

Samhudee also brings the statement of Imaam al-Athram from Imaam Ahmad ibn Hanbal in his *Wafaa al-Wafaa Bi-Akhbaar Daar al-Mustafaa* (4/216), yes even Samhudee!!!!

Indeed, al-Samhudi mentioned it by way of his discussion on this matter, but he also mentioned other narrations that would displease the two detractors. Al-Samhudi also quoted the report where Ibn Hanbal permitted touching the grave itself in his *Wafa al-Wafa* (4/217), but the two detractors decided that would not be worth mentioning. Here is what he mentioned:

قال العز: في كتاب العلل و السؤالات لعبد الله بن أحمد بن حنبل عن أبيه رواية أبي علي بن الصواف عنه، قال عبد الله: سألت أبي عن الرجل يمسّ منبر رسول الله صلى اللّه عليه و سلم، و يتبرك بمسه، و يقبله، و يفعل بالقبر مثل ذلك رجاء ثواب الله تعالى، قال: لا بأس به،

Translation[482]:

*Al-'Izz (ibn Jama'a) said: It is mentioned in Kitab al-'Ilal wa l-Su'alat of 'Abd Allah ibn Ahmad ibn Hanbal from his father in the transmission of Abu 'Ali al-Sawwaf from him, 'Abd Allah [ibn Ahmad] said: "I asked my father about a man touching the pulpit of the Prophet (Allah bless him and grant him peace), taking blessing by touching it and kissing it**, and he behaves with the grave likewise**, hoping for reward from Allah (Exalted is He). He said: **There is no harm in this."***

[482] Translated by Zameelur Rahman in his translation of a section of *I'la al-Sunan* of Zafar Ahmed al-Uthmani.

After the above quote, al-Samhudi mentioned:

قال العز بن جماعة: و هذا يبطل ما نقل عن النووي من الإجماع.

"Al-Izz ibn Jama'a said: 'This nullifies what al-Nawawi transmitted on the (alleged) Ijma.'"

The above quote from Ibn Jama'a is available in his *Hidayatus Salik ila'l Madhahib al Arba'a fil Manasik* (p. 1390).

Note how even Ibn Taymiyya wasn't quoted mentioning which book has an authentic chain of transmission back to al-Athram. Nevertheless, let us assume that al-Athram who is a Thiqa hafiz (trustworthy preserver of Hadith) according to Ibn Hajar[483] recorded the above from Ibn Hanbal in his Masa'il which has not reached us in full format.

Abu Bakr al-Athram and his incorrect attributions to Ahmed ibn Hanbal at times

The next question arises is why should al-Athram's narration be given priority over the son of Ibn Hanbal known as Abdullah? Especially when the two detractors have already mentioned their Usul (legal principle) with regard to Abdullah's reports from his father. It is said with conviction that what Abdullah reported from his father in his Ilal is to be more relied upon over what al-Athram is said to have recorded for the following reasons.

[483] As in his *Taqrib al-Tahdhib* (no. 103).

Dr. Saud al-Sarhan from Riyadh, Saudi Arabia mentioned the following about al-Athram in his article entitled: ***The Responsa of Aḥmad Ibn Ḥanbal and the Formation of Ḥanbalism***[484]:

Some of Aḥmad Ibn Ḥanbal's students quote statements from him in which he forbids writing down al-Athram's statements**. Aḥmad b. Muḥammad al-Marrūdhī** (d. 275/888), who seems to have been on good terms with al-Athram, claims: **"I asked him [Aḥmad Ibn Ḥanbal] about al-Athram: Did you forbid [people] to copy from his writings? He said: I did not say 'Do not copy from his collections of ḥadīth'; I disapprove of these masāʾil only."**27

Footnote 27 mentioned:

Aḥmad b. Muḥammad al-Marrūdhī et al., al-ʿIlal wa-maʿrifat al-rijāl ʿan al imām Aḥmad b.Muḥammad Ibn Ḥanbal raḥimahu Allāh, ed. Waṣī Allāh ʿAbbās (1st ed., Bombay: al-Dār al-Salafiyya, 1988), 174.

The above quote from al-Marrudhi in Arabic being:

وَسَأَلْتُهُ عن أبي بكر الأثرم، قُلْتُ: نَهيتَ أنْ يُكتبَ عنه؟ قَالَ: لم أقل إنَّه لا يُكتب عنه الحَدِيْث، إنَّما أكره هذه المسائل.

Al-Sarhan then mentioned:

Another report specifies that **Aḥmad was angry at al-Athram and forbade**

[484] Islamic Law and Society Vol. 22, No. 1/2 (2015), pp. 1-44. The above quotations are from pp. 8-9.

him to come to his house until al-Athram had shown repentance[485]. In order to propitiate Aḥmad, al-Athram arranged for one of Aḥmad's disciples to intercede on his behalf.28 Why was Aḥmad angry with al-Athram? And of what did al-Athram repent? We do not have good answers to these questions, but I have attempted to unearth some details from the available material that might help to resolve them. Fortunately, Ḥanbalī literature provides some important, albeit incomplete, information about the relationship between Aḥmad Ibn Ḥanbal and al-Athram, and between al-Athram and other traditionalists.

One important story relates how one of Aḥmad's students took the chapter on ritual purification (ṭahāra**) from al-Athram's Masāʾil** and showed it to Aḥmad Ibn Ḥanbal. **Aḥmad agreed to some of its points, saying, "Yes, these are my own words," but about certain others he said, "No, these are not my own words." Al-Athram later explained some of these points, saying, "I derive [Aḥmad's] position by analogical reasoning (qiyās)," thereby implicitly attributing his own answers to Aḥmad**.29 Other jurists may have agreed with al-Athram's logic, but Aḥmad was unlikely to accept reasoning by analogy, which is probably why he forbade the copying of al-Athram's Masāʾil. Fortunately, the traditionalists did not comply with Aḥmad's prohibition and transmitted al-Athram's Masāʾil.

Footnote 28- Al-Ḥasan Ibn Ḥāmid al-Baghdādī al-Ḥanbalī (hereinafter Ibn Ḥāmid), Tahdhīb al-ajwiba, ed. Ṣubḥī al-Sāmarrāʾī (1st ed., Beirut: ʿĀlam al-Kutub, 1988), 36–37.
Footnote 29 - Ibid., 37.

[485] I could not locate this incident in the reference he gave and maybe he cited the reference incorrectly or it is in another work instead.

Here is a longer quote from the *Tahdhib al-Ajwiba* of Ibn Hamid (pp. 36-37):

باب البيان عن نسبة المذهب إليه من حيث القياس

قال الحسن بن حامد رحمه الله: اختلف أصحابنا في ذلك فقال عامة شيوخنا مثل الخلّال وعبد العزيز وأبي علي وإبراهيم وسائر من شاهدناه أنه لا يجوز نسبته إليه من حيث القياس، وأنكروا على الخرقي ما رسمه في كتابه من حيث أنه قاس على قوله وذهب الأثرم والخرقي وغيرهما إلى الجواز لذلك. وقد نقل هذا عن الأثرم وأخبرناه أبو علي بن الصواف إجازة قال ثنا أبو عبد الرحمن قال: كان أبو بكر الأثرم يحلف إلى أبي عبد الله، ودلف العبادي من ولد عبادة بن الصامت، وكان العبادي يسأل والأثرم

يكتب خلفه فقال أبو عبدالله: هذا كان مع حلف على الإمرة، فقال له قد رجع عن ذلك.
وكان أبو بكر الأعين يسأل الأثرم فأخذ بعض المسائل التي كان يدونها الأثرم عن أبي عبد الله فدفعها إلى صالح فعرضها على أبي عبد الله وكان فيها مسائل في الحيض فقال: أي هذا من كلامي، وهذا ليس من كلامي. فقيل للأثرم؟ فقال: إنما أقيسه على قوله. وكذلك الخرقي على هذا عول عندي والله أعلم.
واختار أن يقيس على قوله. والمأخوذ به أن نفصل فما كان من جواب له في أصل يحتوي مسائل خرج جوابه على بعضنا فإنه جائز أن ينسب إليه بقية مسائل ذلك والأصل من حيث القياس

Meaning:

Chapter on Clarifying the Attribution of the Madhhab to the Imam (Ahmed ibn Hanbal) Based on Analogy

Al-Hasan ibn Hamid, may Allah have mercy on him, said: Our companions differed concerning this matter. ***The generality of our Shuyukh (scholars), such as al-Khallal, Abd al-Aziz, Abu Ali, Ibrahim and the rest of those we witnessed, <u>said that it is not permissible to attribute to him (Ahmed ibn</u>***

***__Hanbal) based on analogy__*.** And they rejected what al-Khiraqi outlined in his book from the perspective that he made analogies based on his (ibn Hanbal's) statement. And **__al-Athram__**, al-Khiraqi and others went with the permission of that (making analogies). And this was narrated about **al-Athram**, and Abu Ali ibn al-Sawwaf informed us of it through permission (ijaza), he said: narrated to us Abu Abd al-Rahman, he said: Abu Bakr al-Athram used to swear oaths to Abu Abd Allah (Ahmed ibn Hanbal), and Dulaf al-Abbadi from the descendants of Ubadah bin al-Samit, and al-Abbadi used to ask while al-Athram would write behind him.

Abu Abd Allah (Ahmed ibn Hanbal) said: 'This was with an oath upon the command/authority.' So, he said to him ***he has retracted from that***.

And Abu Bakr al-A'yan would ask al-Athram, so he took some issues that al-Athram had recorded from Abu Abd Allah (Ibn Hanbal) and gave them to Salih (the son of Ibn Hanbal), so he presented them to Abu Abd Allah, and among them were issues concerning menstruation. So, he said***__: 'This is from my speech, and this is not from my speech.'__*** So, it was said to al-Athram. So, he said: 'I only make analogy based on his statement.' And likewise, al-Khiraqi relied upon this before me, and Allah knows best.

He [al-Athram] chose to analogize based on his [Abu Abdullah's] saying. What is inferred from this is that we should differentiate what was from his response in the original context that contains issues. If his response came out to some of us, then it is permissible to attribute to him the rest of the issues concerning that, and the original basis for analogizing."

Hence, what can be gathered from the above quotations is that Imam Ahmed ibn Hanbal himself was not always pleased with what al-Athram attributed to him in

his *Masa'il (a record of the legal verdicts from Ibn Hanbal)*, and since al-Athram has attributed to Ibn Hanbal a point that is at obvious odds with what Abdullah, the son of Ibn Hanbal narrated with regard to the grave of the Messenger of Allah (Sallallahu alaihi wa sallam) from his father, then al-Athram's point (as relayed by Ibn Taymiyya) is not acceptable as it goes against what Abdullah the son of Imam Ahmed ibn Hanbal wrote down. This is what the detractors quoted from Ibn Taymiyya's *Iqtida al-Sirat al-Mustaqim* p. 662-663:

Abu Bakr al-Athram (who was from the main students of Imaam Ahmad) said, *"I said to Abu Abdullaah ie Imaam Ahmad bin Hanbal,* ***Should the grave of the Prophet (ρ) be touched or wiped? He replied, "I do not know this*** *(ie as in being valid or allowed)*

Hence, the above answer transmitted by al-Athram is not proven to be from Imam Ahmed ibn Hanbal, as his own son Abdullah said impeccably in his Ilal:

"I asked him about the man who touches the minbar (pulpit) of the Prophet, may Allah bless him and grant him peace, seeks blessings by ***touching it, kisses it and does things to the grave that are similar to this or that, desiring by doing so to draw nearer to Allah, Mighty and Majestic. He said, 'There is no harm in that***.'"

As for the rest of the narration from al-Athram:

*Then I asked how about the Minbar (the pulpit). He said, "****As for minbar then yes we have reports come to us about it." Abu Abdullaah said, "There is something***

that is narrated from Ibn Abee Fudaik from Ibn Abee Dh'ib from Ibn Umar*[486] *that he would wipe (touch) the minbar." *He said, "It is narrated from Sa'eed ibn Musayyab about Ramaanah." I said, "Yahyaa ibn Sa'eed also narrates it from him that when he wanted to go to Iraaq* ***he would go to the minbar and touch it and supplicate, and I saw (Ahmad bin Hanbal) as if he held it to be permissible." Then he said, "Only when it is necessary or for something."***

It was said to Abu Abdullaah, ***"Some people rub their backs against the wall of the grave? And I said, "I have seen the people of knowledge of Madeenah they would not touch the grave, rather they would stand to a side and offer salutations." Abu Abdullaah said, "Yes, Ibn Umar would also do the same."*** *Then Abu Abdullaah said, "May my father and mother be sacrificed for him (ρ)"* (Refer to his *Iqtidaa Siraatal Mustaqeem Li Mukhaalifati Ashaabul Jaheem* (2/726), Edn. 5th 1417H / 1996ce, Maktabah ar-Rushd/Sharkatur-Riyaadh, Riyaadh, KSA ed. Dr. Naasir bin Abdul Kareem al-Aql)

Note how Ibn Hanbal permitted touching the Minbar for baraka based on some reports mentioned. He also mentioned Ibn al-Musayyib allowing the touching of the Rumana (pommel) The question for these detractors is if this is permitted according to the Shari'a or is it a detested innovation? This is said on the provision it refers to the original Minbar from the time of the Prophet (Sallallahu alaihi wa sallam) only.

486 The report is available with a connected chain of transmission in the Tabaqat of Ibn Sa'd (see later for its presentation and analysis).

What al-Athram mentioned about the minbar is in line with what Abdullah ibn Ahmed ibn Hanbal mentioned. As for rubbing the back against the wall of the grave then this is not acceptable to other scholars, or such similar actions like holding onto the golden grill which is on one side of the sacred chamber that is witnessed in our time or kissing it and so on. This has already been mentioned in the previous pages above.

On the other hand, **Ibrahim al-Harbi (d. 285 AH)**, the student of Imam Ahmed ibn Hanbal did permit touching the wall of the sacred chamber containing the grave of the Prophet (Sallallahu alaihi wa sallam). This was mentioned by al-Buhuti in his *Kashhaf al-Qina* (2/151) quoting Ibn Taymiyya as follows:

قُلْت: بَلْ قَالَ إبْرَاهِيمُ الْحَرْبِيُّ: يُسْتَحَبُّ تَقْبِيلُ حُجْرَةِ النَّبِيِّ – صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

"I say: Rather, Ibrahim al-Harbi said: It is praiseworthy (mustahab) to kiss the (wall of the) sacred chamber (hujra) of the Prophet (Sallallahu alaihi wa sallam)."

There is also another report by another son of Imam Ahmed's known as **Salih ibn Ahmed.** In the *Masa'il al-Imam Ahmed* (p. 291, no. 1062) reported by his son Salih is the following narration from his father:

وَلَا يمس الْحَائِط وَيَضَع يَده على الرمانة وَمَوْضِع الَّذِي جلس فِيهِ النَّبِي صلى الله عَلَيْهِ وَسلم وَلَا يقبل الْحَائِط

وَكَانَ ابْن عمر يمسح النَّبِي صلى الله عَلَيْهِ وَسلم وَكَانَ يتبع آثَار النَّبِي صلى الله عَلَيْهِ وَسلم وَلَا يمر بِموضع صلى

فِيهِ النَّبِي صلى الله عَلَيْهِ وَسلم إِلَّا صلى حَتَّى مر بشجرة صب النَّبِي صلى الله عَلَيْهِ وَسلم فِي أَصْلهَا مَاء فصب فِي أَصْلهَا المَاء

"And the wall[487] is not touched and place the hand on the pommel (rumana), and the place that the Prophet (Sallallahu alaihi wa sallam) sat upon, and do not kiss the wall. Ibn Umar (ra) would touch/wipe the Prophet *(Sallallahu alaihi wa sallam) and he would pursue* ***the relics (athar) of the Prophet[488]*** *(sallallahu alaihi wa sallam), and he would not pass the place in which the Prophet (Sallallahu alaihi wa sallam) would pray except that he would pray there[489], until he would pass the tree[490] that the Prophet (Sallallahu alaihi wa sallam) originally poured water (over the roots) and he would pour the original water too."*

If one ponders over this part of the answer by Imam Ahmed: ***"Ibn Umar (ra) would touch/wipe the Prophet*** *(Sallallahu alaihi wa sallam) and he would pursue* ***the relics (athar) of the Prophet."***

Then, it is not far-fetched to assume that Imam Ahmed did permit touching the actual blessed grave of the Prophet (Sallallahu alaihi wa sallam) in line with the answer given to his son, Abdullah.

487 Meaning the walls of Masjid an-Nabawi and note the answer given to Abdullah ibn Ahmed where Imam Ahmed allowed touching the wall of the Prophet's (Sallallahu alaihi wa sallam) room containing his blessed grave. This is called al-Hujratul-Nabawiyya. See the narration given below from al-Dhahabi's, *Siyar a'lam an-Nubala* (11:212)

488 This is mentioned in *al-Sunan al-Kubra* of al-Bayhaqi (10/503, no. 10364, al-Turki edition, or 5/245, Hyderabad edition). See also al-Dhahabi's *Siyar a'lam an-Nubala* (3/213).

489 This is mentioned in Sahih al-Bukhari but the so-called Salafi translator known as Muhsin Khan avoided translating a few of those narrations. See his edition, vol. 1/p. 303 where he failed to translate 8 narrations! They are available to see in English from the translation of Sahih al-Bukhari by Aisha Bewley. See here - https://wahhabisrefuted.wordpress.com/2015/07/18/selective-wahhabi-translation-of-sahih-al-bukhari-by-muhsin-khan/comment-page-1/

490 See *al-Ibana an Shari'a al Firqa al Najiyya* (1/241, no. 72, where the action of Ibn Umar has been mentioned) by Ibn Batta (d. 387 AH).

On the other hand, if one was to assume that al-Athram correctly repoorted the above point about the noble grave, then it may be answered that Imam Ahmed may have revised his view and permitted touching the grave, as his son Abdullah is more of an authority than al-Athram when reporting from Imam Ahmed Ibn Hanbal.

Note also what Imam al-Dhahabi said about a narration from Abdullah the son of Imam Ahmed. This was quoted earlier from the *Mafahim* of Sayyid Muhammad ibn Alawi al-Maliki based on the English translation published under the title of *'Notions That Must be Corrected'* (p.213). Before presenting the English translation, here is the original Arabic from al-Dhahabi's Siyar a'lam an-Nubala:

قَالَ عَبْدُ اللهِ بنُ أَحْمَدَ: رَأَيْتُ أَبِي يَأْخُذُ شَعرةً مِن شَعرِ النَّبِيّ –صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ– فَيَضَعُهَا عَلَى فِيْهِ يُقبِّلُهَا.

وَأَحسِبُ أَنِّي رَأَيْتُهُ يَضَعُهَا عَلَى عَيْنِهِ، وَيَغْمِسُهَا فِي المَاءِ وَيَشرَبُه يَسْتَشفِي بِهِ.

ورَأَيْتُهُ أَخذَ قَصْعَةَ النَّبِيّ –صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ– فَغَسلهَا فِي حُبِّ المَاءِ، ثُمَّ شَرِبَ فِيْهَا، وَرَأَيْتُهُ يَشْرَبُ مِنْ مَاءِ زَمْزَمَ يَسْتَشفِي بِهِ، وَيَمسحُ بِهِ يَدَيْهِ وَوَجهَه.

قُلْتُ: أَيْنَ المُتَنَطِّعُ المُنْكِرُ عَلَى أَحْمَدَ، وَقَدْ ثَبَتَ أَنَّ عَبْدَ اللهِ سَأَلَ أَبَاهُ عَمَّنْ يَلمَسُ رُمَّانَةَ مِنْبَرِ النَّبِيّ –صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ– وَيَمَسُّ الحُجْرَةَ النَّبَوِيَّةَ، فَقَالَ: لاَ أَرَى بِذَلِكَ بَأْساً.

أَعَاذنَا اللهُ وَإِيَّاكُم مِنْ رَأْيِ الخَوَارِجِ وَمِنَ البِدَعِ.

'Abdullah the son of Imam Ahmad said: "I saw my father take hair that belonged to the Prophet (Sallallahu alaihi wa sallam), put it on his mouth, and kiss it. I

recall seeing him put it on his eyes. He also dipped it in water and drank the water to obtain cure. I saw him take the Prophet's (Sallallahu alaihi wa sallam) bowl, wash it in water, and drink from it. I saw him drink zam zam water in order to seek cure with it, and he wiped his hands and face with it." 'I (Dhahabi) say: **"Where is the extremist critic who will censure Imam Ahmad now? It is also authentically established** that Abdullah asked his father about those who touch the pommel of the Prophet's pulpit and touch the wall of the Prophet's room (Sallallahu alaihi wa sallam), and he said: 'I do not see any harm in it.' **May Allah protect both us and you from the opinion of the Khawarij (sect) and from innovations!"'** (Siyar a'lam an-Nubala, 11:212)

Imam Ahmed would at times revise his verdicts based on what evidences came to him in time. Here is an example quoted by Saud al-Sarhan from al-Athram:

In another example, al-Athram demonstrates how Aḥmad Ibn Ḥanbal followed the doctrines of the ḥadīth **and changed his legal opinions accordingly.**

Al-Athram says: I heard Aḥmad Ibn Ḥanbal being asked about the place of retreat in the mosque (iʿtikāf) and about the time at which one must enter the place of retreat.

He said: He should enter it before the setting of the sun, and then it will be the beginning of his night. Then someone told him that Yaḥyā b. Saʿīd narrated from ʿAmra that the Prophet used to pray the dawn prayer and then enter his place of retreat. Then he [Aḥmad] was silent. On another occasion, I heard him being asked that same question. He answered: **It used to be my preferred view** that he would enter [his place of retreat] at the beginning of the night and stay in it and start [his retreat] in it.

However,the ḥadīth of Yaḥyā b. Saʿīd from ʿAmra from ʿĀʾisha states that the Prophet used to enter his place of retreat after he had performed the dawn prayer.49

Footnote 49 – was from *al-Istidhkar*[491] of Ibn Abd al-Barr, 10:309–10

The two detractors continued to over rely on Ibn Taymiyya on pp. 663-664 of their pdf file by mentioning the following:

Imaam Ibn Taymiyyah expands on this beautifully and explains in great detail in *Majmoo'a al-Fataawa* (27/79-80) and he says, *"The scholars are agreed about the one who visits the Prophet's (ρ) grave or the grave of any other Prophet (�) or righteous person, the companions or the Ahlul Bayt or other than them, they should not touch, wipe them or kiss them."*

This is generally the case but in the case of our Prophet Muhammad (Sallallahu alaihi wa sallam) it has been shown that Ibn Taymiyya was surprised with the verdict of Imam Ahmed ibn Hanbal permitting it. This would mean that there was no scholarly agreement as Ibn Taymiyya claimed, and what was quoted a few pages back from *al-Badr al-Tamam* (5/439) of Imam Hussain ibn Muhammad al-Maghribi (d. 1119 AH).

[491] The edition of Abdul Mu'ti Amin Qal'aji.

The two detractors also brought forth another narration from an alternative work known as *al-Radd ala al-Ikhna'ie* by their relied upon authority, Ibn Taymiyya. On p. 666-667 they translated the following from Ibn Taymiyya:

Abul Hasan Alee bin Umar al-Qazwainee[492] in his book *'al-Amaaliyyah'* said, "*I read to **Ubaidullaah az-Zuhree** and I said to him that your father narrated from you, who said Abdullaah ibn Ahmad narrates to us, who said my father (ie Imaam Ahmad) said I heard Abaa Zaid Hammad bin Daleel say that I asked Sufyaan ie Ibn Uyainah, **"Did anyone ever touch the (Prophets (ρ) grave?" He said, "No and nor did they hold onto the grave but they would get close to it."** My father said, "Ie due to revering the Messenger of Allaah (ρ). And Hammaad bin Daleel is the one who Ahmad heard ask Ibn Uyainah, he is well known from amongst the people of knowledge, Abu Dawood narrates from him and he was the Qadhee of al-Mada'in*"

(*Radd Alal Akhnaa'ee* (pg.544-545) Daar ul-Fattah and (pg.415-416) Edn.1st 1420H / 2000ce, Daar ul-Kharraaz, Jeddah, KSA, ed. Ahmad bin Muwannas al-Anbaree, and (pg.268-269) of ar-Radd Alal Akhnaa'ee, printed on the margins of ar-Radd Alal Bakree, Ed. Salafiyyah 1346H).

So here we also have an authentic chain coming from Imaam Ahmad about touching the Prophet's () grave via route his son, Abdullaah.

492 It is al-Qazwini and not al-Qazwainee as they transliterated it!

Reply:

Ibn Taymiyya did not authenticate the chain of transmission he presented and nor did the editor of the Dar al-Kharraz edition known as Ahmed ibn Muwannas al-Anzi[493]declare the narration to be authentic. On the contrary, had the detractor's paid attention to the footnotes by al-Anzi they would have realised a problem! They mentioned the translation as being initially:

Abul Hasan Alee bin Umar al-Qazwainee in his book ***'al-Amaaliyyah'***

The Arabic being:

وقد روى أبو الحسن علي بن عمر القزويني أيضًا في أماليه

It is not al-Amaliyya, nor did Ibn Taymiyya use the word Kitab (book) as these two detractors interpolated into their translation! They also dropped translating the Arabic word - **أيضًا**

The correct translation is***: "And it was related by Abul Hasan Ali ibn Umar al-Aswini in his Amali (dictations) also."***

Additionally, they transliterated the name of the student of Sufyan ibn Uyayna as follows: *Abaa Zaid Hammad bin* ***Daleel***

The name is not Daleel but Dulayl as mentioned in Ibn Hajar's *Taqrib al-Tahdhib*:

1497 – حَمَّاد بن دُلَيْل، مصغر، أبو زيد، قاضي المَدَائن: صدوق، نَقَموا عليه الرأيَ، من التاسعة. د

[493] The two detractors misread this name as al-Anbari!

Now, the two detractors also translated another narration mentioning the same al-Aswini that Ibn Taymiyya presented on pp. 413-414, which the two detractors translated on p. 672 as follows:

The first – it opposes that which has been narrated from more trustworthy narrators as Yahyaa ibn Ma'een narrates who said, narrated to be Abu Usaamah from Ubaidullaah from Naaf'e from Ibn Umar who who prohibitively disliked touching the Prophets grave. As for what this (ie Abu Usaamah) Shaikh, the righteous the Zaahid, the Shaikh of Iraaq of his time in general and specific is also reported by what ***Abul Hasan Alee bin Umar al-Qazwainee*** *said, that It was recited to* ***Alee Ubaidullaah Zuhree*** *and his father narrated to him who said* ***Abdullaah ibn Ja'afar*** *narrated to me from Abu Dawood at-Tayaalisee from Yahyaa bin Ma'een (who said the same as the latter report).*

This Abu Usaamah narrates from Ubaidullaah from Naaf'e from Ibn Umar that he would prohibitively dislike (ie forbade) touching the Prophet's grave and this then ties in what has been mentioned from the Imaams like Ahmad and others from Ibn Umar has evidenced from other narrations. If not then it opposes this report of Ishaaq al-Farwee all of which are from Ubaidullaah and therefore it is obligatory to halt at them.

The digital image of that page in the original Arabic with highlighting is presented below:

From p. 413:

أحدهما : أنه خالف من هو أوثق منه ،كما رواه يحيى بن معين قال : حدثنا أبو أسامة [٤] عن عبيد الله عن نافع عن ابن عمر أنه كان يكرهْ مس قبر النبي ﷺ ، وممن ذكر هذا الشيخ الصالح الزاهد شيخ العراق في زمنه عند العامة والخاصة أبو الحسن علي بن عمر القزويني [٥] في أماليه قال : قرأت على عبيد الله

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(١) ساقطة من (ح) .

(٢) في (ح) كتب في الحاشية مانصه "لعل الصواب الرواية" .

(٣) في (الأصل) و(ح) و(د) أيوب .

(٤) هو : حماد بن أسامة بن زيد القرشي ، الكوفي ، مولى بني هاشم ، الحافظ الثبت، ولد في حدود العشرين ومائة ، وتوفي سنة ٢٠١هـ . (انظر : تهذيب الكمال ٣٢٢/١ ، السير ٢٧٧/٩ ، شذرات الذهب ٢/٢) .

(٥) هو : علي بن عمر بن محمد القزويني ، أبو الحسن ، البغدادي ، الحربي ، الزاهد الإمام القدوة ،

Next page (414):

الزهري [١] حدثك أبوك [٢] قال: حدثنا عبدالله بن جعفر [٣] عن أبي داود الطيالسي [٤] عن يحيى بن معين، فذكره .

وهذا أبو أسامة يروي / عن عبيد الله عن نافع عن ابن عمر أنه كان يكره مس قبر النبي ﷺ . وهذا موافق لما ذكره الأئمة – أحمد وغيره – عن ابن عمر ، كما دلت عليه سائر الروايات ، فلو لم يكن إلا معارضة هذه لرواية إسحاق الفروي – وكلاهما عن عبيدالله – لوجب التوقف فيها ، كيف وأبو أسامة أوثق من الفروي ، وقد روى ما وافقته العلماء عليه و لم يزد شيئا انفرد به كما في رواية الفروي .

الثاني : أن الفروي وإن كان في نفسه صدوقا وكتبه صحيحة فإنه أضر في آخر عمره فكان ربما حدث من حفظه فيغلط وربما لقن فيلقن . ولهذا كانوا ينكرون عليه روايته للحديث على خلاف ما يرويه الناس ، مثل ما روى حديث الإفك على خلاف ما رواه الناس ، وكذلك حديث ابن عمر هذا رواه على خلاف ما رواه الناس . وقد روى عنه البخاري في صحيحه .

العارف ، شيخ العراق ، ولد سنة ٣٦٠هـ ، وتوفي سنة ٤٤٢هـ (انظر : السير ٦٠٩/١٧ ، النجوم الزاهرة ٤٩/٥ ، شذرات الذهب ٢٦٨/٣) .

(١) هو: عبيدالله بن سعد بن إبراهيم بن سعد بن إبراهيم بن عبدالرحمن بن عوف الزهري ، أبو الفضل البغدادي ، قاضي أصبهان ، ثقة من الحادية عشرة ، مات سنة ٢٦٠هـ . (انظر : تهذيب الكمال ٨٧٧/٢ ، التقريب ٣٧١ت٤٢٩٤) .

(٢) سعد بن إبراهيم بن سعد بن إبراهيم بن عبدالرحمن بن عوف ، أبو إسحاق البغدادي ، ثقة ، ولي قضاء واسط وغيرها ، من التاسعة ، توفي سنة ٢٠١هـ . (انظر : تهذيب الكمال ٤٦٨/١ ، السير ٤٩٣/٩، التقريب ٢٣٠ت٢٢٢٦) .

(٣) لم أقف على ترجمته .

(٤) لعله : جعفر بن محمد بن أبي عثمان الطيالسي ، و لم أجد له ترجمة

Once again, they have erred and misunderstood basic Arabic! In the first digital image one may observe a red underlined portion which says:

على عبيد الله

On the next image the top line states the name further as:

الزهري

The two detractors thus translated it as: ***Alee Ubaidullaah Zuhree***

There is no mention of Ali, and they have read the word على (upon) as علي (Ali)!

Hence, the name is Ubaydullah al-Zuhri and not Ali Ubaydullah al-Zuhri as they claimed! Now the reader should note carefully that Ubaydullah al-Zuhri is found in both the above narrations that Ibn Taymiyya presented from the Amali of al-Qazwini.

In the last digital image, there is critical information provided by the editor that the two detractors failed to realise and alert the reader with. In footnote 5 of p. 413 there is mention of Abul Hasan Ali ibn Umar ibn Muhammad al-Qazwini. This footnote continued onto p. 414 where a red box has been placed around the portion which mentions that al-Qazwini was born in 360AH and died in 442AH, and details of which books have his biography were listed by the editor. After this is another red box which is about Ubaydullah al-Zuhri.

The editor mentioned that the Ubaydullah he highlighted was trustworthy and he died in 260AH.[494] If that is the case as he claimed then there is a huge

[494] As mentioned by al-Mizzi in his *Tahdhib al Kamal* (19/48)

disconnection of a century between al-Qazwini who was born in 360AH and Ubaydullah who died a hundred lunar years earlier in 260AH. This would immediately render the chain of transmission to be weak. It is also possible that the editor was incorrect in his mentioning of this Ubaydullah al-Zuhri as it may have actually been another one.

It may have been Abul Fadl Ubaydullah ibn Abdur Rahman al-Zuhri[495] who died in the year 381AH and he has left a hadith collection which has been published in over 700 pages with the title: ***Hadith al-Zuhri Abi'l Fadl Ubaydullah ibn Abdir Rahman***. This makes it possible for al-Qazwini who was born in 360AH to have heard from Abul Fadl al-Zuhri who died in 381AH. Nevertheless, the narration that Ibn Taymiyya quoted from the Amali of al-Qazwini is not observable in the hadith collection by Abul Fadl al-Zuhri.

However, let us assume the actual narration presented going back to Sufyan ibn Uyayna has an authentic chain of transmission with the wording as translated by the two detractors:

I heard Abaa Zaid Hammad bin Daleel say that I asked Sufyaan ie Ibn Uyainah, ***"Did anyone ever touch the (Prophets (ρ) grave?" He said, "No and nor did they hold onto the grave but they would get close to it."***

This narration poses no problem here because all it demonstrates is that Sufyan personally did not know of anyone touching the actual grave. This does not rule out that some before his time did not do this, like Abu Ayyub al-Ansari (ra) and Imam Malik ibn Anas as shown from Imam al-Shafi'i's *Rihla* earlier on. Nor does

[495] His biography is in al-Dhahabi's Siyar a'lam an Nubala (16/392)

the narration state that Imam Ahmed ibn Hanbal himself was against it. Imam Sufyan ibn Uyayna was born in 107AH and died in 198AH and it is not possible to state that he personally knew every single Hadith or narration from the Sahaba and Tabi'in till his time, and thus he may not have come across the narration from Abu Ayyub al-Ansari (ra), or what Imam al-Shafi'i mentioned in his Rihla about Imam Malik touching the actual grave of the holy Prophet (Sallallahu alaihi wa sallam).

Now, the detractors also quoted Ibn Taymiyya as stating:

The first – it opposes that which has been narrated from more trustworthy narrators as Yahyaa ibn Ma'een narrates who said, narrated to be Abu Usaamah from Ubaidullaah from Naaf'e from Ibn Umar who who prohibitively disliked touching the Prophets grave. As for what this (ie Abu Usaamah) Shaikh, the righteous the Zaahid, the Shaikh of Iraaq of his time in general and specific is also reported by what ***Abul Hasan Alee bin Umar al-Qazwainee*** *said, that It was recited to* ***Alee Ubaidullaah Zuhree*** *and his father narrated to him who said* ***Abdullaah ibn Ja'afar*** *narrated to me from* ***Abu Dawood at-Tayaalisee*** *from Yahyaa bin Ma'een (who said the same as the latter report).*

This Abu Usaamah narrates from Ubaidullaah from Naaf'e from Ibn Umar that he would prohibitively dislike (ie forbade) touching the Prophet's grave and this then ties in what has been mentioned from the Imaams like Ahmad and others from Ibn Umar has evidenced from other narrations. If not then it opposes this report of Ishaaq al-Farwee all of which are from Ubaidullaah and therefore it is obligatory to halt at them.

Note how the chain of transmission given by Ibn Taymiyya contains a narrator known as Abdullah ibn Ja'far narrating from Abu Dawud al-Tayalisi, narrating from Yahya ibn Ma'een, who is said to have narrated it from Abu Usama, who narrated it from Ubaydullah from Nafi from Ibn Umar (ra). The editor of *Radd ala'l Ikhna'ie* put footnotes under the names: Abdullah ibn Ja'far and Abu Dawud al-Tayalisi as shown in the above digital image with green underlining. Abdullah ibn Ja'far is mentioned in footnote no. 3 as follows:

(٣) لم أقف على ترجمته .

Meaning, that the editor could not locate any biographical information for this specific Abdullah ibn Ja'far. Hence, if the editor was correct then Abdullah ibn Ja'far is an unknown (majhul) narrator which renders the chain to be weak. On top of this, Ibn Taymiyya mentioned that Abdullah ibn Ja'far took from Abu Dawud al-Tayalisi. The editor said under footnote 4 the following about him:

(٤) لعله : جعفر بن محمد بن أبي عثمان الطيالسي ، و لم أجد له ترجمة .

Meaning, that perhaps this Abu Dawud al-Tayalisi is Ja'far ibn Muhammad ibn Abi Uthman al-Tayalisi, and his biography is not available!

Note, this Abu Dawud al-Tayalisi is not the famous Muhaddith who has a Musnad work that has been published. The author of the Musnad is actually Sulayman ibn Dawud ibn al Jarud. His biography is available in *Siyar a'lam an-Nubala* (9/378) of al-Dhahabi. He died in 204AH as mentioned in the *Siyar* (9/384) and he did not take from Yahya ibn Ma'een who is given in the above chain by Ibn Taymiyya. Ibn Ma'een died in 233AH and so the Abu Dawud al-Tayalisi mentioned by Ibn Taymiyya via Abul Hasan al-Qazwini's *Amali* is a different narrator.

This leads to also averring that this Abu Dawud is also an unknown narrator (majhul) and thus the chain of transmission provided by al-Qazwini is weak, and not admissible as proof by itself due to two majhul narrators being present in the sanad according to the editor known as Ahmed al-Anzi, who is a supporter of Ibn Taymiyya. Al-Anzi's editing of Ibn Taymiyya's *al-Radd ala'l Ikhna'ie* was done as part of his Master's degree completed at King Saud University in Riyadh, Saudi Arabia. All of this was left off by the two detractors who made mere taqlid of Ibn Taymiyya without checking the footnotes by the editor and explaining why the sanad from al-Qazwini is authentic or weak as seems to be the case!

What we know is that Abdullah (the son of Imam Ahmed ibn Hanbal) did ask his father about touching the grave, and Imam Ahmed personally had no problem with it. This has been unequivocally proven from Abdullah's ***al-Ilal wa Ma'rifat al-Rijal*** with evidence of the manuscript image and the quotation from Imam al-Ala'i who saw the actual work by Abdullah, and presented it to Ibn Taymiyya himself, and the latter could not find a way out to dismiss Abdullah's work mentioning this from his father. Other scholars have also been mentioned knowing of this quote from Abdullah's *al-Ilal wa Ma'rifat al-Rijal.*

Imam Ahmed ibn Hanbal would at times revise his verdicts after coming across evidence(s) that may have evaded him earlier on. An example has been shown above from al-Athram as recorded by Ibn Abd al-Barr in his *al-Istidhkar*. Here is another example from the Hanbali scholar known as Imam Abu Bakr al-Khallal who reported the following as recorded by Ibn Qayyim al-Jawziyya in his *Kitab al-Ruh* (p. 10):

قَالَ الْخلال وَأَخْبرنِي الْحسن بن أَحْمد الْوراق حَدَّثَنِى على بن مُوسَى الْحداد وَكَانَ صَدُوقًا قَالَ كنت مَعَ أَحْمد بن حَنْبَل وَمُحَمّد بن قدامَة الجوهرى فِي جَنَازَة فَلَمَّا دفن الْمَيِّت جلس رجل ضَرِير يقْرَأ عِنْد الْقَبْر فَقَالَ لَهُ أَحْمد يَا

هَذَا إِن الْقِرَاءَة عِنْد الْقَبْر بِدعَة فَلَمَّا خرجنَا من الْمَقَابِر قَالَ مُحَمَّد بن قدامَة لِأَحْمَد بن حَنْبَل يَا أَبَا عبد الله مَا تَقول فِي مُبشر الْحلَبِي قَالَ ثِقَة قَالَ كتبت عَنهُ شَيْئا قَالَ نعم فَأَخْبرنِي مُبشر عَن عبد الرَّحْمَن بن الْعَلَاء اللَّجْلَاج عَن أَبِيه أَنه أوصى إِذا دفن أَن يقْرَأ عِنْد رَأسه بِفَاتِحَة الْبَقَرَة وخاتمتها وَقَالَ سَمِعت ابْن عمر يُوصي بذلك فَقَالَ لَهُ أَحْمد فَارْجِع وَقل للرجل يقْرَأ

Most of the above was translated[496] into English with additional references as follows:

`Ali ibn Musa al-Haddad said: "I was once with Ahmad ibn Hanbal at a funeral in the company of Muhammad ibn Qudama al-Jawhari. After the dead was interred a blind man came up and recited [from the Qur'an] beside the grave. 'O So-and-so,' Ahmad said to him, 'Recitation at the graveside is an innovation (bid`a)!' But when we left the cemetary Muhammad ibn Qudama asked Ahmad, 'O Abu `Abd Allah, what is your opinion of Mubashshir ibn Isma`il al-Halabi?' 'A sound authority,' he said, 'have you written anything down from him?'... 'Yes,' he replied, 'Mubashshir ibn Isma`il related to me on the authority of his father, on the authority of Abd al-Rahman ibn al-`Ala' ibn al-Lajlaj, on the authority of his father, that he had requested that upon his death the opening and closing verses of the Chapter of the Cow should be recited over his grave, saying: I heard Ibn `Umar requesting that this be done.' Thereupon, Ahmad said to him, 'Return to the man, and bid him recite'." Narrated by al-Ghazali in his Ihya, book of "The Remembrance of Death and the Afterlife," trans. T.J. Winter [`Abd al-Hakim Murad] (Cambridge: Islamic Texts Society, 1989) p. 117. al-Khallal narrates it in al-Amr bi al-ma`ruf (p. 122 #240-241), Ibn Qudama in al-Mughni (2:567, Beirut 1994 ed. 2:355) and Qal`a'ji in Fiqh Ibn `Umar (p. 618). Ibn Qayyim al-Jawziyya

[496] http://sunnah.org/ibadaat/funerals.htm

cites it in Kitab al-ruh (Madani ed. p. 18) from Khallal's narration in al-Jami`. Ghazali prefaces the relation with the words: "There is no harm in reciting the Qur'an over graves."[497]

For the benefit of the readers, one may observe how a variety of the students of Imam Ahmed ibn Hanbal gave his verdicts to do with where the hands should be placed in Salah. This also demonstrates that Imam Ahmed did not always give one verdict and through progressive research and discovery he had at times reviewed his verdicts. The following is from my work entitled*: THE HANBALI POSITION OF PLACING THE HANDS BELOW THE NAVEL IN SALAH:*

The following are all the known students of Imam Ahmed ibn Hanbal who mentioned from him that the hands are placed under the navel in Salah (as well as other places):

The report from al-Fadl ibn Ziyad:

It has been mentioned from al-Qadi Abu Ya'la as follows from his *al-Riwayatayn wal wajhayn* (1/116). Quote from the latter work:

رقم الجزء: **1** رقم الصفحة: **116**

وضع اليدين تحت السرة حال القيام في الصلاة:

13 . مسألة: واختلفت في أي موضع يضع يديه فنقل الفضل بن زياد : أنه يضع اليمين على الشمال تحت السرة، وهو اختيار الخرقي، وهو أصح لما روى أبو هريرة قال أمر رسول الله بأخذ الأكف على الأكف تحت السرة. وروى أبو جحيفة عن علي عليه السلام . قال: من السنة في الصلاة وضع الأكف على الأكف تحت السرة.

[497] It is also recorded in *Tabaqat al-Hanabila* (1/221) by Ibn Abi Ya'la under the entry for Uthman ibn Ahmed al-Mawsili.

ونقل عبد الله قال رأيت أبي إذا صلى وضع يمينه على شماله فوق السرة، وهذا يحتمل أن يكون ظناً من الراوي أنها كانت على السرة، ويحتمل أن يكون سهواً من أحمد في ذلك.

Translation:

"Issue: There has been a difference of opinion with regards to where the hands should be placed, for it has been transmitted from **Al-Fadl ibn Ziyād**: That he (meaning Ahmed ibn Hanbal) placed his right hand over his left below the navel, and it is the chosen position of Al-Khiraqī and the **more correct (asahh) position** due to what has been related by Abū Hurayra. *He said that the Messenger of Allah (sallallahu alaihi wa sallam) commanded that the hand go on top of the [other] hand below the navel.* And Abu Juhayfa related from Ali, alaihis salam, who said: *'From the Sunna in Salah is to place the right hand over the left hand below the navel.'*

The report from Ishaq ibn Mansur al-Kawsaj:

In his recension of the Masa'il (1/139, no. 211) of his teacher, Imam Ahmed ibn Hanbal, he mentioned the following discussion:

قُلْتُ : أين يضعُ يمينه على شماله ؟ قَالَ : كلٌّ هذا عندي واسعٌ . قُلْتُ : إذا وضع يمينَه على (شماله) أين (يضعهما) قَالَ : فوقَ السرةِ وتحته

Translation:

"I said, 'Where does one place his right hand on top of his left?' He said, 'All of this is vast according to me.' I said, 'If one placed his right hand on top of (his left), where (are they placed)?' He said, 'Above the navel as well as under it."

The report from Abu Dawud al-Sijistani

In his recension of the *Masa'il al-Imam Ahmed* (pp. 47-48), as follows:

قُلْتُ لِأَحْمَدَ " وَضْعُ الْيَمِينِ عَلَى الشِّمَالِ فِي الصَّلَاةِ تَخْتَارُهُ؟ قَالَ : نَعَمْ ".وَسَمِعْتُهُ " سُئِلَ عَنْ وَضْعِهِ، فَقَالَ : فَوْقَ السُّرَّةِ قَلِيلًا، وَإِنْ كَانَ تَحْتَ السُّرَّةِ فَلَا بَأْسَ".وَسَمِعْتُهُ يَقُولُ : " يَكْرَهُ أَنْ يَكُونَ، يَعْنِي : وَضْعَ الْيَدَيْنِ عِنْدَ الصَّدْرِ

Translation:

I said to Ahmed, 'Is your chosen position to place the right hand over the left in prayer?' He said, 'Yes.' And I heard that he was asked about placing it and he said, 'slightly above the navel. **If it is below the navel then there is no harm in it.'** I also heard him saying, **'It is disliked to be like that', that is: Placing the hands upon the chest (indas-sadr).**

The report from Abu Talib:

It was mentioned above that Ibn Qayyim al-Jawziyya mentioned in his *Bada'i al-Fawa'id* the following from Abu Talib and al-Muzani, as part of his discourse on where the hands may be placed in Salah:

Abu Talib: "I asked Ahmed where to place his hand when praying? He replied, 'on the navel, or underneath', all of which is comprehensive according to him, if it is placed above the navel, on it or beneath it."

The report from al-Muzani:

"He (ibn Hanbal) said according to the report of al-Muzani: **'A little under the navel and it is disliked that they are placed on the chest (ala'l Sadr).'"**

From the above 5 students of ibn Hanbal it can be seen that one of them is on record as stating that Imam Ahmed would place the hands under the navel in Salah itself and not just stating that verbally as an opinion amongst other opinions. That is the report of **al-Fadl ibn Ziyad**. This was why al-Qadi Abu Ya'la said that it was chosen by al-Khiraqi and it is "the more correct (asahh) position."

Thus, the report from al-Fadl ibn Ziyad is a conclusive proof that Imam Ahmed ibn Hanbal did place his hands under the navel in Salah and the report from his own son, Abdullah as in his recension of the Masa'il was explained away by a leading Hanbali faqih, namely, Abu Ya'la ibn al-Farra (d. 458 AH), as being down to the speculation of the transmitter of the Masa'il from Abdullah ibn Ahmed ibn Hanbal.

Here is the quote from al-Riwayatayn wal wajhayn (1/116) of al-Qadi Abu Ya'la with regard to the last point made above:

"And 'Abdullah [b. Ahmad b. Hanbal] transmitted and said: 'I saw that when my father would pray, he would place his right [hand] over his left, above the navel.' There is a possibility that this is speculation on the part of the narrator, who supposed that they [the hands] were upon the navel. It is also possible that Ahmad did it out of forgetfulness [sahw]."

This also leads to the conclusion that since al-Fadl ibn Ziyad, Ishaq ibn Mansur al-Kawsaj, Abu Talib, al-Muzani and Abu Dawud have all related from their teacher, Imam Ahmed ibn Hanbal, allowing the placing of the hands under the navel, then this leads to the assertion that Imam Ahmed did not absolutely reject the narration from Ali (ra) mentioning the placing of the hands under the navel as being from the Sunna, despite containing the somewhat controverted narrator

Abdar Rahman Ibn Ishaq al-Kufi in the chain of transmission as in his Musnad and in his son Abdullah's recension of the Masa'il.

This would also explain why a number of leading Hanbali scholars have made use of the narration from Ali (ra) or Abu Hurayra (ra). All of these facts emanating from the 5 named students of Imam Ahmed ibn Hanbal was either missed or deliberately unmentioned by the bloggers of disrepute being responded to.

It is also worth pointing out how al-Albani had a methodology on this matter of where the hands should be placed which was starkly at odds with the comprehensive way of Imam Ahmed ibn Hanbal. Al-Albani stated in his Sifah Salah al-Nabi[498]:

"To place them on the chest is what is proved in the Sunnah, and all that is contrary to it is either da`eef or totally baseless."

This statement from al-Albani is intolerant of other major Imams from the Salaf who allowed placing the hands under the navel or slightly above it.

Returning back to Imam Ahmed ibn Hanbal and his view on touching the grave one may also note what Ibn Taymiyya said in his *Iqtida al-Sirat al-Mustaqim*[499]:

*"Some of our **Hanbalite associates transmit a report about 'touching' the Prophet's grave**; this is because Ahmad, who was present at a funeral, **touched the grave of the deceased to pray for him**. The difference between the two positions is, however, self-evident."*

[498] http://www.qss.org/articles/salah/footnotes/06_fn.html

[499] Translated by Muhammad Umar Memon under the title *Ibn Taimiya's Struggle against Popular Religion* (p.289)

Ibn Hanbal placed his hand on a grave

Note, Ibn Taymiyya did not mention the names of the Hanbalis who reported this. There is actually a report on this action by Ibn Hanbal touching the grave of a person after the burial recorded by Abu Ya'la[500] al-Hanbali in his *al-Riwayatayn wal wajhayn* (1/214-215) as follows:

وضع اليدين على القبر:

23 – مسألة: واختلفت في وضع اليد على القبر على روايتين: قال محمد بن حبيب البزار: كنت مع أبي عبد الله أحمد بن محمد بن حنبل في جنازة فأخذ يدي وقمنا ناحية فلما فرغ الناس وانقضى الدفن جاء إلى القبر وأخذ بيدي وجلس ووضع يده على القبر، وقال: اللهم إنك قلت في كتابك: فأما إن كانَ مِنَ المُقرَّبِينَ فروحٌ وريْحانٌ وجنةُ نعيمٍ، وأما إن كانَ من أصحابِ اليمينِ فسلامٌ لكَ من أصحاب اليمين. وأما إن كان من المُكذبين الضّالينَ فنُزْلٌ منْ حَميمٍ وتَصليةُ جحيمٍ. إلى آخر السورة.

اللهم إنا نشهد أن هذا فلان ابن فلان ما كذب بك، ولقد كان يؤمن بك وبرسولك اللهم فاقبل شهادتنا له، ودعا وانصرف. وظاهر هذا يدل على وضع اليد على القبر وعلى الجلوس

Meaning:

"Placing the hands on the grave:

No. 23 - Issue: There is disagreement regarding placing the hand on the grave, based on two narrations. Muhammad ibn Habib al-Bazzar said: I was with Abu

[500] It was also reportd by his son Abul Hussain, in his Tabaqat al-Hanabila (1/293

Abdullah Ahmad ibn Muhammad ibn Hanbal during a funeral. He took my hand, and we went to a corner. When the people finished and the burial was over, he came to the grave, took my hand, sat down***, and placed his hand on the grave*****.**

He said: "O Allah, You have said in Your Book**:** And if he was of the companions of the right, then [the angels will say], Peace for you; [you are] from the companions of the right. But if he was of the deniers [who were] astray, then [for him is] accommodation of scalding water, and burning in Hellfire… To the end of the Surah (Al-Waqia 56:88 onwards). O Allah, we testify that this is so-and-so the son of so-and-so. He did not lie about You, and he used to believe in You and in Your Messenger. O Allah, accept our testimony for him." Then he made supplication and left. **This clearly indicates placing the hand on the grave and sitting (next to it).”**

As stated above, Abu Ya'la also mentioned the narration from al-Athram, and the two detractors quoted this from Abu Ya'la on p. 679 of their pdf file. But what is very obvious is that Abu Ya'la did not mention the verdict of Imam Ahmed given to his own son, Abdullah, as shown above from his Ilal. Nor has Ibn Taymiyya been quoted by the detractors to explain away why Abdullah recorded his father, Imam Ahmed ibn Hanbal, permitting touching the actual grave of the Holy Prophet (Sallallahu alaihi wa sallam). It will also be shown later on how Abu Ya'la's own son known as **Abul Hussain ibn Abi Ya'la (d. 526 AH)** mentioned what is also authentically related from his Imam in fiqh, Ahmed ibn Hanbal, in his *al-Tamam lima Sahh fil Riwayatayn.*

In concluding this section, it is clear and apparent that the report from Abdullah is the strongest due to it definitely being recorded from his father, and so the report is authentic. Whereas it has been shown that not everything that al-Athram attributed to Imam Ahmed is accurate, and the narration from Sufyan ibn Uyayna is merely his personal opinion which does not fit the reality of other

examples quoted from the Salaf. According to the Usul (principle) set by the two detractors the narration from Abdullah should be given priority.

It is also interesting to mention that there is a report which mentions that Imam Ahmed would act upon every hadith he came across. Imam Ibn al-Jawzi mentioned the following report in his *Manaqib al-Imam Ahmed:*[501]

أخبرنا المبارك بن أحمد الأنصاري، قال: أخبرنا عبد الله بن أحمد السَّمَرْقندي، قال: أخبرنا أحمد بن علي بن ثابت، قال: حُدِّثت عن عبد العزيز بن جعفر، قال: حدثنا أبو بكر الخَلاّل: قال: حدثنا المَرُّوذي قال: قال لي أحمد: ما كتبتُ حديثاً عن النبي صلى الله عليه وسلم إلا وَقد عملتُ به؛ حتى مَرَّ بي في الحديث أن النبي صلى الله عليه وسلم إلا وَقد عملتُ به؛ حتى مَرَّ بي في الحديث أن النبي صلى الله عليه وسلم احتجمَ وأعطى أبا طَيبة ديناراً؛ فأعطيتُ الحجام ديناراً حين احتجمتُ.

We cite al-Mubārak ibn Aḥmad al-Anṣārī, who cites ʿAbd Allāh ibn Aḥmad al-Samarqandī, who cites Aḥmad ibn ʿAlī ibn Thābit, who said that it was reported to him citing ʿAbd al-ʿAzīz ibn Jaʿfar, who heard Abū Bakr al-Khallāl report that he heard al-Marrūdhī report:

[Al-Marrūdhī:] Aḥmed told me, ***"I have never written down a Hadith of the Prophet, God bless and keep him, without putting it into practice.*** So, when I came across a report that the Prophet paid Abū Ṭaybah a dinar to perform a cupping on him, when I next had myself cupped, I gave the cupper a dinar."[502]

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[501] See 1/333, English edition, published under the title Virtues of the Imam Ahmad ibn Hanbal, translated by Michael Cooperson, published by, NYU Press, Library of Arabic Literature. (2013) and 1/246, Arabic edition.
[502] It is found similarly in *Jami li Akhlaq al Rawi* (1/144) by al-Khatib al Baghdadi, *Adab al Imla wa'l Istimla* (p. 121) of al-Sam'ani, *Fath al-Mugith* (3/283) of al-Sakhawi, *Tadrib al Rawi* (2/588) of al-Suyuti, *Fath al Baqi bi-Sharh Alfiyya al-Iraqi* (2/120) by Zakariyya al-Ansari, Tarikh al-Islam (18/80, Tadmuri edn) and *Siyar a'lam an-Nubala* (11/213, 11/296) both by al-Dhahabi.

This report was deemed to be authentic from Imam Ahmed by **Taqiuddin al-Maqrizi** (d. 845 AH) in his *al-Muqaffa al-Kabir*[503] (1/484). Hence, since Ibn Hanbal transmitted the Abu Ayyub al-Ansari (ra) narration in his Musnad one may surmise that he used this narration as a basis when he also placed his hand on a grave after a funeral, as quoted above.

In the next section are examples from Salih and Abdullah, the two sons of Imam Ahmed ibn Hanbal displaying how their father would act with the relics belonging directly to the Holy Prophet (Sallallahu alaihi wa sallam).

To conclude this section, it is more appropriate to affirm that Imam Ahmed ibn Hanbal did permit touching the grave of the holy Prophet (Sallallahu alaihi wa sallam) directly, and this is also affirmed by a Hanbali scholar from the 13th Islamic century known as by **Shaykh Muhammad al-Bayumi Abi Ayyasha al-Damanhuri (d. 1335AH/1917CE**), in his work entitled, *Manhaj al-Salik ila Baytillah al-Mubajjal fi A'mal al-Manasik ala Madhhab al-Imam Ahmed ibn Hanbal*[504] (p. 562). He said:

و استحسن الامام أحمد التمسح بالمنبر و تقبيله و عنه لا بأس بالتمسح بالقبر

Meaning:

"Imam Ahmed preferred touching the minbar (pulpit) and kissing it, and from him also is that there is no problem touching the grave."

503 His wording being:
وصحّ عن الإمام أحمد أنّه قال: ما كتبت حديثا إلّا وقد عملت به، حتّى مرّ بي أنّ رسول الله ﷺ احتجم وأعطى أبا طيبة الحجّام دينارا، فاحتجمت وأعطيت الحجّام دينارا.

504 Edited by Salih ibn Ghanim al-Sadlan, Dar Balansiyya, Riyadh, 1416AH.

IMAM AHMED IBN HANBAL AND HIS USE OF THE BLESSED PROPHETIC HAIR DURING HIS INQUISITION FOR TABARRUK

There is little doubt that most of the adherents to Salafism in this age consider Imam Ahmed ibn Hanbal (d. 241 AH) to have been the Imam of Ahlus Sunna wal Jama'a in his age, and the flag bearer of true Tawhid in his days. This being also the position of many of those who subscribe themselves to the Ash'ari and Maturidi schools throughout the ages.

The following authentic report from Salih (d. 266 AH) the son of Imam Ahmed ibn Hanbal mentioned how Imam Ahmed was about to be physically punished during his infamous inquisition (mihna), and most pertinently how the Imam had a hair or two that belonged to Allah's Messenger (sallallahu alaihi wa sallam), and the way the Imam had them on the sleeve of his clothing for Tabarruk (seeking blessings). The following is a digital scan from the book of Salih the son of Imam Ahmed ibn Hanbal entitled, *"Sira al-Imam Ahmed ibn Hanbal"*

سيرة
الإمام أحمد بن حنبل

لأبي الفضل صالح بن أحمد بن حنبل
(المتوفى ٢٦٥ هـ)

دراسة وتحقيق وتعليق
المستشار الدكتور فؤاد بن عبد المنعم أحمد
كلية الشريعة ـ قسم القضاء ـ جامعة أم القرى

دار السلف للنشر والتوزيع

On p. 60, Salih narrated the following directly from his father, al-Imam Ahmed ibn Hanbal:

قال : فأخذتُ وسُحبتُ ، ثم خُلعت ، ثم قال : العُقَابَين والسياط ، فجيء بالعقابين والسياط .

قال أبي : وقد كان صار إلي شعرة أو شعرتان من شعر النبي ﷺ ، فصررتهما كم قميصي ، فنظر إسحاق بن إبراهيم إلى الصرة في كم قميصي . فوجه إلي : ماهذا مصر ، ورني كمك .

فقلت : شعر من شعر النبي ﷺ ، وسعى بعض القوم إلى القميص ليحرقه (٣٨)في وقت ما أقمت بين العقابين .

فقال لهم – يعني المعتصم – : لا تحرقوه (٣٩)، انزعوه عنه .

قال : إني ظننت إنه درىء عن القميص الحرق بسبب الشعر الذي كان فيه ثم صيِّرتُ بين العقابين ، وشدت يدي ، وجيء بكرسي فجلس عليه ، وابن أبي دؤاد قائم على رأسه ، والناس أجمعون قيام من حضر فقال له إنسان ممن شدني خذ ناتىء الخشبتين بيداك وشد عليهما ، فلم أفهم

The above translates[505] as follows:

[Ibn Hanbal] said: «I was seized, dragged and stripped, then he [presumably al-Mu'tasim] said: "The flogging poles ('uqabayn) and the whips (siyaty)" And the flogging poles and whips were brought».

My father said: «I had come with a hair or two of the Prophet ﷺ, and I bundled them into the sleeve of my shirt. Ishaq b. Ibrahim saw the bundle in the sleeve of my shirt and addressed me: "What is that bundle (misarr), show me your sleeve"».

[Ibn Hanbal] said: «A hair of the Prophet (PBUH), and one of them went for the shirt to tear it when I was placed between the flogging poles».

[Al-Mu'tasim] said to them: «Don't tear it, take it off him».

[Ibn Hanbal] said: «I thought that he [al-Mu'tasim] prevented the tearing of the shirt because of the hair that was in it. Then I was placed between the flogging poles and my hands were tied. A chair was brought and he [al-Mu'tasim] sat on it, and Ibn Abî Du'àd stood right beside him, and the people that were present stood. One of the people that tied me up said to me: "Hold on to one of the pieces of wood with your hand and brace yourself. I did not understand what he said and my hands lost their grip and I did not grasp the poles during the whipping».

Abdal Ghani al-Maqdisi has also narrated it with his isnad going back to Salih ibn Ahmed ibn Hanbal in his *Mihna al-Imam Ahmed* as follows (on p. 94-5):

[505] As translated in the article, *"Who is the accused? The interrogation of Ahmad ibn Hanbal"* (N. Hurvitz, *al-Qantara* 22,2 (2001) 359-373

العُقابَين والسِّياط ، فَجيءَ بعُقابين وسِياط .

ـ قال أبي رحمه الله ـ : وقد كانَ⁽⁴⁾ صار إليَّ شَعرةٌ أو شَعرتان من شَعر النبيِّ ﷺ ، وسَعى بعض القوم إلى القميص ليَخْرِقَه في وقتِ ما أُقمتُ بين العُقابَين ، فقال لهم : لا تَخرقوه ، انزَعوه عنه ـ قال أبي : فظننتُ أنه دُريءَ

عن القميصِ الخرقُ بسببِ الشعر الذي كان فيه ـ ثم صُيِّرتُ بين العُقابَين وشُدَّت يَداي⁽¹⁾ ، وجيء بكرسي فوُضِع له فجلس ، وابن أبي دؤاد قائم على رأسه ، والناس أجمعون قيامٌ ممن حَضر . فقال لي⁽²⁾ إنسانٌ ممن شَدَّني : خُذْ ناتِئَ⁽³⁾ الخشبتين بيدك وشُدَّ عليهما ، فلم أَفهم ما قال ، فتخلَّعتْ يداي لما شُدَّت ولم أمسك الخَشبتين⁽⁴⁾ . قال أبو الفَضل⁽⁵⁾ : فلم يَزل أبي رحمة الله عليه يتوجَّع من الرُّسُغ إلى أن تُوفي .

The editor mentioned under footnote no. 4 that this same report about Imam Ahmed ibn Hanbal and his use of the blessed hair is mentioned in the following references:

(٤) الخبر في ذكر المحنة لحنبل بن إسحاق : ٥٥–٥٦ ، والمناقب : ٤٠٤–٤٠٥ ، وسير أعلام النبلاء ١١/ ٢٤٩–٢٥٠ ، وحلية الأولياء ٩/ ٢٠١–٢٠٢ .

Hence, it was also mentioned by the nephew of Imam Ahmed, who is known as Hanbal ibn Ishaq in his own *Dhikr Mihna al-Imam Ahmed ibn Hanbal* (pp. 55-6), *Manaqib al-Imam Ahmed* (pp. 404-5) by al-Hafiz ibn al-Jawzi, *Siyar a'lam an-Nubala* (11/249-50) by al-Hafiz al-Dhahabi and *Hilyatul Awliyya* (9/201-2) by al-Hafiz Abu Nu'aym al-Isfahani.

Thus, this report about the actions of Imam Ahmed and the way he utilized the blessed hair of the Holy Prophet (sallallahu alaihi wa sallam) for what can be described as Tabarruk (seeking blessings) is an authentic report that the claimants to the way of Imam Ahmed ibn Hanbal need to explain with their conscience, and so-called pristine understanding of what is acceptable Tawhid.

The question for the detractors from Birmingham and claimants to the way of Imam Ahmed ibn Hanbal is:

Is such an act from Imam Ahmed acceptable to you and is it based on any Shari' based evidence such that it is not held to be a form of Shirk (polytheism), or a bid'a munkara (rejected innovation), according to your own nuanced understanding of what is sound Tawhid?! What is the verdict on Imam Ahmed for carrying out such a deed with the hair?

Indeed, this type of action has a basis from the example of some of the Sahaba and Tabi'in:

Narrations on Tabarruk (seeking blessings)

In Sahih al-Bukhari (vol. 8/p. 168, no. 6281, M. Khan edn):

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ قَالَ حَدَّثَنِي أَبِي عَنْ ثُمَامَةَ عَنْ أَنَسٍ

أَنَّ أُمَّ سُلَيْمٍ كَانَتْ تَبْسُطُ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نِطَعًا فَيَقِيلُ عِنْدَهَا عَلَى ذَلِكَ النِّطَعِ قَالَ فَإِذَا نَامَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

أَخَذَتْ مِنْ عَرَقِهِ وَشَعَرِهِ فَجَمَعَتْهُ فِي قَارُورَةٍ ثُمَّ جَمَعَتْهُ فِي سُكٍّ قَالَ فَلَمَّا حَضَرَ أَنَسَ بْنَ مَالِكٍ الْوَفَاةُ أَوْصَى إِلَيَّ أَنْ يُجْعَلَ فِي

حَنُوطِهِ مِنْ ذَلِكَ السُّكِّ قَالَ فَجُعِلَ فِي حَنُوطِهِ.

Narrated Thumama:

Anas said, "Um Sulaim used to spread a leather sheet for the Prophet (sallallahu alaihi wa sallam) and he used to take a midday nap on that leather sheet at her home." Anas added, "When the Prophet (sallallahu alaihi wa sallam) had slept, she would take some of his sweat and hair and collect it (the sweat) in a bottle and then mix it with Suk (a kind of perfume) while he was still sleeping." When the death of Anas bin Malik approached, he wished in his will that some of the Suk be mixed with his Hanut (perfume for embalming the dead body), and it was mixed with his Hanut.

In Sahih al-Bukhari (vol. 1/no. 171, M. Khan edn):

حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ قَالَ حَدَّثَنَا إِسْرَائِيلُ عَنْ عَاصِمٍ عَنْ ابْنِ سِيرِينَ قَالَ قُلْتُ

لِعَبِيدَةَ عِنْدَنَا مِنْ شَعَرِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَصَبْنَاهُ مِنْ قِبَلِ أَنَسٍ أَوْ مِنْ قِبَلِ أَهْلِ أَنَسٍ

فَقَالَ لَأَنْ تَكُونَ عِنْدِي شَعَرَةٌ مِنْهُ أَحَبُّ إِلَيَّ مِنْ الدُّنْيَا وَمَا فِيهَا.

Ibn Sirin narrated: I said to 'Abida***, "I have some of the hair of the Prophet (sallallahu alaihi wa sallam) which I got from Anas or from his family***." 'Abida replied. "No doubt if I had a single hair of that it would have been dearer to me than the whole world and whatever is in it."

In Sahih al-Bukhari (7/518, no. 784, Khan edn)

5446 – حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ حَدَّثَنَا إِسْرَائِيلُ عَنْ عُثْمَانَ بْنِ عَبْدِ اللَّهِ بْنِ مَوْهَبٍ قَالَ أَرْسَلَنِي أَهْلِي إِلَى أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

بِقَدَحٍ مِنْ مَاءٍ وَقَبَضَ إِسْرَائِيلُ ثَلَاثَ أَصَابِعَ مِنْ قُصَّةٍ فِيهِ شَعَرٌ مِنْ شَعَرِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَانَ إِذَا أَصَابَ الْإِنْسَانَ عَيْنٌ أَوْ شَيْءٌ بَعَثَ إِلَيْهَا مِخْضَبَهُ فَاطَّلَعْتُ فِي الْجُلْجُلِ فَرَأَيْتُ شَعَرَاتٍ حُمْرًا.

Narrated Isra'il: Uthman bin 'Abdullah bin Mauhab said, "My people sent me with a bowl of water to Um Salama." Isra'il approximated three fingers (indicating the small size) of the container in which there was some hair of the Prophet (sallallahu alaihi wa sallam). 'Uthman added, "If any person suffered from evil eye or some other disease, he would send a vessel (containing water) to Um Salama. I looked into the container (that held the hair of the Prophet) and saw a few red hairs in it."[506]

Note also that Imam Ahmed also used to write ta'wiz and he possessed a hair and bowel of the Prophet (sallallahu alaihi wa sallam) as mentioned by his son Abdullah ibn Ahmed in his *Masa'il al-Imam Ahmed* (1/447, no. 1622):

[506] The translator said in a footnote: "Um Salama would dip those hairs into the vessel and return it to the patient to drink that blessed water or wash himself with it, seeking to be healed."

1622 – حَدثنَا قَالَ رَأَيْت ابي يكْتب التعاويذ للَّذي يفرع وللحمى لاهله وقراباته وَيكْتب للمراة اذا عسر عَلَيْهَا الْولَادَة فِي جَام اَوْ شَيْء لطيف وَيكْتب حَدِيث ابْن عَبَّاس إِلَّا انه كَانَ يفعل ذَلِك عِنْد وُقُوع الْبلَاء وَلم اره يفعل هَذَا قبل وُقُوع الْبلَاء ورأيته يعوذ فِي المَاء ويشربه الْمَرِيض وَيصب على رَأسه مِنْهُ وَرَأَيْت ابي يَأْخُذ شَعْرَة من شعر النَّبِي صلى الله عَلَيْهِ وَسلم فَيَضَعهَا على فِيهِ يقبلهَا واحسب ابي قد رَأَيْته يَضَعهَا على رَأسه اَوْ عينه فغمسها فِي المَاء ثمَّ شربه يستشفي بِهِ ورأيته قد اخذ قَصْعَة النَّبِي صلى الله عَلَيْهِ وَسلم بعث بهَا اليه ابو يَعْقُوب بن سُلَيْمَان بن جَعْفَر فغسلها فِي جب مَاء ثمَّ شرب فِيهَا ورأيته غير مرّة يشرب من مَاء زَمْزَم يستشفي بِهِ وَيمْسَح بِهِ يَدَيْهِ وَوَجهه

Translation[507]**:**

He (‘Abdullah ibn Ahmad ibn Hanbal) narrated to us, saying: I saw my father [Ahmad ibn Hanbal] **writing** *Ta‘awidh* [pl. of ***Ta'widh***] for the one who was bald, as well as for his family and relatives for fever. He would write [them] for a woman when labour became difficult for her in a vessel or something delicate, and he would write the hadith of ['Abdullah] ibn ‘Abbas [radhiallahu 'anh]; except that he would do that when an affliction occurred. I did not see him do this before an affliction occurred. I saw him **reciting incantation in water** and giving it to a sick person to drink and pour part of it over his head. And I saw my father **holding a strand of the Prophet’s hair** (sallallahu ‘alaihi wasallam), and he placed it on his mouth **kissing it**, and I believe I saw him **placing it on his head or his eye**. Then he **dipped it in water and drank it, seeking cure from it**. I

507 Courtesy of - http://studentofthedeen.wordpress.com/2014/04/18/imam-ahmad-ibn-hanbal-would-write-tawidh-possessed-bowl-hair-of-prophet/

saw him **taking a bowl of the Prophet** (sallallahu 'alaihi wasallam) which Abu Ya'qub ibn Isma'il ibn Sulayman ibn Ja'far sent to him. He washed it in a cistern of water, and then **drank from it**. I saw him, on more than one occasion, drinking some Zamzam water, and **seeking cure from it**, as well as **wiping his hands and face with it**.

ABDULLAH IBN UMAR (RA) AND NARRATIONS ON TOUCHING THE GRAVE OF THE HOLY PROPHET ﷺ

In the *Muwatta* of Imam Malik (riwaya of Yahya al-Laythi) there is the following example from the Sahabi, Abdullah ibn Umar (ra) and his method of visitation (ziyara) to the sacred graves:

Book 9, Number 9.22.71:

Yahya related to me from Malik that Abdullah ibn Dinar said, ***"I saw Abdullah ibn Umar stop by the grave of the Prophet, may Allah bless him and grant him peace, and ask for blessings on the Prophet, may Allah bless him and grant him peace, and on Abu Bakr and Umar."***

In the Muwatta of Imam Muhammad ibn al-Hasan al-Shaybani:

948 – أَخْبَرَنَا مَالِكٌ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ دِينَارٍ، أَنَّ ابْنَ عُمَرَ «كَانَ إِذَا أَرَادَ سَفَرًا، أَوْ قَدِمَ مِنْ سَفَرٍ جَاءَ قَبْرَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَصَلَّى عَلَيْهِ، وَدَعَا ثُمَّ انْصَرَفَ» .

قَالَ مُحَمَّدٌ: هَكَذَا يَنْبَغِي أَنْ يَفْعَلَهُ إِذَا قَدِمَ الْمَدِينَةَ يَأْتِي قَبْرَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Malik informed us: Abdullah ibn Dinar informed us that when ***Ibn Umar used to want to travel or returned from a journey - to come to the grave of the Prophet (sallallahu alaihi wa sallam) and ask for blessings upon him, make supplication and then leave."***

Muhammad (ibn al-Hasan al-Shaybani) said: *"This is what is to be done, that when one comes to Madina one should visit the grave of the Prophet (sallallahu alaihi wa sallam).*

There are similar narrations about Abdullah ibn Umar (ra) in the following books of hadith with chains of transmission:

1) *Musannaf Abdar Razzaq* (3/576, no. 6724)
2) *Musannaf Ibn Abi Shayba* (7/359. No. 11915, Awwama edn)
3) *Musnad Musaddad* (as quoted in Ibn Hajar's Matalib al-Aliyya, 7/152, no. 1320)
4) *Tabaqat Ibn Sa'd* (4/146, no. 5133)
5) *Shu'ab al-Iman* (6/45-46, no. 3854) of al-Bayhaqi
6) *Al-Sunan al-Kubra* (10/504, no. 10366) of al-Bayhaqi
7) *Al-Mukhallisiyyat* of Muhammad ibn Abdur Rahman al-Mukhallis (d. 393 AH)
8) *Fadl al-Salah ala'l Nabi* (no's 98-100) by Isma'il al-Qadi
9) *Al-Tamhid lima fi'l Muwatta min al Ma'ani wa'l Asanid* (20/241) by Abu Umar ibn Abd al-Barr al-Maliki (d. 463 AH)
10) *Hilyatul Awliyya* (1/308) of Abu Nu'aym al-Isfahani (d. 430 AH)
11) *Al-I'lam bi Fadl al-Salah ala al-Nabi* (p. 88 and p. 179) by Muhammad ibn Abdur Rahman al-Numayri (d. 544 AH)

Qadi Iyad al-Maliki (d. 544 AH) mentioned the following in his *al-Shifa* (pp. 233-234):

"Nafi' said, 'Ibn 'Umar used to make the greeting at the grave. I saw him come to the grave a hundred times or more. He would say, 'Peace be upon the Prophet, may Allah bless him and grant him peace. Peace be upon Abu Bakr.' Then he would

leave. Ibn 'Umar was also seen to put his hand on the seat of the Prophet at the minbar (pulpit) and then place his hand on his face."[508]

Most of the narrations refer to standing behind the actual chamber where the three noble graves are present. Very few Companions and their successors are on actual record of entering the sacred chamber and physically seeing all three noble graves directly in front of them. On most occasions, Ibn Umar (ra) would not enter the actual sacred chamber but stand at the door of A'isha (ra) to convey his salutations to the inhabitants of the three noble graves.

Imam Abu Umar Ibn Abd al-Barr (d. 463 AH) presented the following narration with a chain of transmission[509] via al-Uqayli back to Sakhr ibn Abi Sumayya as follows in his *al-Tamhid lima fi'l Muwatta min al Ma'ani wa'l Asanid* (20/241):

وذكر العقيلي قال حدثنا حجاج بن عمران حدثنا محمد بن عبد الله بن عبد الرحيم البرقي حدثنا سعيد بن هاشم حدثنا مسلم بن خالد عن زيد بن أسلم عن صخر بن أبي سمية عن عبد الله بن عمر أنه قام على باب عائشة مرة وقدم من سفر فقال: "السلام عليك يا رسول الله السلام عليك يا أبا بكر السلام عليك يا أبت".

The same narration is found in *al-Istidhkar* (1/184) by the same Ibn Abd al-Barr.

Sakhr ibn Abi Sumayya related that Abdullah ibn Umar (ra) would undertake (standing) **at the door of A'isha** (ra) once he arrived from travelling and say: 'Peace be upon you O Messenger of Allah, peace be upon you O Abu Bakr, peace be upon you O my father (Umar ibn al-Khattab).'"

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[508] See the end of this section for an analysis of this report concerning the seat of the pulpit

[509] There is some weakness in the chain but its overall meaning is strengthend from the other versions found in the references given above

The next question is if the Sahabi, Abdullah ibn Umar, ever touched the grave of the Prophet (Sallallahu alaihi wa sallam) or not?

The answer to this may be discovered by looking at more specific narrations. One narration which mentions that Ibn Umar (ra) would touch the actual grave is as follows:

In the work known as ***Fadl al-Salah ala al-Nabi***[510] by **Imam Isma'il ibn Ishaq al-Qadi** (199-AH-282 AH) is the following narration:

[١٠٠] – أخبرنا أبو القاسم، قال: حدثنا إسماعيل،

قال: حدثنا إسحاق بن محمد، قال: حدثنا عبيدالله بن عمر، عن نافع رضي الله عنه:

أنَّ ابن عمر رضي الله عنهما، كان إذا قَدِمَ من سَفَرٍ، صلى سجدتين في المسجد، ثم يأتي النبي ﷺ، فَيَضعُ يده اليمين على قبر النبي ﷺ، ويستدبر القبلة، ثم يُسلم على النبي ﷺ، ثم يُسلم على أبي بكر وعمر رضي الله عنهما.

Typed up:

حَدَّثَنِي إِسْحَاقُ بْنُ مُحَمَّدٍ قَالَ: ثنا عَبْيدُ اللَّهِ بْنُ عُمَرَ، عَنْ نَافِعٍ، أَنَّ ابْنَ عُمَرَ، كَانَ إِذَا قَدِمَ مِنْ سَفَرٍ صَلَّى سَجْدَتَيْنِ فِي الْمَسْجِدِ، ثُمَّ يَأْتِي النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَيَضَعُ يَدَهُ الْيَمِينَ عَلَى قَبْرِ النَّبِيّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَيَسْتَدْبِرُ الْقِبْلَةَ ثُمَّ يُسَلِّمُ عَلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ثُمَّ عَلَى أَبِي بَكْرٍ وَعُمَرَ رَضِيَ اللَّهُ عَنْهُمَا

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[510] See pp. 91-92, edited by Hussain Muhammad Ali Shukri using four manuscripts, and published by Darul Kutub al-Ilmiyya, Beirut, Lebanon

Translation:

[Isma'il al-Qadi said]: Ishaq ibn Muhammad transmitted to me, who said: Ubaydullah ibn Umar[511] transmitted to us from Nafi: ***"Verily, when Ibn Umar (ra) would arrive from a journey he performed two rak'ats (literally two prostrations) in the Masjid (al-Nabawi), and then came to the Prophet (sallallahu alaihi wa sallam) and placed his right hand on the grave of the Prophet (sallallahu alaihi wa sallam), with his back facing the Qibla. Then he sent salutations upon the Prophet (sallallahu alaihi wa sallam), then upon Abu Bakr (ra) and Umar, my Allah be pleased with them."***

This work by Isma'il al-Qadi was also edited by the late al-Albani and he used just one manuscript from the Zahiriyya collection in Damascus. He has claimed that the sub narrator in the above sanad was Abdullah ibn Umar (al-Umari) and not Ubaydullah ibn Umar. This is a misreading on his part as it is actually Ubaydullah. This can be witnessed by carefully looking at the known manuscripts of *Fadl al-Salah ala al-Nabi.*

Hussain Muhammad Ali Shukri used four manuscripts of the said work. These being the following:

1) The Fazil Ahmed Koprulu manuscript from the Suleymaniyye library in Istanbul, Turkiye
2) The Zahiriyya manuscript found in Damascus, Syria
3) The Khizana al-Aama manuscript located in Rabat, Morocco

[511] Taqrib al-Tahdhib of Ibn Hajar:

4324- عبيد الله ابن عمر ابن حفص ابن عاصم ابن عمر ابن الخطاب العمري المدني أبو عثمان ثقة ثبت قدمه أحمد ابن صالح على مالك في نافع وقدمه ابن معين في القاسم عن عائشة على الزهري عن عروة عنها من الخامسة مات سنة بضع وأربعين ع

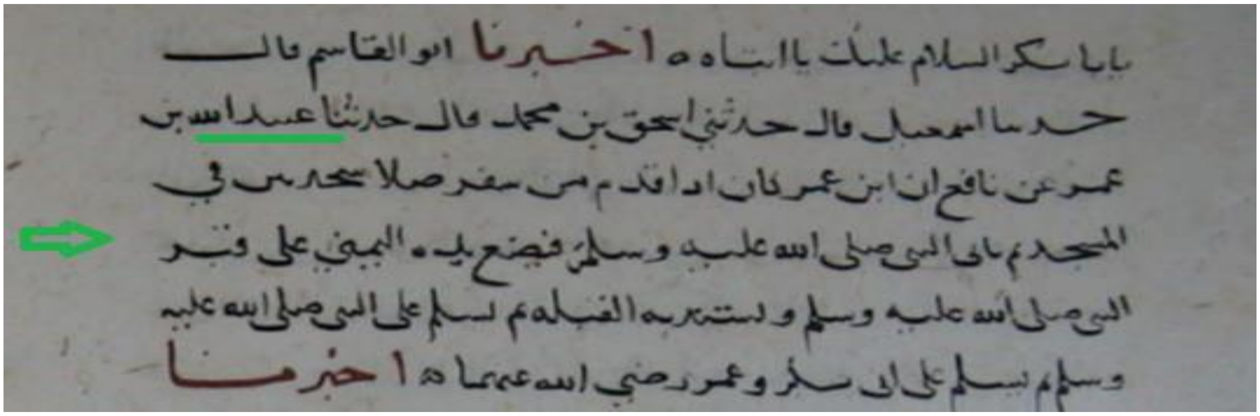
Tahdhib al-Tahdhib (7/39) of ibn Hajar said:

وقال أحمد بن صالح ثقة ثبت مأمون ليس أحد أثبت في حديث نافع منه

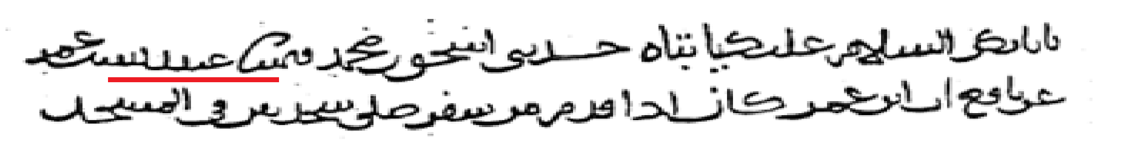
4) The al-Azhar University manuscript library copy in Cairo, Egypt

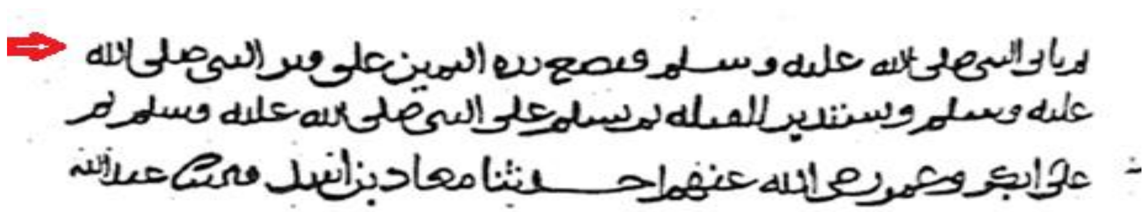
The writer of these lines has copies of the first three recensions and the relevant images are shown below:

1) Fazil Ahmed Koprulu manuscript no.428, dated 855 AH (folio 135a):

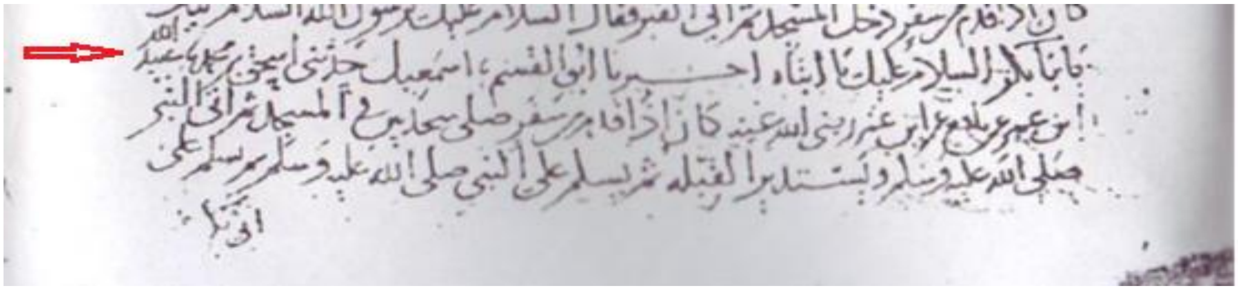


2) Zahiriyya manuscript (Majami 38, folio 97b-98a) scribed in the 7th century and narrated back to the author with his chain of transmission by al-Hafiz Abdul Ghani al-Maqdisi (see folio 87a):





The Khizana Aama manuscript[512] from Rabat, Morocco (folio 10a):



Al-Albani attempted to weaken this narration (see *Fadl al-Salah ala al-Nabi,* pp. 82-83, no. 101 of his edition) by mistakenly reading the name as Abdullah ibn Umar (al-Umari) who he weakened when it should have been Ubaydullah ibn Umar who is a reliable narrator. He also attempted to reject the narration by mentioning some disparagement (Jarh) on Ishaq ibn Muhammad. These points have been addressed below by looking at the way how later Huffaz of Hadith graded Ishaq ibn Muhammad, and then concluding the authenticity of the narration at hand.

An analytical look at the sanad:

As for the status of **Imam Isma'il ibn Ishaq al-Qadi** as a narrator and collector of ahadith, then Ibn Abi Hatim al-Razi (d. 327 AH) in his *Kitab al Jarh wa al-Ta'dil* (2/158, no. 531) said:

وهو ثقة صدوق

"He was thiqa saduq (trustworthy and reliable)."

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512 The scribe has mistakenly dropped the wording related to the grave (qabr) but it is established in the other manuscripts

Al-Khatib al-Baghdadi (d. 463 AH) said about him in his *Tarikh Baghdad* (7/273, Bashhar Awwad edn):

وكان إسماعيل فاضلا عالما متقنا فقيها على مذهب مالك بن أنس

"Isma'il was a virtuous scholar, precise (Mutqin) and a jurist upon the Madhhab of Malik ibn Anas."

Abu Ya'la al-Khalili (d. 446 AH) said about Isma'il al-Qadi in his *al-Irshad fi Ma'rifat Ulama al-Hadith* (2/608):

قاضي القضاة ببغداد الثقة الكبير في وقته متفق عليه

"Judge of judges in Baghdad, the greatly trustworthy (thiqa) one in his time, agreed upon."

Ibn Farhun al-Maliki (d. 799 AH) mentioned the following from Abu Ishaq al-Shirazi (d. 476 AH) in his *al-Dibaj al-Mudhhab fi Ma'rifat a'yan Ulama al Madhhab (1/285):*

وكان ثقة صدوقاً

"He was trustworthy and truthful."

Ibn al-Jawzi (d. 597 AH) described him as follows in his *al-Muntazam (12/346):*

وكان فاضلا متقنا فقيها على مذهب مالك

"He was virtuous, precise, a jurist upon the Maliki Madhhab."

Al-Dhahabi said about him in his *Siyar a'lam an-Nubala (13/339):*

الإِمَامُ، العَلاَّمَةُ، الحَافِظُ، شَيْخُ الإِسْلاَمِ،

"The Imam, the greatly learned, the Hafiz (of Hadith), Shaykh al-Islam."

Al-Suyuti described him as follows in his *Tabaqat al-Huffaz (no. 629):*

الإِمَام شيخ الْإِسْلَام الْحَافِظ

"The Imam, Shaykh al-Islam, al-Hafiz."

The narrator who took the short work known as *Fadl al-Salah ala al-Nabi* from Imam Isma'il al-Qadi was Abul Qasim as can be seen from the Fazil Ahmed Koprulu manuscript (folio 135a) and the Khizana Aama manuscript (folio 10a).

His full name is **Isma'il ibn Ya'qub ibn Ibrahim al-Jirab al-Baghdadi,** and his kunya (paedonymic) was Abul Qasim al-Bazzaz. His biography is in the *Siyar a'lam an-Nubala* of al-Dhahabi (15/497-498), where it mentioned his birth as being 262 AH and that he did take from Isma'il al-Qadi. He was declared to be thiqa (trustworthy) by al-Khatib al-Baghdadi in his *Tarikh Baghdad* (7/302, no. 3298, Bashhar Awwad edn) as al-Dhahabi mentioned, and he died in the year 345 AH.

As for the narrator that Isma'il al-Qadi narrated from, then he is known as **Ishaq ibn Muhammad al-Farwi al-Madani** (d. 226 AH). Al-Hafiz Ibn Hajar al-Asqalani graded him as follows in his Taqrib al-Tahdhib:

381– إسحاق ابن محمد ابن إسماعيل ابن عبد الله ابن أبي فروة الفروي المدني الأموي مولاهم صدوق كف

فساء حفظه **من العاشرة مات سنة ست وعشرين خ ت ق**

The highlighted portion stated: "*Truthful, refrain from his poor retention (of narrations).*"

There is praise and dispraise on Ishaq al-Farwi mentioned in the *Tahdhib al-Tahdhib* (1/248, no. 466). Imam al-Bukhari has recorded some narrations from him directly in his Sahih (no. 2693, no. 2925 and no. 3094).

This is not the only grading by al-Hafiz ibn Hajar on Ishaq al-Farwi. It has been previously said in this work:

Note, Ibn Hajar completed his *Taqrib al-Tahdhib* in the year 817 AH as the manuscript found in Darul Kutub al-Misriyya[513]affirmed, while *Fath al-Bari* was compiled over a 25-year period between the years 817 AH to 842 AH as mentioned by Ibn Hajar's student, al-Sakhawi, in his *al-Jawahir wal Durar fi tarjama Shaykh al-Islam ibn Hajar.*"[514]

Indeed, al-Hafiz Ibn Hajar has indicated that Ishaq al-Farwi is thiqa (trustworthy) in his *Fath al-Bari*, and thus superseding his earlier grading in *Taqrib al-Tahdhib* as given above. This may be deciphered by looking at the following narration found in the Musnad of al-Bazzar (4/44):

1206 – وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ، قَالَ: نَا إِسْحَاقُ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَتْنِي عُبَيْدَةُ بِنْتُ نَابِلٍ، عَنْ عَائِشَةَ بِنْتِ سَعْدٍ، عَنْ أَبِيهَا: أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، قَالَ: «مَا بَيْنَ بَيْتِي وَمِنْبَرِي، أَوْ قَبْرِي وَمِنْبَرِي رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ» وَهَذَا الْحَدِيثُ قَدْ رَوَتْهُ عُبَيْدَةُ، وَرَوَاهُ جُنَاحٌ مَوْلَى لَيْلَى، عَنْ عَائِشَةَ بِنْتِ سَعْدٍ، عَنْ أَبِيهَا

[513] No. 533 of the Taymur collection. This copy is in the handwriting of al-Hafiz ibn Hajar and I have a digitised copy of it in my possession.
[514] See p. 675 of the edition printed by Dar Ibn Hazm, Beirut 1st edn, 1999 CE.

The sanad has Ishaq ibn Muhammad in it, and the father of A'isha bint Sa'd was the Sahabi: Sa'd ibn Abi Waqqas[515] (ra). The narration from al-Bazzar was mentioned by al-Hafiz Ibn Hajar in his *Fath al-Bari* (4/100) as follows:

وَوَقع فِي رِوَايَة بن عَسَاكِرٍ وَحْدَهُ قَبْرِي بَدَلَ بَيْتِي وَهُوَ خَطَأٌ فَقَدْ تَقَدَّمَ هَذَا الْحَدِيثُ فِي كِتَابِ الصَّلَاةِ قُبَيْلَ الْجَنَائِزِ بِهَذَا الْإِسْنَادِ بِلَفْظِ بَيْتِي وَكَذَلِكَ هُوَ فِي مُسْنَدِ مُسَدَّدٍ شَيْخِ الْبُخَارِيِّ فِيهِ نَعَمْ وَقَعَ فِي حَدِيثِ سَعْدِ بْنِ أَبِي وَقَّاصٍ عِنْدَ الْبَزَّارِ بِسَنَدٍ رِجَالُهُ ثِقَاتٌ وَعِنْدَ الطَّبَرَانِيِّ من حَدِيث بن عُمَرَ بِلَفْظِ الْقَبْرُ فَعَلَى هَذَا الْمُرَادُ بِالْبَيْتِ فِي

Hence, Ibn Hajar said that the sanad recorded by al-Bazzar consisted of reliable narrators (thiqāt), and this is a proof to state indisputably that Ishaq ibn Muhammad al-Farwi was thiqa to Ibn Hajar al-Asqalani as his final grading. The two detractors despised the mention of such final and conclusive gradings from scholars like Ibn Hajar al-Asqalani as has been shown from their own tantrum filled demeaning words.

The above narration from *Musnad al-Bazzar* is also found with a variant wording in *al-Mu'jam al-Kabir* of al-Tabarani and it too has Ishaq al-Farwi in the sanad. The teacher of Ibn Hajar known as Nurud-Din al-Haythami (d. 807 AH) recorded this narration in his *Majma al-Zawa'id*[516] from al-Bazzar and mentioned it is also found in al-Tabarani's *al-Mu'jam al-Kabir*. After recording it, al-Haythami said that the sub narrators are all trustworthy (thiqāt), and thus, Ishaq al-Farwi was thiqa to al-Haythami.

[515] The full name of the Sahabi is found in the version found in al-Mu'jam al-Kabir (1/147) of al-Tabarani, as follows: حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ الْعَزِيزِ، ثنا إِسْحَاقُ بْنُ مُحَمَّدٍ " الْفَرْوِيُّ، حَدَّثَتْنَا عَبِيدَةُ بِنْتُ نَابِلٍ، عَنْ عَائِشَةَ بِنْتِ سَعْدٍ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَا بَيْنَ بَيْتِي وَمُصَلَّايَ رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ»

[516] 4/9, no. 5884

Al-Samhudi (d. 911 AH) also mentioned the same narration from al-Bazzar in his *Wafa al-Wafa* (2/30) where he too stated that the sub narrators are all thiqāt (trustworthy).

Jamalud-Din al-Zayla'i (d. 762 AH) also declared Ishaq al-Farwi to be thiqa in his *Nasb al-Raya* (1/59), and al-Busayri (d. 840 AH) declared a sanad containing Ishaq al-Farwi to be Hasan (good) in his *Ith-haf al-Khiyara al-mahara bi Zawa'id al-Masanid al-Ashara.*[517]

Abdul Azim al-Mundhiri (d. 656 Ah) declared Ishaq al-Farwi to be Saduq (truthful) at the end of his *al-Targhib wa al-Tarhib*.[518]

Al-Dhahabi mentioned some of the Jarh and Ta'dil in his *Mizan al-I'tidal* (1/198-199, no. 785) and gave his judgement as follows:

وهو صدوق في الجملة، صاحب حديث

"He is truthful on the whole, a Companion of Hadith."

Abdul Karim al-Sam'ani (d. 562 AH) also knew of some of the Jarh on Ishaq al-Farwi in his *Kitab al-Ansab* (10/202, no. 3041), but nevertheless he said about Ishaq al-Farwi:

من ثقات أهل المدينة

"From the trustworthy (narrators) of the people of Madina."

[517] 5/224, no. 4569 Dar al-Watn, 1st edn, 1999/1420 AH
[518] See the section entitled *al-Ruwa al-mukhtalif fihim*, 4/320, published by Darul Kutub al-Ilmiyya

Ibn al-Athir al-Jazari (d. 630 AH) declared Ishaq al-Farwi to be thiqa (trustworthy) in his *al-Lubab fi Tahdhib al-Ansab* (2/426, Maktaba al-Muthanna edition).

Al-Dhahabi listed Ishaq al-Farwi in his *Man Tukullima Fihi wa Huwa Muwaththaq aw Salih al-Hadith*[519] (Narrators whose reliability was questioned whereas they are reliable or good (Salih) in Hadith).

Hence, Ishaq al-Farwi was dependable as a type of reliable narrator to the later scholars like al-Dhahabi, Ibn Hajar al-Asqalani, al-Sam'ani, al-Mundhiri, al-Zaylai, al-Haythami, al-Busayri and al-Samhudi, who based their judgements from the statements recorded about al-Farwi by the earliest generations of the Hadith experts.

The next narrator in the chain of transmission that Ishaq al-Farwi related from was **Ubaydullah ibn Umar.** Ibn Hajar mentioned the following about Ubaydullah in his *Taqrib al-Tahdhib*:

4324 – عُبيد الله بن عمر بن حفص بن عاصم بن عمر بن الخطاب العمَري، المدني، أبو عثمان: ثِقة ثَبْت قدَّمه أحمدُ بن صالح على: مالكٍ في نافع، وقدمه ابنُ معين في: القاسم عن عائشة، علي، الزهريّ عن عُروة، عنها، من الخامسة، مات سنة بضع وأربعين. ع.

Hence, he was graded by Ibn Hajar to be Thiqa (trustworthy) and Thabt (established), and his narrations are found in the six major books of hadith. Ibn Hajar also quoted in his *Tahdhib al-Tahdhib* (7/39) from Ahmed ibn Salih saying

[519] No. 30

that there was no other narrator more firmly established in narrating from Nafi than Ubaydullah ibn Umar.

Ubaydullah narrated from Nafi (Abu Abdullah al-Madani). Ibn Hajar mentioned the following about Nafi in his Taqrib al-Tahdhib:

7086 – نافع، أبو عبد الله المَدَنِيُّ، مولى ابنُ عمر: ثقةٌ ثَبْتٌ فقيهٌ، مشهورٌ، من الثالثة. مات سنة سبع عشرة ومئة، أو بعدَ ذلك. ع.

Ibn Hajar graded Nafi to be Thiqa (trustworthy), thabt (established), faqih mashhur (a well-known jurist). His narrations are found in all six major books of Hadith.

Imam Ali al-Samhudi (d. 922 AH) mentioned in his *Wafa al-Wafa* (4/218) the following:

ذكر الخطيب بن جملة أنّ ابن عمر رضي الله تعالى عنهما كان يضع يده اليمنى على القبر الشريف، و أن بلالا رضي الله تعالى عنه وضع خديه عليه أيضا ثم قال: و رأيت في كتاب السؤالات لعبد الله بن الإمام أحمد، و ذكر ما تقدم عن ابن جماعة نقله عنه، ثم قال: و لا شك أن الاستغراق في المحبة يحمل على الإذن في ذلك، و المقصود من ذلك كله الاحترام و التعظيم، و الناس تختلف مراتبهم في ذلك كما كانت تختلف في حياته، فأناس حين يرونه لا يملكون أنفسهم بل يبادرون إليه، و أناس فيهم أنة يتأخرون، و الكل محل خير، انتهى.

Meaning:

"Al-Khatib ibn Jumla (d. 764 AH) mentioned that Ibn Umar (ra) would place his right hand on the noble grave, and that Bilal (ibn Rabah) would place

his cheek upon it too. Then he said: And I saw in the book Al-Su'alat by Abdullah ibn al-Imam Ahmed, and he mentioned what preceded from Ibn Jama'ah's narration of it. Then he said: There is no doubt that being overwhelmed in love leads to allowing that, and the purpose of all of that is reverence and veneration. And people's spiritual stations differ in that, just as they used to differ in his life. So, there are people who when they see him cannot control themselves, rather they rush to him. And there are others who are patient and hold back. And all of them have goodness in their place, end quote."

The above has likewise been mentioned by Imam Muhammad ibn Yusuf al-Salihi (d. 942 AH) in his *Subul al-Huda Wa-al-Rashad fi Sirat Khayr al-'Ibad (12/398).* Imam Ibn Hajar al-Haytami has also mentioned it from Ibn Umar (ra) in his *al-Jawhar al-Munazzam* (p. 159), as did Shaykh Abdul Hamid ibn Muhammad al-Shafi'i (d. 1335 AH) in his *al-Dhaka'ir al-Qudsiyya fi Ziyara Khayr al-Bariyya* (p. 252).

Shaykh Ibrahim ibn Uthman al-Samnudi (d. 1326 AH) has stated in his *Sa'adat al-Darayn (2/73)* that **it is established that Ibn Umar (ra) would touch the actual grave**. Not only that, but he declared the narration from Bilal ibn Rabah (ra) discussed earlier to have a jayyid (good) chain of transmission, as well as mentioning the Abu Ayyub (ar) narration in a positive manner. Here is the digital image from al-Samnudi's work:

وثبت أن ابن عمر رضى الله تعالى عنهما كان يضع يده على القبر الشريف كما مر.

وجاء بسند جيد كما قدمناه أن بلالا رضى الله تعالى عنه لما زار النبى ﷺ من الشام جعل يبكى ويمرغ وجهه على القبر الشريف بمحضر من الصحابة و لم ينكر عليه ذلك أحد منهم.

وكذلك فعل أبو أيوب الأنصارى رضى الله تعالى عنه كما مر أيضاً

Thus, one may suggest that the chain of transmission recorded by Isma'il al-Qadi appears to be Sahih, and the scholars like al-Khatib ibn Jumla, al-Samhudi, al-Salihi, Abdul Hamid al-Shafi'i and al-Samnudi have accepted this from Ibn Umar (ra).

Now, the two detractors knew of the above narration from Isma'il al-Qadi due to it being mentioned by Ibn Taymiyya. They mentioned on p. 669 of their pdf file the following:

In another part of the '*al-Akhnaa'ee*' Shaikh ul-Islaam Ibn Taymiyyah brings the report of Abdullaah Ibn Umar (ψ) which Qaadhee Ismaa'eel bin Ishaaq transmits in his '*Fadhal as-Salaah Alan Nabee*' (ρ) (pg.84 no.101) that when, "*Ibn Umar would return form a journey he would pray 2 rakahs in the masjid and then go to the Prophets* (ρ) *grave and put his right hand on it, with his back to the Qiblah and give Salaam to the Prophet* (ρ)*, Abu Bakr and Umar* (ψ)*.*"

Imaam Ibn Taymiyyah said "*This narration is questionable because it opposes and contradicts what have been reported from Imaam Maalik and Imaam Ahmad from the action*

of Abdullaah Ibn Umar (ψ) that he would get close to the Prophet's (ρ) grave but he would not touch it.

As indicated above there are narrations back to Ibn Umar (ra) as quoted from the Muwatta of Imam Malik, Musannaf Abdar Razzaq and so on that he would not touch the actual grave. That is because it will be demonstrated below[520] that Ibn Umar (ra) did not used to always touch the grave and considered it disliked to do so often, but that does not negate he would not do so on some occasions too. Hence, these are different sets of narrations mentioning his practices at different time frames.

The narrations that do not mention touching the grave are connected to Ibn Umar (ra) standing on the outer part of the chamber containing the three noble graves, and so by default the narrator would not have been able to witness or mention the direct and physical presence in front of the actual grave within the actual room containing the three graves in order to touch it.

Imam Abu Bakr al-Ajurri recorded the following narration in his *Kitab al-Shari'a* (5/2374, no. 1853):

1853 – حَدَّثَنَا أَبُو حَفْصٍ عُمَرُ بْنُ أَيُّوبَ السَّقَطِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ يَزِيدَ الْوَاسِطِيُّ , أَخُو كَرْخَوَيْهِ , قَالَ: حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ قَالَ: حَدَّثَنَا ابْنُ عَوْفٍ قَالَ: سَأَلَ رَجُلٌ نَافِعًا: هَلْ كَانَ ابْنُ عُمَرَ يُسَلِّمُ عَلَى الْقَبْرِ؟ . قَالَ:

[520] See the versions from the two manuscripts of Juzz Muhammad ibn Asim al-Thaqafi quoted below

نَعَمْ , لَقَدْ رَأَيْتُهُ مِائَةَ مَرَّةٍ أَوْ أَكْثَرَ مِنْ مِائَةِ مَرَّةٍ كَانَ يَمُرُّ فَيَقُومُ عِنْدَهُ فَيَقُولُ: السَّلَامُ عَلَى [ص:2375] النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ , السَّلَامُ عَلَى أَبِي بَكْرٍ السَّلَامُ عَلَى أَبِي

The chain of transmission ends up with Ibn Awf mentioning that a man asked Nafi*: "Did Ibn Umar (ra) say salam upon the grave? He said: Yes, I saw him* ***a hundred times or more than a hundred times*** *move past it, stand at it, and he would say: Peace be upon the Prophet (Sallallahu alaihi wa sallam), and peace be upon Abu Bakr (ra), and peace be upon my father."*

Abdullah al-Damiji who was the editor of one printed edition of this work said the chain of transmission is Sahih.

The two detractors mentioned more from Ibn Taymiyya negating the above narration from Isma'il al-Qadi from the route of **Ishaq ibn Muhammad al-Farwi.** They mentioned the following from Ibn Taymiyya on pp. 671-674:

Ibn Taymiyyah goes onto say, *"So what is correct is that* ***Ishaaq bin Muhammad al-Farwee*** *is alone in reporting it (ie the addition of hands on the grave)* ***from Ubaidullaah*** *from Abdullaah bin Umar, it is incorrect and and it also opposes those who are more trustworthy than them who narrate from Ibn Umar. As for Ayoob narrates from Ubaidullaah from Abdullaah bin Umar contradicting what Ishaaq narrates.*

This narration is also coupled with what Ayoob narrates from Naaf'e who narrates from both Haammaad ibn Zaid and Mu'ammar and others. Also the narration of Maalik from Naaf'e is famous similarly the narration of Abdullaah ibn Deenaar from Ibn Umar does

not contain anything of what Ishaaq bin Muhammad al-Farwee mentions. It cannot be said that this addition is of a trustworthy narrator from two angles.

*The first – it opposes that which has been narrated from more trustworthy narrators as Yahyaa ibn Ma'een narrates who said, narrated to be **Abu Usaamah from Ubaidullaah from Naaf'e** from Ibn Umar who who prohibitively disliked touching the Prophets grave. As for what this (ie Abu Usaamah) Shaikh, the righteous the Zaahid, the Shaikh of Iraaq of his time in general and specific is also reported by what **Abul Hasan Alee bin Umar al-Qazwainee** said, that It was recited to **Alee[521] Ubaidullaah Zuhree** and his father narrated to him who said Abdullaah ibn Ja'afar narrated to me from Abu Dawood at-Tayaalisee from Yahyaa bin Ma'een (who said the same as the latter report).*

***This Abu Usaamah narrates from Ubaidullaah from Naaf'e from Ibn Umar that he would prohibitively dislike (ie forbade) touching the Prophet's grave** and this then ties in what has been mentioned from the Imaams like Ahmad and others from Ibn Umar has evidenced from other narrations. If not then it opposes this report of Ishaaq al-Farwee all of which are from Ubaidullaah and therefore it is obligatory to halt at them.*

So how is Abu Usaamah more trustworthy than Farwee well because his narration ties in and conforms to what the Scholars report who did not increase in anything in the narration as the alone report of Farwee does.

[521] This is a misreading by the two detractors as the original Arabic text stated على(ala: upon) not علي(Ali). See Ibn Taymiyya's Radd ala'l Ikhna'ie (p. 413)

The second angle is that Farwee in essence is truthful and his books are also authentic he became blind in his latter years. So when he would make mistakes when he would narrate from his memory and when he would be prompted with a word he would accept it (ie agree in it being part of the narration). This is why his ahadeeth have been deemed to be rejected which oppose what he other people have narrated for example like the hadeeth of Afak. Similarly this hadeeth of Ibn Umar also opposes the what the other people have narrated.

Bukhaari narrates from him in his Saheeh (before be became blind and started to make mistakes). Abu Haatim said he is truthful and went to Basrah, he would be prompted and thereby correct (his mistakes). Another time he said he was mudhtarib (ie confuse texts or chains). Abu Ubaid al-A'ajurree said I asked Abu Dawood about him and he said very mistaken (ie weak). Nasaa'ee said he is not trustworthy. Ibn Hibbaan cited him in his ath-Thiqaat. **Daarqutnee said he is not rejected however his hadeeth of Afak has been rejected due to opposing what the other people have narrated**. (refer to al-Jarh Wat'Ta'deel (2/233), ath-Thiqaat (8/114)

These statements of the Imaams clarify in what has been mentioned in detail the weakness of the report from Ibn Umar (mentioning the touching of the Prophets' grave)

So when the scholars are agreed in the prohibition of touching the Prophet's (ρ) grave then how is it possible that Abdullaah Ibn Umar (ψ) touching the grave is correct. Furthermore how is it possible they (ie the grat Imaams) did not know that he touched (the Prophets' grave) but they did know he used to touch the the minbar? It is also established from Ibn Umar that he probitively disliked touching the grave (of the Prophet)."

Reply:

Assuming that all of the quotations from Ibn Taymiyya have been translated accurately by the two detractors, then what Ibn Taymiyya is referring to and giving priority to over the narration from Ishaq al-Farwi[522] is in his words as in his *Radd ala'l Ikhna'ie* (p. 414) being:

وهذا أبو أسامة يروي / عن عبيد الله عن نافع عن ابـن عمـر أنـه كـان يكـره
مس قبر النبي ﷺ . وهذا موافق لما ذكره الأئمة – أحمـد وغيره – عـن ابن عمـر ،

The above was translated by the two detractors as follows:

This Abu Usaamah narrates from Ubaidullaah from Naaf'e from Ibn Umar that he would prohibitively dislike (ie forbade) touching the Prophet's grave

522 Which was stated above to be found in *Fadl al-Salah ala al-Nabi* by Imam Isma'il ibn Ishaq al-Qadi (199-AH-282 AH) with the wording being: [Isma'il al-Qadi said]: Ishaq ibn Muhammad transmitted to me, who said: Ubaydullah ibn Umar transmitted to us from Nafi: "Verily, when Ibn Umar (ra) would arrive from a journey he performed two rak'ats (literally two prostrations) in the Masjid (al-Nabawi), and then came to the Prophet (sallallahu alaihi wa sallam) and placed his right hand on the grave of the Prophet (sallallahu alaihi wa sallam), with his back facing the Qibla. Then he sent salutations upon the Prophet (sallallahu alaihi wa sallam), then upon Abu Bakr (ra) and Umar, my Allah be pleased with them."

The precise narration has been clarified on p. 677-678 by the two detractors when they stated:

This also opposes what is authentically proven from Abdullaah ibn Umar, that he would dislike the touching of the grave of the Prophet (ρ). (Refer to Abul Hassan Alee ibn Umar al Qazwainee in his *'Amaalee'* and Haafidh Dhahabee in *'Siyaar'* also cited in *Juzz Muhammad bin Asim ath-Thaqafee as-Subhaanee* (no.21)[523]. Shaikh Shu'ayb al- Arna'oot said *"Its men are trustworthy"* (*Siyaar A'laam an-Nubulaa* (12/373)

Now, the narration recorded by **Abul Hasan Ali ibn Umar al-Qazwini** in his Amali runs through Abu Usama (Hammad ibn Usama) and it is also found in the Juzz of **Muhammad ibn Asim al-Thaqafi (d. 262 AH)** via Abu Usama. The chain of transmission from Abul Hasan al-Qazwini back to Nafi has been discussed above and it appears to be problematic. It was mentioned earlier on:

Note how the chain of transmission given by Ibn Taymiyya contains a narrator known as Abdullah ibn Ja'far narrating from Abu Dawud al-Tayalisi, narrating from Yahya ibn Ma'een, who is said to have narrated it from Abu Usama, who narrated it from Ubaydullah from Nafi from Ibn Umar (ra). The editor of *Radd ala'l Ikhna'ie* put footnotes under the names: Abdullah ibn Ja'far and Abu Dawud al-Tayalisi as shown in the above digital image with green underlining. Abdullah ibn Ja'far is mentioned in footnote no. 3 as follows:

[523] In the published edition of Mufid Khalid Eid, it is no. 27

(٣) لم أقف على ترجمته .

Meaning, that the editor could not locate any biographical information for this specific Abdullah ibn Ja'far. Hence, if the editor was correct then Abdullah ibn Ja'far is an unknown (majhul) narrator which renders the chain to be weak. On top of this, Ibn Taymiyya mentioned that Abdullah ibn Ja'far took from Abu Dawud al-Tayalisi. The editor said under footnote 4 the following about him:

(٤) لعله : جعفر بن محمد بن أبي عثمان الطيالسي ، و لم أجد له ترجمة .

Meaning, that perhaps this Abu Dawud al-Tayalisi is Ja'far ibn Muhammad ibn Abi Uthman al-Tayalisi, and his biography is not available!

Note, this Abu Dawud al-Tayalisi is not the famous Muhaddith who has a Musnad work that has been published. The author of the Musnad is actually Sulayman ibn Dawud ibn al Jarud. His biography is available in *Siyar a'lam an-Nubala* (9/378) of al-Dhahabi. He died in 204AH as mentioned in the Siyar (9/384) and he did not take from Yahya ibn Ma'een who is given in the above chain by Ibn Taymiyya. Ibn Ma'een died in 233AH and so the Abu Dawud al-Tayalisi mentioned by Ibn Taymiyya via Abul Hasan al-Qazwini's Amali is another narrator.

This leads to also averring that this Abu Dawud is also an unknown narrator (majhul) and thus the chain of transmission provided by al-Qazwini is weak, and not admissible as proof by itself due to two majhul narrators being present in the sanad according to the editor known as Ahmed al-Anzi, who is a supporter of Ibn Taymiyya. Al-Anzi's editing of Ibn Taymiyya's *al-Radd ala'l Ikhna'ie* was done as part of his Master's degree completed at King Saud University in Riyadh, Saudi

Arabia. All of this was left off by the two detractors who made mere taqlid of Ibn Taymiyya without checking the footnotes by the editor and explaining why the sanad from al-Qazwini is authentic or weak as seems to be the case!

The wording provided from the *Amali* of Abul Hasan al-Qazwini was also presented under the biography for Muhammad Ibn Asim in al-Dhahabi's *Siyar a'lam an-Nubala* (12/378)[524] as follows:

قَرَأْتُ عَلَى أَحْمَدَ بنِ عَبْدِ المُنْعِمِ المُعَمَّرِ، عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بنِ أَحْمَدَ، أَخْبَرْنَا أَبُو عَلِيٍّ الحَدَّادُ حُضُوْراً، أَخْبَرَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا عَبْدُ اللهِ بنُ جَعْفَرٍ، حَدَّثَنَا مُحَمَّدُ بنُ عَاصِمٍ، حَدَّثَنَا أَبو أُسَامَةَ، عَنْ عُبَيْدِ اللهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّهُ كَانَ يكرَهُ مَسَّ قَبْرِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

Hence, al-Dhahabi presented it with a connected chain of transmission back to Muhammad ibn Asim who was informed by Abu Usama (Hammad ibn Usama[525]) from ('an') Ubaydullah from Nafi who mentioned:

"From Ibn Umar, that he would dislike touching the grave of the Prophet, sallallahu alaihi wa sallam."

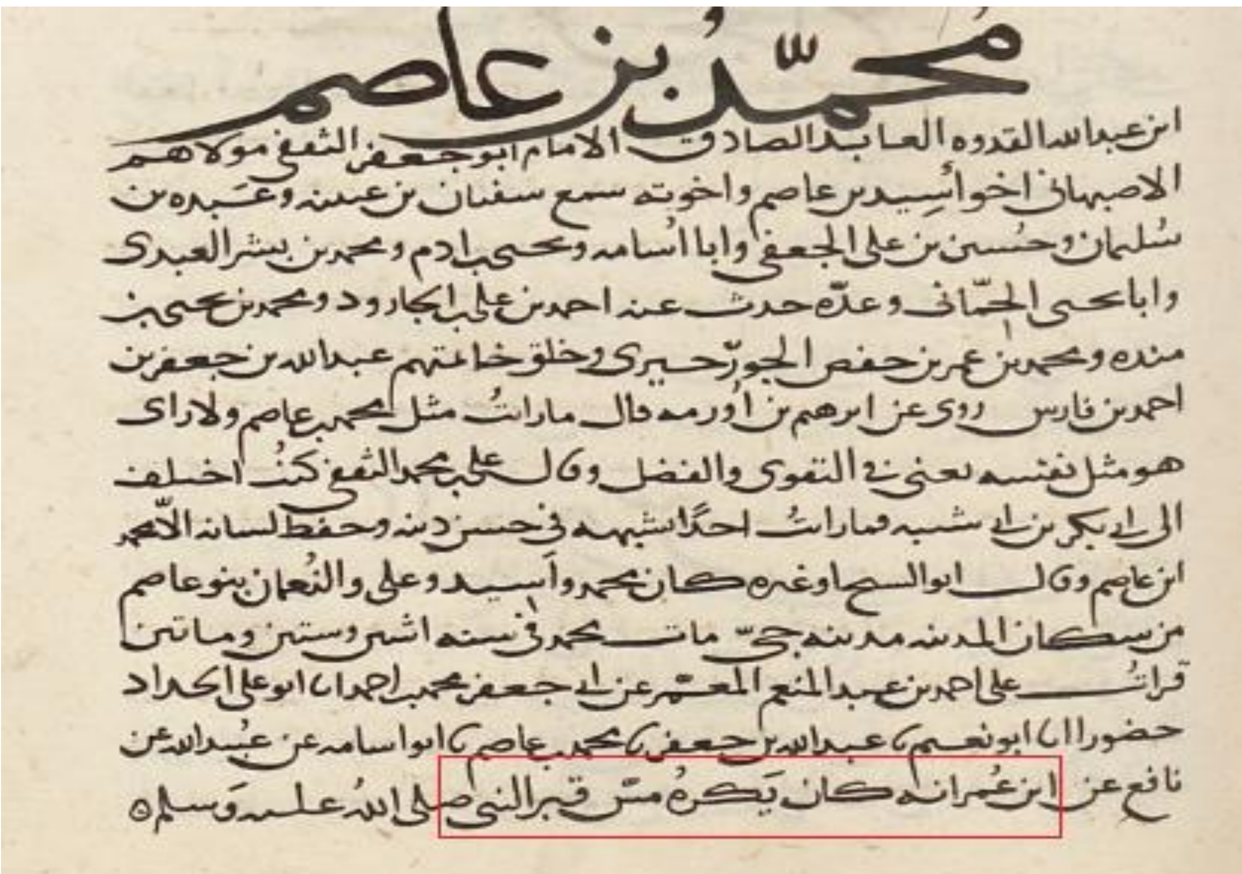
The word for dislike in Arabic being Makruh which is not as severe as being outright Haram (prohibited).

Now, al-Dhahabi's report is undeniably found in his *Siyar a'lam an-Nubala* (12/378), and the manuscript used by the editors[526] was from the Ahmed al-

[524] And not 12/373 as the two detractors claimed.
[525] His entry is in Taqrib al-Tahdhib (no. 1487) of Ibn Hajar.
[526] The edition being referred to is the Mu'assasa al-Risala edition edited by Shaykh Shu'ayb al-Arna'ut and others.

Thalith library collection held in the Topkapi palace in Istanbul, Turkiye, stored under no. 2910. The manuscript was copied in the lifetime of al-Dhahabi by comparing it with his actual copy, hence the copy available in our time was not in the original handwriting of al-Dhahabi. The narration at hand is found under the entry for Muhammad ibn Asim in the 8th volume of the Ahmed al-Thalith copy and at the end of this volume the date of completion was given by the scribe as 740AH, which is some 8 years before the death of a-Dhahabi (d. 748 AH).

Here is the digital image from this original manuscript volume with the narration given above from the typeset edition of the *Siyar a'lam an-Nubala*:[527]



محمد بن عاصم
ابن عبد الله القدوة العابد الصادق الامام ابو جعفر الثقفي مولاهم
الاصبهاني اخو اسيد بن عاصم واخوته سمع سفيان بن عيينة وعبدة بن
سليمان وحسين بن علي الجعفي وابا اسامة ويحيى بن ادم ومحمد بن بشر العبدي
وابا يحيى الحماني وعدة حدث عنه احمد بن علي بن الجارود ومحمد بن يحيى بن
منده ومحمد بن عمر بن حفص الجورجيري وخلق خاتمهم عبد الله بن جعفر بن
احمد بن فارس روى عن ابرهيم بن اورمة قال ما رايت مثل محمد بن عاصم ولا راى
هو مثل نفسه يعني في التقوى والفضل وقال علي بن محمد الثقفي كنت اختلف
الى ابي بكر بن ابي شيبة فما رايت احدا اشبه به في حسن دينه وحفظ لسانه الا محمد
ابن عاصم وقال ابو الشيخ وغيره كان محمد واسيد وعلي والنعمان بنو عاصم
من سكان المدينة مدينة جي مات محمد في سنة اثنتين وستين ومائتين
قرات على احمد بن عبد المنعم المعتمر عن ابي جعفر محمد بن احمد انا ابو علي الحداد
حضورا انا ابو نعيم نا عبد الله بن جعفر نا محمد بن عاصم نا ابو اسامة عن عبيد الله عن
نافع عن ابن عمر انه كان يكره مس قبر النبي صلى الله عليه وسلم

[527] Vol. 8, folio 233b, Ahmed al-Thalith copy

Thus, Ibn Taymiyya and al-Dhahabi both transmitted the wording going back to Abu Usama relating from Ubaydullah, who related from Nafi with the wording about Ibn Umar being:

أَنَّهُ كَانَ يكرَهُ مَسَّ قَبْرِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Meaning:

"That he would dislike touching the grave of the Prophet, Sallallahu alaihi wa sallam."

Now, this is not the only place that al-Dhahabi mentioned the narration of Muhammad ibn Asim going back to Nafi with the above specific wording. He also mentioned it with the exact same chain he gave in the *Siyar a'lam an-Nubala*, in his *Mu'jam al-Shuyukh* that was mentioned earlier on. This is how al-Dhahabi presented it in his *Mu'jam al-Shuyukh* (p. 55)

أَخْبَرَنَا أَحْمَدُ بْنُ عَبْدِ الْمُنْعِمِ، غَيْرَ مَرَّةٍ، أنا أَبُو جَعْفَرٍ الصَّيْدَلانِيُّ، كِتَابَةً، أنا أَبُو عَلِيٍّ الْحَدَّادُ، حُضُورًا، أنا أَبُو نُعَيْمٍ الْحَافِظُ، نا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ، ثنا مُحَمَّدُ بْنُ عَاصِمٍ، نا أَبُو أُسَامَةَ عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّهُ كَانَ يَكْرَهُ مَسَّ قَبْرِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

After narrating this al-Dhahabi said:

قُلْتُ: كَرِهَ ذَلِكَ لأَنَّهُ رَآهُ إِسَاءَةَ أَدَبٍ، وَقَدْ سُئِلَ أَحْمَدُ بْنُ حَنْبَلٍ عَنْ مَسِّ الْقَبْرِ النَّبَوِيِّ وَتَقْبِيلِهِ، فَلَمْ يَرَ بِذَلِكَ بَأْسًا، رَوَاهُ عَنْهُ وَلَدُهُ عَبْدُ اللَّهِ بْنُ أَحْمَدَ.

فَإِنْ قِيلَ: فَهَلا فَعَلَ ذَلِكَ الصَّحَابَةُ؟ قِيلَ: لأَنَّهُمْ عَايَنُوهُ حَيًّا وَتَمَلَّوْا بِهِ وَقَبَّلُوا يَدَهُ وَكَادُوا يَقْتَتِلُونَ عَلَى وُضُوئِهِ وَاقْتَسَمُوا شَعْرَهُ الْمُطَهَّرَ يَوْمَ الْحَجِّ الأَكْبَرِ، وَكَانَ إِذَا تَنَخَّمَ لا تَكَادُ نُخَامَتُهُ تَقَعُ إِلا فِي يَدِ رَجُلٍ فَيُدَلِّكُ بِهَا وَجْهَهُ، وَنَحْنُ فَلَمَّا لَمْ يَصِحْ لَنَا مِثْلُ هَذَا النَّصِيبِ الأَوْفَرِ تَرَامَيْنَا عَلَى قَبْرِهِ بِالالْتِزَامِ وَالتَّبْجِيلِ وَالاسْتِلامِ وَالتَّقْبِيلِ، أَلا تَرَى كَيْفَ فَعَلَ ثَابِتٌ الْبُنَانِيُّ؟ كَانَ يُقَبِّلُ يَدَ أَنَسِ بْنِ مَالِكٍ وَيَضَعُهَا عَلَى وَجْهِهِ وَيَقُولُ: يَدٌ مَسَّتْ يَدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

وَهَذِهِ الأُمُورُ لا يُحَرِّكُهَا مِنَ الْمُسْلِمِ إِلا فَرْطُ حُبِّهِ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، إِذْ هُوَ مَأْمُورٌ بِأَنْ يُحِبَّ اللَّهَ وَرَسُولَهُ أَشَدَّ مِنْ حُبِّهِ لِنَفْسِهِ، وَوَلَدِهِ وَالنَّاسِ أَجْمَعِينَ، وَمِنْ أَمْوَالِهِ، وَمِنَ الْجَنَّةِ وَحُورِهَا، بَلْ خَلْقٌ مِنَ الْمُؤْمِنِينَ يُحِبُّونَ أَبَا بَكْرٍ، وَعُمَرَ أَكْثَرَ مِنْ حُبِّ أَنْفُسِهِمْ.

حَكَى لَنَا جُنْدَارُ، أَنَّهُ كَانَ بِجَبَلِ الْبِقَاعِ فَسَمِعَ رَجُلا سَبَّ أَبَا بَكْرٍ فَسَلَّ سَيْفَهُ، وَضَرَبَ عُنُقَهُ، وَلَوْ كَانَ سَمِعَهُ يَسُبُّهُ، أَوْ يَسُبُّ أَبَاهُ لَمَا اسْتَبَاحَ دَمَهُ، أَلا تَرَى الصَّحَابَةُ فِي فَرْطِ حُبِّهِمْ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالُوا: أَلا نَسْجُدُ لَكَ؟ فَقَالَ: «لا» فَلَوْ أَذِنَ لَهُمْ لَسَجَدُوا لَهُ سَجُودَ إِجْلالٍ وَتَوْقِيرٍ، لا سُجُودَ الْمُسْلِمِ لِقَبْرِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى سَبِيلِ التَّعْظِيمِ

Which means[528]:

I say: ***He disliked it because he considered it disrespect. Ahmad ibn Hanbal was asked about touching the Prophet's -- Allah bless and greet him -- grave and kissing it and he saw nothing wrong with it. His son `Abd Allah related***

[528] As translated by GF Haddad

this from him. If it is asked: "Why did the Companions not do this?" We reply: "Because they saw him with their very eyes when he was alive, enjoyed his presence directly, kissed his very hand, nearly fought each other over the remnants of his ablution water, shared his purified hair on the day of the greater Pilgrimage, and even if he spat it would virtually not fall except in someone's hand so that he could pass it over his face. ***Since we have not had the tremendous fortune of sharing in this, we throw ourselves on his grave as a mark of commitment, reverence, and acceptance, even to kiss it***. Do you not see what Thabit al-Bunani did when he kissed the hand of Anas ibn Malik and placed it on his face saying: "This is the hand that touched the hand of Allah's Messenger"? Muslims are not moved to these matters except by their excessive love for the Prophet -- Allah bless and greet him --, as they are ordered to love Allah and the Prophet -- Allah bless and greet him -- more than their own lives, their children, all human beings, their property, and Paradise and its maidens. There are even some believers that love Abu Bakr and `Umar more than themselves...

Do you not you see that the Companions, in the excess of their love for the Prophet -- Allah bless and greet him --, asked him: "Should we not prostrate to you?" and he replied no, and if he had allowed them, they would have prostrated to him as a mark of utter veneration and respect, not as a mark of worship, just as the brothers of the Prophet Yusuf prostrated to him. ***Similarly, the prostration of the Muslim to the grave of the Prophet -- Allah bless and greet him -- is for the intention of magnification and reverence. One is not to be accused of disbelief because of it whatsoever (la yukaffaru aslan), but he is being disobedient [to the Prophet's injunction to the Companions]. Let him, therefore, be informed that this is forbidden. It is likewise in the case of one who prays towards the grave."***

Additionally, al-Dhahabi also mentioned it in his *Tadhkiratul Huffaz*[529] under the entry for Ubaydullah ibn Umar as follows:

وقد وقع لنا حديث عبيد الله بعلو في الثقفيات وفي جزء بن الفرات وجزء ابن عيينة وجزء محمد بن عاصم ومن طريق الطبراني أخبرنا إبراهيم بن أحمد الحاسب أنا إسماعيل بن ظفر أنا أحمد بن محمد التيمي وأنبأنا بن أبي الخير عن التيمي أنا الحداد أنا أبو نعيم حدثنا عبد الله بن جعفر أنا محمد بن عاصم أنا أبو أسامة عن عبيد الله عن نافع أن ابن عمر كان يكره أن يكثر مس قبر النبي صلى الله عليه وآله وسلم

Thus, al-Dhahabi provided another similar chain running back to **Muhammad ibn Asim** with his chain back to Nafi with an **addition (ziyada)** to the wording as follows:

أن ابن عمر كان يكره أن يكثر مس قبر النبي صلى الله عليه وآله وسلم

Meaning:

"That Ibn Umar: He would dislike that one ***frequently touches the grave*** *of the Prophet, Sallallahu alaihi wa sallam."*

The additional wording in Arabic clearly indicates that it was not outright prohibited by Ibn Umar (ra) but it was disliked to do so regularly if one ever had the opportunity to actually enter the sacred chamber with the actual grave of the holy Prophet (Sallallahu alaihi wa sallam). This also indicates that the possibility of touching the grave on rare occasions was permitted and done by some, and

[529] See 1/161 (Hyderabad edition) or 1/121 (Darul Kutub al-Ilmiyya edition)

this being the practice of Ibn Umar (ra) as per the version in *Fadl al-Salah ala al-Nabi* by Imam Isma'il ibn Ishaq al-Qadi.

This wording mentioning frequency has been highlighted in the above Arabic quotation and it is not something that only al-Dhahabi transmitted in his *Tadhkiratul Huffaz.* It was also recorded like that by **Abul Yaman Abdus Samad Ibn Asakir** (d. 686 AH) in his *Tuhfa* as Ali al-Samhudi quoted it like that from him in his *Wafa al-Wafa* (4/216) as follows:

وفي تحفة ابن عساكر: ليس من السنة أن يمس جدار القبر المقدس، ولا أن يقبّله، ولا يطوف به كما يفعله الجهال، بل يكره ذلك، ولا يجوز، والوقوف من بعد أقرب إلى الاحترام، ثم روى من طريق أبي نعيم قال: أنبأنا عبد الله بن جعفر بن فارس حدثنا أبو جعفر محمد بن عاصم حدثنا أبو أسامة عن عبيد الله عن نافع أن ابن عمر رضي الله تعالى عنهما كان يكره أن يكثر مس قبر النبي صلى الله تعالى عليه وسلم.

Meaning:

"And in the Tuhfa of Ibn 'Asakir: it is not from the Sunna to touch the walls of the holy grave, nor to kiss it, nor to circumambulate it as the ignorant do. Rather, this is disliked and not permissible, and standing from a distance is closer to showing respect. Then he narrated from the route of Abu Nu'aym, he said: 'Abdullah bin Ja'far bin Faris informed us, Abu Ja'far Muhammad bin 'Asim informed us, Abu Usama narrated from 'Ubaydullah from Nafi' that Ibn 'Umar, may Allah be pleased with them both, ***used to dislike frequently touching the grave of the Prophet***, peace and blessings of Allah be upon him."

These points from Ibn Asakir with the wording from Nafi have also been mentioned by Ibn Hajar al-Haytami in his *Tuhfatul Zawar* (p. 21), as well as in *Irshad al-Salik ila Af'al al-Manasik* (2/769) by Imam Burhanuddin ibn Farhun al-Maliki (d. 799 AH).

Hence, al-Dhahabi in his *Siyar a'lam an-Nubala* and *Mu'jam al-Shuyukh*, as well as Ibn Taymiyya in his *Radd ala'l Ikhna'ie* reported it **without** the wording highlighted in Arabic which refers to frequent/increase/excessive. The Arabic wording being kathara – كثر

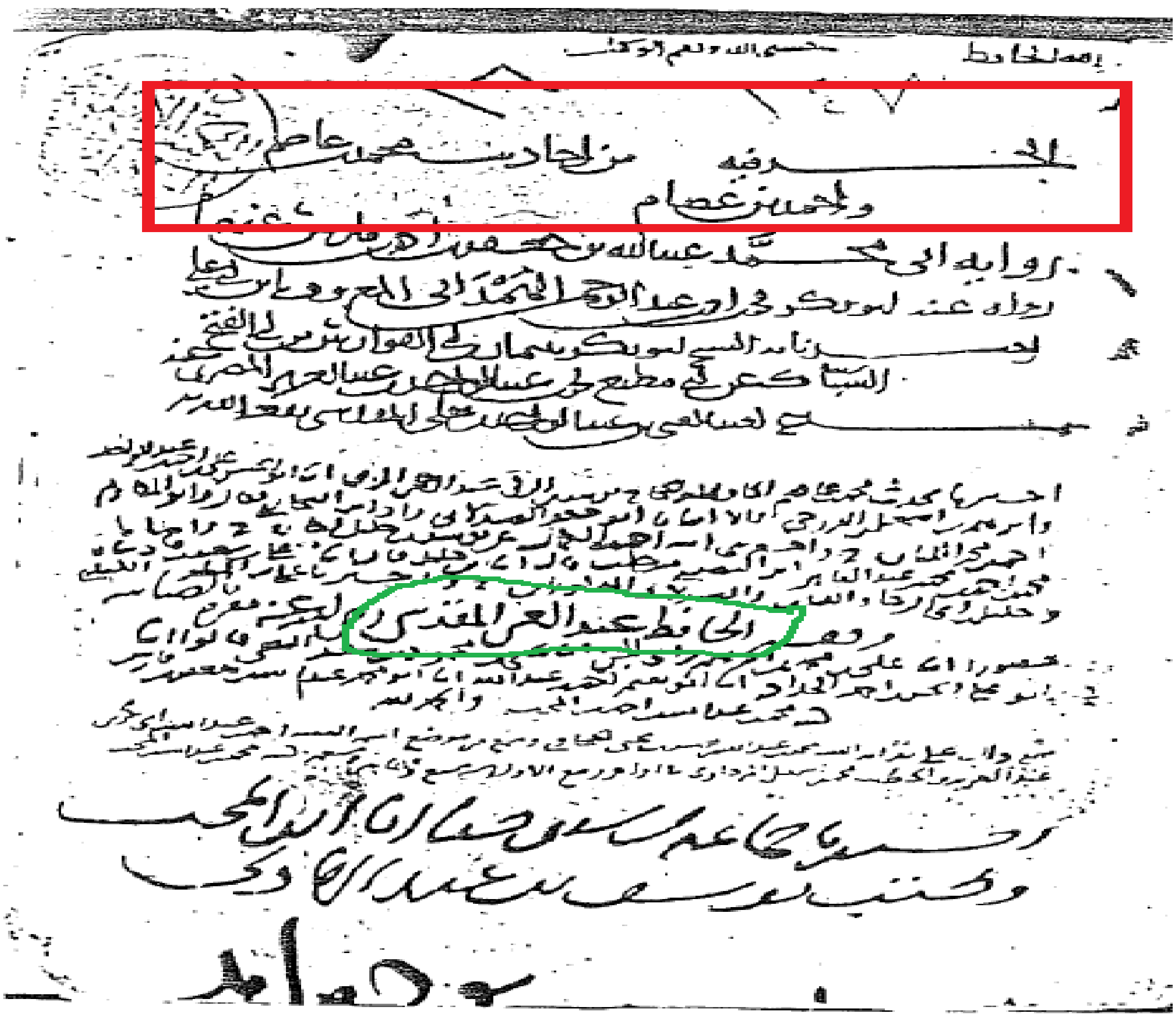
Then, al-Dhahabi transmitted it with the wording mentioning kathara in his *Tadhkiratul Huffaz*, which changes the implication of Ibn Umar's (ra) verdict as explained above. To get more clarity on the variations in wording from Muhammad Ibn Asim it is necessary to also look at the available manuscripts of his short hadith collection (Juzz).

The Juzz of Muhammad ibn Asim has been published using two old manuscripts held in the Zahiriyya library in Damascus, Syria. It has been published under the title **Juzz Muhammad ibn Asim al-Thaqafi al-Asbahani**[530] (d. 262 AH) and edited by Mufid Khalid Eid from Kuwait. The latter used two manuscripts[531] originally from the Zahiriyya library but using reprographic copies of them as stored in the library of Madina University. The writer of these lines has also obtained these two manuscripts to display some significant points related to this discussion.

Both of these manuscripts from the Zahiriyya library are significantly old copies with fully connected chains of transmission going back to Muhammad ibn Asim, and there are reading certificates attached to them both with dates of hearing (sama'a) the text also. Mufid Khalid Eid has provided all of this information in his introduction. Let us mention some points regarding both manuscripts.

[530] Dar al-Asima, Riyadh, Saudi Arabia, 1409AH.
[531] Described on p. 25 and p. 27 of the introduction to Juzz Muhammad ibn Asim al-Thaqafi by Mufid Khalid Eid.

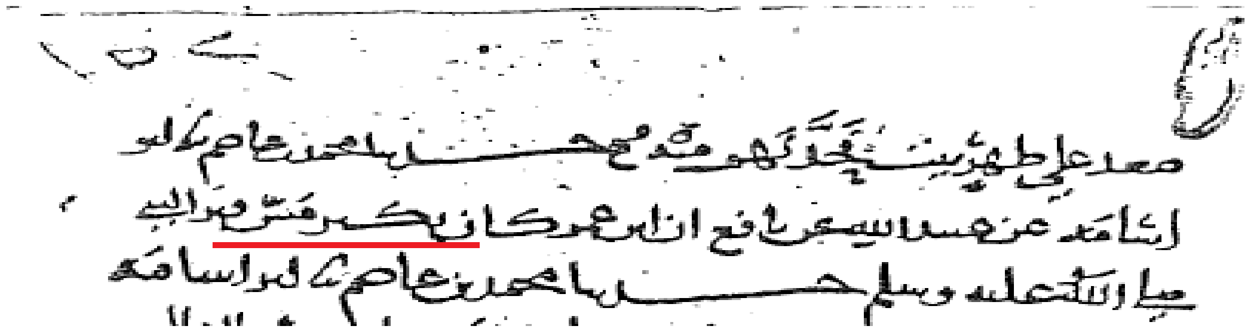
The first manuscript is from the Madrasa al-Umariyya collection held in the Zahiriyya library. Its call number being no. 68 and the Juzz is between folios 147-160. This copy is in the handwriting of the Hanbali Hafiz of Hadith mentioned earlier by the name of **Abdal Ghani al-Maqdisi** (d. 600 AH) and it mentions that there was sama'a (hearing) of the full text in the year 574AH.[532] Here is the front page from folio 147 mentioning the title and ownership by Abdul Ghani al-Maqdisi:



[532] See the introduction to Juzz Muhammad ibn Asim (p. 53)

After the time of Abdal Ghani al-Maqdisi this manuscript was also heard by al-Hafiz Abul Hajjaj al-Mizzi (d. 742 AH) who was the teacher of al-Dhahabi and other leading scholars in his time. Al-Mizzi was also associated with Ibn Taymiyya.[533] The date of hearing from al-Mizzi was given as 687AH by Muhammad ibn Abdullah ibn al-Muhib.[534]

The actual narration from Nafi is found on folio 152b:



The crucial lines typed up from the above manuscript being:

حدثنا محمد بن عاصم حدثنا أبو أسامة عن عبيد الله عن نافع أن ابن عمر كان يكثر مس قبر النبي صلى الله تعالى عليه وسلم.

This translates as follows:

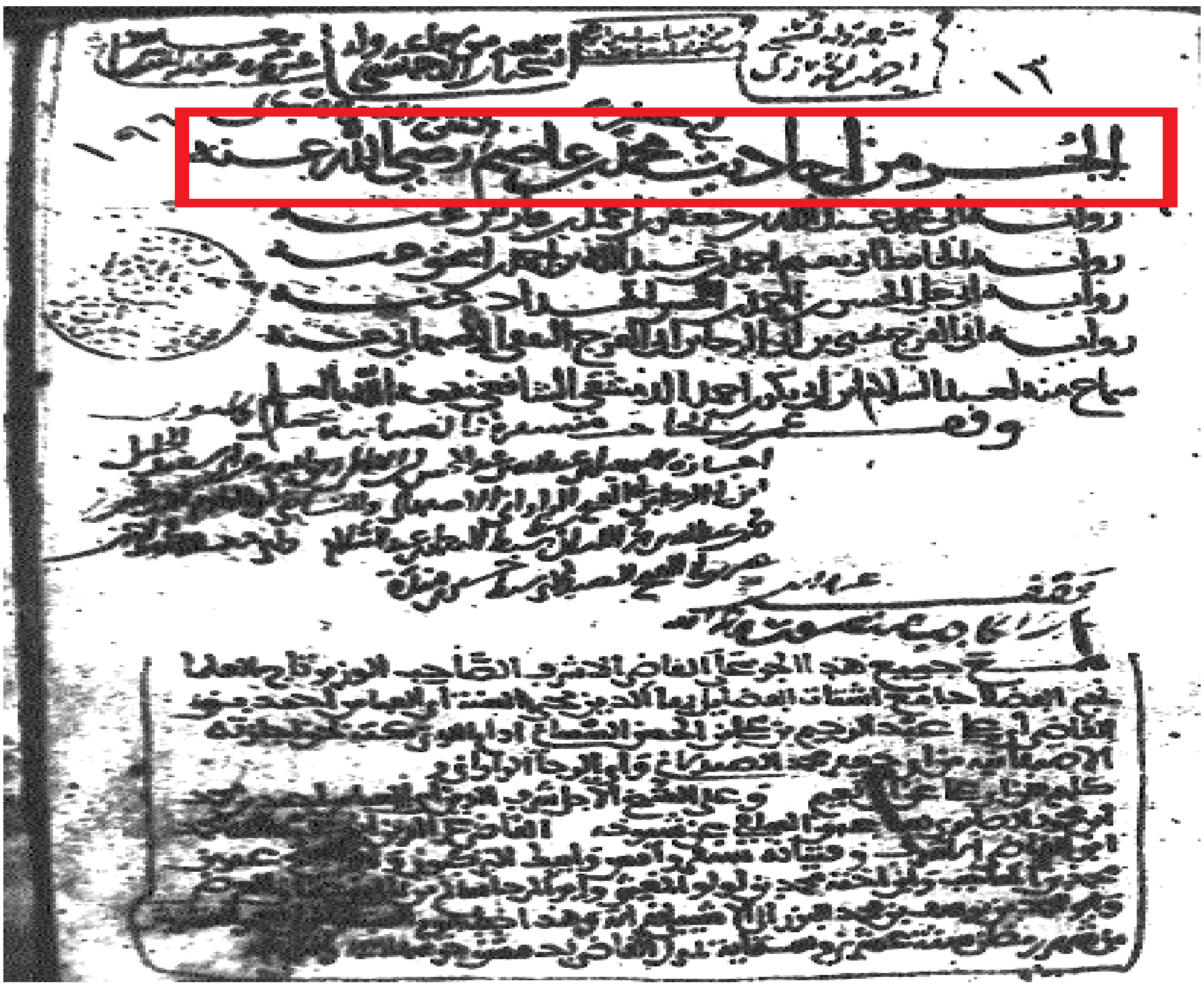
"Muhammad ibn Asim related to us, Abu Usama related to us, from Ubaydullah from Nafi: '***Indeed, Ibn Umar (ra) would frequently touch the grave of the Prophet*** *(Sallallahu alaihi wa sallam).'"*

[533] See my article entitled: Imam al-Mizzi, his brief incarceration and the Khalq af'al al-Ibad of Imam al-Bukhari. Available here - https://archive.org/download/ImamAl-mizziHisBriefIncarcerationAndTheKhalqOfImamAl-bukhari/ImamAlMizziHisBriefIncarcerationAndTheKhalqOfImamAlBukhari.pdf

[534] See the introduction to Juzz Muhammad ibn Asim (pp. 51-53)

Some may object that this is a copying error by the scribe, Abdal Ghani al-Maqdisi, but if that is the case it was not corrected even by the later Hafiz of hadith in his age, namely, al-Mizzi.

As for the second manuscript then it is also from the Madrasa al-Umariyya collection held in the Zahiriyya library. Its call number being no. 85 and the Juzz is between folios 194-204. This copy has a date of sama'a (hearing) in the year 583AH. Hence, both of these manuscripts are from around the same time frame. Here is the title page of this manuscript:



The actual narration from Nafi is found on folio 199a:



The crucial lines typed up from the above manuscript image being:

حدثنا محمد بن عاصم حدثنا أبو أسامة عن عبيد الله عن نافع أن ابن عمر كان يكره أن يكثر مس قبر النبي صلى الله تعالى عليه وسلم

This translates as follows:

*"Muhammad ibn Asim related to us, Abu Usama related to us, from Ubaydullah from Nafi: That Ibn Umar**: He would dislike that one frequently touch the grave of the Prophet,** Sallallahu alaihi wa sallam.'"*

Hence, this manuscript has the wording identical to that mentioned by al-Dhahabi in his *Tadhkiratul Huffaz* and by Ibn Asakir in his *Tuhfa*. Both of the named narrated it with their chains running back through Muhammad ibn Asim as shown above.

Mufid Khalid Eid did highlight the differences in wording for the narration of Ibn Umar (ra) between the two manuscripts of Juzz Muhammad ibn Asim (p. 106, no. 27) in the footnote (no. 158), but he typed up and published the variant as mentioned by al-Dhahabi in his *Siyar a'lam an-Nubala* only, and for this reason this version found in the *Siyar* is circulating around the internet and computer

software too, when referring to the Juzz of Muhammad ibn Asim! This is how Mufid Khalid presented it:

حَدَّثَنَا مُحَمَّدُ بْنُ عَاصِمٍ، حَدَّثَنَا أَبُو أُسَامَةَ عَنْ عُبَيْدِ اللَّهِ عَنْ نَافِعٍ: أَنَّ ابْنَ عُمَرَ، «كَانَ يَكْرَهُ مَسَّ قَبْرِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ»

Meaning:

"Muhammad ibn Asim related to us, Abu Usama related to us, from Ubaydullah from Nafi: ***Indeed, Ibn Umar: he would dislike touching the grave of the Prophet, Sallallahu alaihi wa sallam."***

These significant points have not been mentioned by the two detractors as they relied on just Ibn Taymiyya's quotation of it and referred it also to the *Siyar* of al-Dhahabi where the narrators in the chain of transmission were deemed to be all trustworthy by Shaykh Shu'ayb al-Arna'ut. The narrators in the chain being all trustworthy does not always necessitate that automatically the chain of transmission is Sahih and free of any hidden defects (ilal).

The two detractors mentioned the point from Shaykh Shu'ayb al-Arna'ut at the end of that section from Ibn Taymiyya, from pp. 676-678, where they said:

Allaamah **Muhammad Ibn Ibraaheem** summarises this and says, *"This narration of Farwee opposes narrators who are more trustworthy than him and that is Abu Usaamah. Yahyaa ibn Ma'een said, narrated to us Abu Usaamah from Ubaidullaah from Naaf'e from*

Ibn Umar (*) that he would dislike (ie makrooh – prohibitively dislike) touching the Prophets () grave.

Abul Hasan Alee bin Umar al-Qazwainee transmits in al-Amaalee (as cited in the al-Aknaa'ee) *with the following chain, "It was read to Ubaidullah az-Zuhree whose father narrated to him who said Abdullaha ibn Ja'afar reported from Abu Dawood at-Tayaalisee from Yahyaa ibn Ma'een and he mentioned the report above.*
Then Abu Usaamah is more trustworthy than al-Farwee and what further enforces is this, is that which has been established and reported by Imaam Maalik from Ibn Umar (ψ) via the latters student that Ibn Umar (ψ) would not touch the (Prophets (ρ) grave. Therefore this report of al-Farwee is not accepted due to him being alone in reporting it especially with the speech concerning it." END of the words of Imaam Muhammad (*Shifaa as-Sadoor* (pg.27-28).

He then goes onto mention the criticism on al-Farwee by the scholars of hadeeth and rijaal and references it to Imaam Dhahabee's *Meezaan ul-Ei'tidaal* and also further discusses al-Farwee.

This also opposes what is authentically proven from Abdullaah ibn Umar, that he would dislike the touching of the grave of the Prophet (ρ). (Refer to Abul Hassan Alee ibn Umar al Qazwainee in his '*Amaalee*' and Haafidh Dhahabee in '*Siyaar*' also cited in *Juzz Muhammad bin Asim ath-Thaqafee as-Subhaanee* (no.21). **Shaikh Shu'ayb al- Arna'oot** said *"Its men are trustworthy"* (*Siyaar A'laam an-Nubulaa* (12/373)

Reply:

The two detractors and their relied upon authorities like Ibn Taymiyya and the late Saudi Mufti, Muhammad ibn Ibrahim, have not been meticulous on this narration from the route of Muhammad ibn Asim al-Thaqafi. It has been shown above that the narration from Muhammad ibn Asim has been reported in three subtly different ways going back to Nafi in terms of the wording. This being:

1) "From Ibn Umar, that he would ***dislike touching the grave*** of the Prophet, Sallallahu alaihi wa sallam." [as in al-Dhahabi's *Siyar a'lam an-Nubala* (12/378), also his *Mu'jam al-Shuyukh* (p. 55) and *Amali* of Abul Hasan al-Qazwini as quoted by Ibn Taymiyya in *al-Radd ala'l Ikhna'ie*, pp. 413-414]
2) "Indeed, Ibn Umar (ra) would ***frequently*** ***touch the grave of the Prophet*** *(Sallallahu alaihi wa sallam)."* [as in the manuscript of *Juzz Muhammad ibn Asim,* Madrasa al-Umariyya collection held in the Zahiriyya library, Damascus, call number no. 68, folio 152b. This was in the handwriting of Hafiz Abdal Ghani al-Maqdisi and transmitted by Hafiz al-Mizzi also]
3) *"That Ibn Umar:* ***He would dislike that one frequently touch the grave*** of the Prophet, Sallallahu alaihi wa sallam." [as in the manuscript of Juzz Muhammad ibn Asim, Madrasa al-Umariyya collection held in the Zahiriyya library, Damascus, call number no. 85, folio 199a, and in the *Tadhkiratul Huffaz* of al-Dhahabi (see 1/161, Hyderabad edition or 1/121, Darul Kutub al-Ilmiyya edition) and before him, Abul Yaman Abdus Samad Ibn Asakir (d. 686 AH) in his *Tuhfa* as Ali al-Samhudi quoted it like that from him in his *Wafa al-Wafa* (4/216)]

Additionally, it has been shown above that the chain of transmission presented by Abul Hasan al-Qazwini in his Amali is problematic as the editor of al-Radd

ala'l Ikhna'ie highlighted two majhul narrators. Looking more carefully at the chains of transmission for this version one may notice that they all run back through the **common link of: Abu Usama who narrated from Ubaydullah ibn Umar.**

ABU USAMA, TADLIS AND SHAKINESS IN HIS TRANSMISSION OF THE IBN UMAR (ra) NARRATION

Abu Usama's actual name is Hammad ibn Usama. Al-Hafiz Ibn Hajar al-Asqalani has provided the following summary on Abu Usama Hammad ibn Usama in his Taqrib al-Tahdhib:

1487 – حَمَّاد بن أسامة القرشيّ مولاهم، الكوفي، أبو أسامة، مشهور بكنيته: ثقةٌ ثَبْتٌ ربما دَلَّس وكان بأخَرة يُحَدِّث من كتبِ غيرِه، من كبار التاسعة، مات سنة إحدى ومئتين، وهو ابن ثمانين. ع.

Meaning:

"Hammad ibn Usama al-Qurashi, their patron, al-Kufi (based in Kufa), Abu Usama, well known by his kunya (*paedonymic*): ***Trustworthy (thiqa), established (thabt)***, ***perhaps he would conceal (dallasa), and towards his last days he would relate Hadith from books other than his***, he was from the major (narrators) of the ninth level, he died in 201 (AH) when he was 80 (years old). ع - (His hadiths are in all six main books)."

The above summary by Ibn Hajar was also mentioned by Salafi scholars without their rejection of it. One being Abdur Rahman al-Mubarakpuri in his *Tuhfatul*

Ahwazi (1/168, Darul Kutub al-Ilmiyya edition). Also, by al-Albani in his so called *Sahih Sunan Abi Dawud* (1/229, Ghiras edition). Al-Albani's disciple known as Mashhur Hasan Salman also mentioned Ibn Hajar's summary without objection in his durus (lectures) on Sahih Muslim (56/13 and 72/8), as did Mahir al-Fahl in his *al-Jami fi'l Ilal wa'l Fawa'id* (2/109, footnote no. 4).

This means that Abu Usama was no doubt trustworthy as a narrator of Hadith but there were possibly occasions when he would narrate on the authority of someone using an-ana terminology, but not actually narrated directly from the narrator he claimed to have heard from. In the chains of transmission back to Nafi, Abu Usama has used the expression – an (عن) – which is not a strong means of transmitting hadith, and if a mudallis uses such terminology there is a possibility of having his narration rejected until it is shown that there was actual hearing from the person, he claims to have heard from using more acceptable transmission terminology.

It was mentioned earlier about the term **dallasa** and what is known as tadlis from the thesis entitled: **Ibn Ḥibbān al-Bustī's (d. 354/965) contribution to the science of ḥadīth[535] transmission,** by Muhammad Fawwaz, the following from pp. 150-152:

> Another major criterion is that a transmitter's report does not contain *al-tadlīs* (concealed omissions in the *isnād). **Dallasa*** means "to conceal a fault in an article of merchandise," hence it was used for transmitters concealing deficiencies in *isnād*s.836 Principally, *al-tadlīs* consisted of misleading others about the immediate source of one's ḥadīth.837 The responsibility of the transmitter is to mention

[535] Downloadable here - http://theses.gla.ac.uk/8481/

his/her immediate source and face-to-face transmission, which defines a central expression of the transmitter's personal source. By means of this the transmitter is known as having heard ḥadīth directly and personally. Ibn Ḥibbān summarized his ideas; "since he (a transmitter) was known to have resorted to *tadlīs*, his ḥadīth only deserve to be taken into consideration when he explicitly says that he has heard them in person."838 Altogether this shows that a man accused of *tadlīs* could be considered reliable when in a certain *isnād* he appeared to have been mentioned clearly as having "heard" the ḥadīth in person, for which the technical term *samāʿ* was coined.

Also, Ibn Hajar mentioned that in the last stages of Abu Usama's life he would narrate Hadiths from books that were not his own. This may have been due to losing his own written collection of the hadiths he heard over the decades, and thus it was possible he may have transmitted Hadiths that may not have been correctly preserved by other contemporaries. This would lead to the possible transmission by Abu Usama of errors in wording and conflicting versions of the same narration at hand.

This can be witnessed in how the above narration going back to Nafi does not have consistent wording and there is obvious shakiness (idtirab) in it. This seems to be down to how Abu Usama transmitted it onwards to his students like Muhammad ibn Asim (as in his Juzz) and Yahya ibn Ma'een (as in the version transmitted by Abul Hasan al-Qazwini in his Amali).

Imam ibn Hajar al-Asqalani has also listed Abu Usama in his work on those who were known to have committed some form of tadlis. It is known as *Tabaqat al-Mudallisin* (no. 44), and Abu Usama was listed amongst the second category of

those who committed tadlis. This is a category of reliable transmitters who committed tadlis on rare occasions, like Sufyan al-Thawri, Abu Dawud al-Tayalisi and others. He mentioned that there is agreement in using Abu Usama as evidence but then he also listed those who mentioned tadlis about him too.

Here are examples of those who critiqued Abu Usama for some form of tadlis.

Imam Waliuddin al-Iraqi (d. 826 AH) mentioned in his *Kitab al-Mudallisin* (p. 46-47):

قال الأزدي: قال المعيطي: كان كثير التدليس ثم بعد تركه

"Al-Azdi said: al-Mu'ayti said (about Abu Usama): *'He has a lot of tadlis, then he abandoned it later on.'"*

This report is not agreed upon for its acceptance due to al-Azdi being critiqued.[536]

Ibn Sa'd mentioned in his entry on Hammad ibn Usama in his *Tabaqa*t (8/517):

وكانَ ثِقَةً مَأموناً كَثيرَ الحَديثِ، يُدَلِّسُ وتَبَيَّنَ تَدليسُهُ

"He was Trustworthy, reliable, (he related) lots of Hadith, he would commit tadlis and his tadlis became apparent."

One of the contemporary Salafis known as **Hasan ibn Muhammad al-Wa'ili al-San'ani,**[537] who is also a student of the late Salafi from Pakistan known as

[536] See his biography in al-Dhahabi's Siyar a'lam an-Nubala (16/347)
[537] His biography is available here - https://shamela.ws/index.php/author/2744

Badiuddin al-Sindi,[538]has written a work entitled: ***Nuzhatul Albab fi qawl al Tirmidhi: "Wa fil bab"***. In this work he has declared Abu Usama to be a mudallis as the following quote (see 4/2005) mentioned:

فرواها ابن أبي شيبة في مصنفه 5/ 47 ومسنده كما في المطالب 2/ 99 وابن أبي عمر في مسنده كما في المطالب.

قالا حدثنا أبو أسامة عن عبد الرحمن بن يزيد بن جابر ثنا القاسم عن أبي أمامة – رضي الله عنه – قال: "نهى رسول الله – صلى الله عليه وسلم – أن يحتكر الطعام".

وأبو أسامة مدلس والقاسم مختلف فيه.

In the last line he stated that Abu Usama is a mudallis, that is he would conceal how he received the narrations if he used the expression – an[539] (عن), and thus such a narration is not acceptable unless he clarified with a clearer expression of how he actually received the narration from his teacher(s).

In all the chains presented above from Juzz Muhammad ibn Asim and Amali of Abul Hasan al-Qazwini it can be seen that Abu Usama used the expression 'an' (from), which is the type of transmission terminology used by those known to commit tadlis.

Imam Ahmed ibn Hanbal praised Abu Usama but also highlighted that he would make errors on some occasions too. An example is found in Abdullah ibn Ahmed's *Ilal wa Ma'rifatul Rijal* from his father, Imam Ahmed as follows:

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[538] He is highly admired by the two detractors as well as by the late Zubair Ali Zai.
[539] Which means – 'from'

4844 – حَدثنِي أبي قَالَ حَدثنَا أَبُو أُسَامَة عَن الْوَلِيد بن هِشَام قَالَ دخل إِنْسَان كَانَ يَبِيع الْعطر على أهل الْقَاسِم بن مُحَمَّد يبيعهم طيبا وَالقَاسِم يتجهز إِلَى الْجُمُعَة قَالَ أبي هُوَ خطأ إِنَّمَا هُوَ هِشَام أَبُو الْمِقْدَام يَعْنِي أَخطَأ أَبُو أُسَامَة

"My father related to me by saying: **Abu Usama** informed us from al-Walid ibn Hisham, who said: A man entered, and he was selling perfume to the family of Al-Qasim bin Muhammad, selling them pleasant (perfume) and al-Qasim prepared towards Friday prayers. My father said: This is a mistake, it is (actually) Hisham Abul Miqdam, I mean ***Abu Usama was mistaken*"**

This means that it was not al-Walid ibn Hisham but Hisham Abul Miqdam, and the error was down to Abu Usama.

As for the issue of Abu Usama and his books and the ruling mentioned by Ibn Hajar in his Taqrib, there are the following narrations in the Su'alat of Abu Ubayd al-Ajurri (1/340) to Imam Abu Dawud al-Sijistani:

قَالَ أَبُو دَاوُد: قَالَ وَكِيع: قد نَهَيْتُ أَبَا أُسَامَة أن يَسْتَعِيْر الكتب، وكَانَ دَفَنَ كُتُبَهُ.

"Abu Dawud said: Waki (ibn al-Jarrah) said: I have forbidden Abu Usama that he borrows (other people's) books, and his books were buried.[540]"

[540] Meaning he either lost his books over time or they were destroyed in some manner so he took to narrating from his memory and would at times make errors if that was the scenario without his actual books. He would also use the books of others which may have contained errors in transmission too.

Also (1/231, no. 284):

وَدَفَن أَبُو أُسَامَة كُتُبهُ فما أخرجها وَكَانَ بعد ذلك يَسْتَعِيْر الكُتُب

"Abu Usama buried his books and then he would relate (hadiths) after that by borrowing (other people's) books."

Abdullah ibn Ahmed ibn Hanbal also reported his father Imam Ahmed as follows in his *Ilal wa Ma'rifatul Rijal* (1/366):

حَدَّثَنِي أَبِي، قال: سمعت وَكِيعًا يقول: نهيت أبا أُسَامَة أن يستعير كتب الناس

"My father related to me by saying: I heard Waki (ibn al-Jarrah) saying: *'I have forbidden Abu Usama that he borrows books from the people."'*

His books being buried meant that they were lost and so what Imam Ibn Hajar said in his Taqrib has a basis when he said*: "And towards his last days he would relate Hadith from books other than his."*

Abdullah ibn Ahmed reported in his *Ilal Wa Ma'rifatul Rijal* (1/205, no. 772) that his father, Imam Ahmed would say about Abu Usama:

كان أبو أُسَامَة ثبتًا صحيح الكتاب

"Abu Usama was established and authentic (when relating from his) book."

This would clarify why despite Abu Usama being a trustworthy narrator he would at times make errors in his transmission, and thus why his wording going back

to Nafi is not consistent, and somewhat contradictory in wording. This could be down to his narrating from the less reliable books of others instead of his own written record of the versions going back to Nafi.

As for the point regarding Abu Usama sometimes committing tadlis, then let us observe an example from the authority of the two detractors, namely, al-Albani, and what he had to say about Abu Usama.

Al-Albani said in his *Silsila al-Ahadith al-Sahiha* (6/1197):

فقال ابن أبي شيبة في " المصنف " (**1** / **8** – **9**) : حدثنا أبو أسامة عن سفيان به. قلت

وهذا إسناد ظاهره الصحة، ولكن له علة، وهي عنعنة أبي أسامة – وهو حماد :

بن أسامة – فإنه مع ثقته قال الحافظ فيه: " ربما دلس، وكان بأخرة يحدث من كتب غيره "

"Ibn Abi Shayba said in al-Musannaf (1/8-9): Abu Usama informed us from Sufyan with it. I say (al-Albani): 'This chain of transmission is outwardly authentic, ***but it has a hidden defect (illa), and it is the an'ana[541] of Abu Usama***, and he is Hammad ibn Usama; for he is with his reliability as al-Hafiz (Ibn Hajar) said: Perhaps he would conceal (dallasa), and towards his last days he would relate Hadith from books other than his.'"

Another Salafi that is highly regarded by the two detractors is the late **Abdur Rahman al-Muallimi**. He said in his *al-Tankil* (2/102) after mentioning a narration with Abu Usama in the chain of transmission:

[541] Meaning that Abu Usama used the transmission terminology – 'an' which means 'from'

قلت: أبو أسامة كان يدلس ثم ترك التدليس بأخرة ولا يدرى متى حدث بهذا؟

"I say: 'Abu Usama would commit tadlis and then abandoned tadlis later on and it is not known when he related this (Hadith)?'"

To conclude, the variant narrations in terms of wording seem to emanate from Abu Usama, and it is likely that he transmitted these variants due to what al-Hafiz Ibn Hajar mentioned of his possible commitment of tadlis, and reporting the narration after he lost his own book containing the wording at hand, and instead he transmitted from the book(s) of other contemporaries which may have contained errors in scribal transmission.

For all these reasons the narrations from Abu Usama going back to Ibn Umar's (ra) action are contradictory in wording and cannot be utilised as a proof that Ibn Umar (ra) would never touch the grave of the Prophet (sallallahu alaihi wa sallam) on some infrequent occasions. This would now leave the following variant from the ***Fadl al-Salah ala al-Nabi***[542] by **Imam Isma'il ibn Ishaq al-Qadi** (199-AH-282 AH) to stand as evidence that Ibn Umar (ra) did touch the grave at some junctures:

حَدَّثَنِي إِسْحَاقُ بْنُ مُحَمَّدٍ قَالَ: ثنا عَبْيدُ اللَّهِ بْنُ عُمَرَ، عَنْ نَافِعٍ، أَنَّ ابْنَ عُمَرَ، كَانَ إِذَا قَدِمَ مِنْ سَفَرٍ صَلَّى سَجْدَتَيْنِ فِي الْمَسْجِدِ، ثُمَّ يَأْتِي النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَيَضَعُ يَدَهُ الْيَمِينَ عَلَى قَبْرِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَيَسْتَدْبِرُ الْقِبْلَةَ ثُمَّ يُسَلِّمُ عَلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ثُمَّ عَلَى أَبِي بَكْرٍ وَعُمَرَ رَضِيَ اللَّهُ عَنْهُمَا

[542] See pp. 91-92, edited by Hussain Muhammad Ali Shukri using four manuscripts, and published by Darul Kutub al-Ilmiyya, Beirut, Lebanon

Translation:

[Isma'il al-Qadi said]: Ishaq ibn Muhammad (al-Farwi) transmitted to me, who said: Ubaydullah ibn Umar transmitted to us from Nafi: ***"Verily, when Ibn Umar (ra) would arrive from a journey he performed two rak'ats (literally two prostrations) in the Masjid (al-Nabawi), and then came to the Prophet (sallallahu alaihi wa sallam) and placed his right hand on the grave of the Prophet (sallallahu alaihi wa sallam), with his back facing the Qibla. Then he sent salutations upon the Prophet (sallallahu alaihi wa sallam), then upon Abu Bakr (ra) and Umar, my Allah be pleased with them."***

It should also be mentioned at this juncture that Ibn Umar (ra) did not always touch the actual grave on all occasions. This is apparent from the following variant from the Shu'ab al-Iman of al-Bayhaqi:

3854 – أَخْبَرَنَا أَبُو ذَرٍّ عَبْدُ بْنُ أَحْمَدَ بْنِ مُحَمَّدٍ الْهَرَوِيُّ، قَدِمَ عَلَيْنَا، أَخْبَرَنَا أَبُو الْفَضْلِ بْنُ أَبِي **[ص:46]** الْقَاسِمِ، أَخْبَرَنَا أَحْمَدُ بْنُ نَجْدَةَ، حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ، حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، حَدَّثَنَا عُبَيْدُ اللهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّهُ كَانَ إِذَا قَدِمَ مِنْ سَفَرٍ بَدَأَ بِقَبْرِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَصَلَّى عَلَيْهِ وَسَلَّمَ، وَدَعَا لَهُ، وَلَا يَمَسُّ الْقَبْرَ ثُمَّ يُسَلِّمُ عَلَى أَبِي بَكْرٍ، ثُمَّ قَالَ: " السَّلَامُ عَلَيْكَ يَا أَبَةِ

The chain of transmission goes back to Nafi who reported about Ibn Umar (ra): *"That on arriving from a journey he would start at the grave of the Prophet (sallallahu alaihi wa sallam) and send salutations upon him and pray (du'a) for him, but he did not touch the grave, and then he would send salutations upon Abu Bakr (ra), and then he would say: Peace be upon you my father.'"*

Note how this version does not state that it was Makruh to touch the grave, or that Ibn Umar (ra) never touched it. To harmonise this version with that transmitted in *Fadl al-Salah ala al-Nabi* by Imam Isma'il ibn Ishaq al-Qadi, it is conceivable to conclude that on most occasions Ibn Umar (ra) would not touch the actual grave, but on the odd occasion he did. This conclusion was also mentioned from some of the earlier generations of scholars. One may recall it was stated earlier on:

Imam Ali al-Samhudi (d. 922 AH) mentioned in his *Wafa al-Wafa* (4/218) the following:

ذكر الخطيب بن جملة أنّ ابن عمر رضي الله تعالى عنهما كان يضع يده اليمنى على القبر الشريف، و أن بلالا رضي الله تعالى عنه وضع خديه عليه أيضا

Meaning:

"Al-Khatib ibn Jumla (d. 764 AH) mentioned that Ibn Umar (ra) would place his right hand on the noble grave, and that Bilal (ibn Rabah) would place his cheek upon it too."

The above has likewise been mentioned by Imam Muhammad ibn Yusuf al-Salihi (d. 942 AH) in his *Subul al-Huda Wa-al-Rashad fi Sirat Khayr al-'Ibad (12/398).* **Imam Ibn Hajar al-Haytami** has also mentioned it from Ibn Umar (ra) in his *al-Jawhar al-Munazzam* (p. 159), as did Shaykh Abdul Hamid ibn Muhammad al-Shafi'i (d. 1335 AH) in his *al-Dhaka'ir al-Qudsiyya fi Ziyara Khayr al-Bariyya* (p. 252).

Shaykh Ibrahim ibn Uthman al-Samnudi (d. 1326 AH) has stated in his *Sa'adat al-Darayn (2/73)* that **it is established (thabt) that Ibn Umar (ra) would touch the actual grave**. Not only that, but he declared the narration from Bilal ibn Rabah (ra) discussed earlier to have a jayyid (good) chain of transmission, as well as mentioning the Abu Ayyub (ar) narration in a positive manner. Here is the digital image from al-Samnudi's work:

وثبت أن ابن عمر رضى الله تعالى عنهما كان يضع يده على القبر الشريف كما مر.

وجاء بسند جيد كما قدمناه أن بلالا رضى الله تعالى عنه لما زار النبى ﷺ من الشام جعل يبكى ويمرغ وجهه على القبر الشريف بمحضر من الصحابة و لم ينكر عليه ذلك أحد منهم.

وكذلك فعل أبو أيوب الأنصارى رضى الله تعالى عنه كما مر أيضاً

Thus, one may suggest that the chain of transmission recorded by Isma'il al-Qadi appears to be Sahih, and the scholars like al-Khatib ibn Jumla, al-Samhudi, al-Salihi and al-Samnudi have accepted this from Ibn Umar (ra).

Abdullah ibn Umar (ra) was a Sahabi who was known to follow up meticulously the actions of the Prophet (sallallahu alaihi wa sallam), and carry out some actions linked to attaining blessings from the relics (athar) of the Prophet (sallallahu alaihi wa sallam). This is called tabarruk and was mentioned with examples already.

In closing this section, it is relevant to quote more examples from the actions of Ibn Umar (ra) in order to demonstrate how some of the Sahaba performed tabarruk, and why it is not farfetched to affirm Ibn Umar or Abu Ayyub al-Ansari

(ra) being noted to have carried out the physical touching of the blessed grave of the Prophet (sallallahu alaihi wa sallam). This is something the two detractors are in denial of due to their non exhaustive and prejudiced research in the name of defending the truth!

Imam Abu Abdullah al-Hakim mentioned the following narration in his *Mustadrak*[543] (3/561, no. 6376):

6376– حَدَّثَنِي عَلِيُّ بْنُ حَمْشَاذَ الْعَدْلُ ، حَدَّثَنَا أَنَسُ بْنُ مُوسَى ، حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ حَسَّانَ ، حَدَّثَنَا خَارِجَةُ ، عَنْ مُوسَى بْنِ عُقْبَةَ ، عَنْ نَافِعٍ قَالَ : لَوْ رَأَيْتُ ابْنَ عُمَرَ يَتْبَعُ آثَارَ رَسُولِ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَقُلْتُ : هَذَا مَجْنُونٌ.

Nafi said***: If I saw Ibn Umar following the relics (athar) of the Messenger of Allah, peace and blessings of Allah be upon him, I would say: "This (man) is insane."***[544]

With regard to Abdullah ibn Umar (ra) it has been mentioned a few pages back:

In the *Masa'il al-Imam Ahmed* (p. 291, no. 1062) reported by his son Salih is the following narration from his father:

وَلَا يمس الْحَائِط وَيَضَع يَده على الرمانة وَمَوْضِع الَّذِي جلس فِيهِ النَّبِي صلى الله عَلَيْهِ وَسلم وَلَا يقبل الْحَائِط وَكَانَ ابْن عمر يمسح النَّبِي صلى الله عَلَيْهِ وَسلم وَكَانَ يتبع آثَار النَّبِي صلى الله عَلَيْهِ وَسلم وَلَا يمر بِموضع صلى

[543] Al-Hakim remained silent on its authenticity, as did al-Dhahabi in his *Talkhis al-Mustadrak.*
[544] A similar narration is found in Hilyatul Awliyya (1/310) of Abu Nu'aym al-Isfahani.

فِيهِ النَّبِي صلى الله عَلَيْهِ وَسلم إِلَّا صلى حَتَّى مر بشجرة صب النَّبِي صلى الله عَلَيْهِ وَسلم فِي أَصْلهَا مَاء فصب فِي أَصْلهَا المَاء

*"And the wall[545] is not touched, and place the hand on the pommel (rumana), and the place that the Prophet (Sallallahu alaihi wa sallam) sat upon, and do not kiss the wall. Ibn Umar (ra) would touch the Prophet (Sallallahu alaihi wa sallam) and **he would pursue the relics (athar) of the Prophet[546]** (sallallahu alaihi wa sallam), and he would not pass the place in which the Prophet (Sallallahu alaihi wa sallam) would pray except that he would pray there[547], until he would pass the tree[548] that the Prophet (Sallallahu alaihi wa sallam) originally poured water (over the roots) and he would pour the original water too."*

The point about Ibn Umar (ra) pursuing the athar of the Prophet (Sallallahu alaihi wa sallam) has also been mentioned by Imam Malik ibn Anas as recorded in the work known as *Ghara'ib Hadith al-Imam Malik ibn Anas* by Muhammad ibn al-Muzaffar al-Bazzaz (d. 379AH). Also see *al-Ma'rifa wa'l Tarikh* (1/491) by Yaqub ibn Sufyan al-Fasawi (d. 277 AH), *al-Madkhal ila Ilm al-Sunan* (1/195) of al-Bayhaqi, and *Tarikh al-Islam* (5/458, Tadmuri edition) by al-Dhahabi.

This is how it was related in the Madkhal (1/195) of al-Bayhaqi:

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[545] Meaning the walls of Masjid an-Nabawi and note the answer given to Abdullah ibn Ahmed where Imam Ahmed allowed touching the wall of the Prophet's (Sallallahu alaihi wa sallam) room containing his blessed grave. This is called al-Hujratul-Nabawiyya. See the narration given in this work from al-Dhahabi's, *Siyar a'lam an-Nubala* (11:212)

[546] This is mentioned in *al-Sunan al-Kubra* of al-Bayhaqi (10/503, no. 10364, al-Turki edition, or 5/245, Hyderabad edition) and Sahih Ibn Hibban (tartib of Ibn Balban, 15/551, no. 7074) See also al-Dhahabi's *Siyar a'lam an-Nubala* (3/213)

[547] This is mentioned in Sahih al-Bukhari but the so-called Salafi translator known as Muhsin Khan avoided translating a few of those narrations. See his edition, vol. 1/p. 303 where he failed to translate 8 narrations!

[548] See *al-Ibana an Shari'a al Firqa al Najiyya* (1/241, no. 72, where the action of Ibn Umar has been mentioned) of Ibn Batta (d. 387 AH).

407 – وأخبرنا أبو الحسين، أخبرنا عبد الله بن جعفر، حدثنا يعقوب ، حدثنى محمد ابن أبي زُكَير، أخبرنا ابن وهب، أخبرني مالك: أن رجلًا حدثه عن عبد الله بن عمر: أنه كان يَتَّبَّع أمر رسول الله صلى الله عليه وسلم، وآثاره، وحاله، ويهتم به، حتى كان قد خيف على عقله من اهتمامه بذلك.

The chain going back to Imam Malik stated: A man narrated about Abdullah bin Umar: ***That he (Abdullah bin Umar) would meticulously follow the command of the Messenger of Allah ﷺ, his traces (athar), his way of life, and be concerned with it. To the extent that there was fear for his (Ibn Umar's) sanity due to his dedication to this."***

Imam Murtada al-Zabidi (d. 1205) said in his *Ithaf al-Sa'da al-Muttaqin* (4/429):
كان ابن عمر يصلى فى هذه المواضع للتبرك

"Ibn Umar would pray in these places for blessings (tabarruk)."

Some examples:

Sahih al-Bukhari (1/311):

506. Narrated Nafi' : Whenever 'Abdullah entered the Ka'bah, he used to go ahead leaving the door of the Ka'bah behind him. He would proceed on till the remaining distance between him and the opposite wall was about three cubits. Then he would offer prayer there where the Prophet ﷺ had offered Salat (prayers), as Bilal informed me. Ibn 'Umar said, "It does not matter for any of us to offer prayers at any place inside the Ka'bah."

Sahih al-Bukhari (2/351):

1532. Narrated Nafi': 'Abdullah bin 'Umar said, "Allah's Messenger ﷺ, made his camel sit (i.e. he dismounted) at Al-Bathã' in Dhul-Hulaifa and offered the Salat (prayer)." 'Abdullah bin 'Umar used to do the same.

Sahih al-Bukhari (1/302-303, no. 483):

Musa bin 'Uqba said, "I saw Salim bin 'Abdullah looking for some places on the way and prayed there. He narrated that his father used to pray there and had seen the Prophet ﷺ praying at those very places.

Narrated Nafi' on the authority of Ibn 'Umar who said, "I used to pray at those places." Musa the narrator added, "I asked Salim on which he said, 'I agree with Nafi' concerning those places, except the mosque situated at the place called Sharaf Ar-Rawha."

The following narrations are also from Sahih al-Bukhari and take note of what was said about the failures of the late Muhsin Khan as mentioned from: https://wahhabisrefuted.wordpress.com/2015/07/18/selective-wahhabi-translation-of-sahih-al-bukhari-by-muhsin-khan/comment-page-1/

Hadith # 470 (Sahih Bukhari, Translated by Ustadha Aisha Bewley):

470. It is related from 'Abdullah that the Messenger of Allah, may Allah bless him and grant him peace, used to stop at Dhu'l-Hulayfa when he performed 'umra or hajj under an acacia tree at the spot where the mosque is in Dhu'l-Hulayfa. When he returned from an expedition or was coming from hajj or 'umra and was on that road, he came down along the riverbed and emerged from it and would make

his camel kneel at the dip which is on the eastern side of the riverbed. He stayed there until morning, not at the mosque which is by the rocks nor on the hill with the mosque on it. There was a water channel there, where ‘Abdullah prayed, with sand heaps in it. The Messenger of Allah, may Allah bless him and grant him peace, used to pray there. The floodwater drove the pebbles down until the place where ‘Abdullah used to pray was buried.

‘Abdullah related that the Prophet, may Allah bless him and grant him peace, prayed at the site of the small mosque which is below the mosque at the hill at ar-Rawha’. ‘Abdullah knew the place where the Prophet, may Allah bless him and grant him peace, had prayed. He said, “It is on your right when you are standing in prayer in the mosque.” That mosque is on the right-hand side of the road when you are going to Makka, a stone’s throw or thereabouts from the largest mosque.

Ibn ‘Umar used to pray towards the small mountain which is at the end of ar-Rawha’. That mountain ends at the side of the road near the mosque, between it and al-Munsaraf when you are going to Makka. A mosque was built there. ‘Abdullah did not pray in that mosque. He left it to his left and behind him. He prayed in front of it towards the mountain itself. ‘Abdullah came back from ar-Rawha’ and did not pray Dhuhr until he came to that place where he prayed. If he was coming from Makka and passed by it an hour before Subh or at the end of the night, he stopped until he could pray Subh there.

‘Abdullah related that the Prophet, may Allah bless him and grant him peace, used to alight under a large sarj tree below ar-Ruwaytha on the right-hand side of the road, facing the road in a wide level place and go on until he emerged from the small hill about two miles below the road of ar-Ruwaytha. The top of it is broken and inclines inward. It stands on a flat place where there are many sand-dunes.

‘Abdullah related that the Prophet, may Allah bless him and grant him peace, prayed at the end of the upper part of the valley behind al-‘Arj if you are on the way to Hadba. There are two or three graves at that mosque, on which are piles of stones, to the right of the path at the large stones marking the path. ‘Abdullah used to return home from al-‘Arj after the sun had declined from midday. He would pray Dhuhr in that mosque.

‘Abdullah ibn ‘Umar related that the Messenger of Allah, may Allah bless him and grant him peace, alighted at the sarj trees at the left of the road in the river bed below Harsha. That slope joined the foot of Harsha about a bows-shot from the road. ‘Abdullah used to pray at the sarj tree which was nearest the road. It was the tallest of them. ’Abdullah ibn ‘Umar related that the Prophet, may Allah bless him and grant him peace, used to alight at the slope which was closer to Marr az-Zahran towards Madina where it descends from the small valleys. He would alight on the flat of that slope to the left of the road when you are going to Makka. There is only a stone’s throw between where the Messenger of Allah, may Allah bless him and grant him peace, alighted and the road.

‘Abdullah ibn ‘Umar related that the Prophet, may Allah bless him and grant him peace, used to alight at Dhu Tuwa and spent the night there until morning when he would pray Subh when he was going to Makka. The place where the Messenger of Allah, may Allah bless him and grant him peace, prayed was a great mound which is not inside the mosque which was built there, but is lower down.

‘Abdullah related that the Prophet, may Allah bless him and grant him peace, faced the two gaps in the mountain between him and the tall mountain towards the Ka’ba. He put the mosque that was built to the left of the mosque at the end of the mound. The place where the Prophet, may Allah bless him and grant him

peace, prayed was lower than it, on the black mound located ten cubits or thereabouts from the other mound. He prayed there facing the two gaps in the mountain between him and the Ka'ba.

Muwatta Malik, Book 20, Number 20.7.31: Yahya related to me from Malik from Said ibn Abi Said al-Maqburi that Ubayd ibn Jurayj once said to Abdullah ibn Umar, "Abu Abd ar-Rahman, **I have seen you doing four things which I have never seen any of your companions doing**." He said, "What are they, Ibn Jurayj?" and he replied, "I have seen you touching only the two Yamani corners, I have seen you wearing hairless sandals, I have seen you using yellow dye, and, when you were at Makka and everybody had started doing talbiya after seeing the new moon, I saw that you did not do so until the eighth of Zhu'l-Hijja." Abdullah ibn Umar replied, "As for the corners, I only ever saw the Messenger of Allah, may Allah bless him and grant him peace, touching the two Yamani corners. As for the sandals, I saw the Messenger of Allah, may Allah bless him and grant him peace, wearing hairless sandals and doing wudu in them, and I like wearing them. As for using yellow dye, I saw the Messenger of Allah, may Allah bless him and grant him peace, using it, and I also like to use it for dyeing things with. As for doing talbiya, I never saw the Messenger of Allah, may Allah bless him and grant him peace, begin doing so until he had set out on the animal he was riding on (i.e. for Mina and Arafa)."

In the Musnad of Imam Ahmed ibn Hanbal[549] (8/474-475):

[549] Shaykh Shu'ayb al-Arna'ut and his co-editors declared the chain of transmission to be Sahih in their edition of Musnad Ahmed, and also mentioned it is found in Musnad al-Bazzar. Al-Mundhiri said its chain of transmission is jayyid (good) in his al-Targhib wa'l Tarhib (1/ 43. No. 74)

4870 – حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا سُفْيَانُ يَعْنِي ابْنَ حُسَيْنٍ، عَنِ الْحَكَمِ، عَنْ مُجَاهِدٍ قَالَ: كُنَّا مَعَ ابْنِ عُمَرَ فِي سَفَرٍ، فَمَرَّ بِمَكَانٍ فَحَادَ عَنْهُ، فَسُئِلَ لِمَ فَعَلْتَ؟ فَقَالَ: " رَأَيْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَعَلَ هَذَا فَفَعَلْتُ "

Mujahid said: "We were with Ibn Umar (ra) on a journey and when he passed a certain place, he turned to one side. He was asked why he did such an act? He said: 'I saw the Prophet (Sallallahu alaihi wa sallam) do so and so I do it also.'"

In the Tabaqat of Ibn Sa'd (1/218):

577– أخبَرنا مُحمد بن إسماعيلَ بن أَبي فُدَيكٍ, قالَ: أَخبرَني ابن أَبي ذِئبٍ، عَن حَمزَةَ بن أَبي جَعفَرٍ، عَن إِبراهيمَ بن عَبد الرَّحمَن بن عَبدٍ القاريِّ، أَنَّهُ نَظَرَ إِلَى ابن عُمَر وضَعَ يَدَهُ عَلَى مَقعَد النَّبيّ صَلى الله عَلَيه وسَلم مِنَ المِنبَرِ، ثُمَّ وضَعَها عَلَى وجهه

Translation:

"Muhammad ibn Isma'il ibn Fudayk related to us by saying: Ibn Abi Dhi'b informed me, from Hamza ibn Abi Ja'far from Ibrahim ibn Abdir Rahman ibn Abdul al-Qari: ***That he saw Ibn Umar (ra) place his hand on the seat of the Prophet's (Sallallahu alaihi wa sallam) pulpit (minbar), and then he placed (his hand) on his face."***

A swift look over the chain of transmission for this given narration:

1) Muhammad ibn Isma'il ibn Fudayk is listed by Ibn Hajar al-Asqalani in his Taqrib al-Tahdhib as follows:

5736 – محمد بن إسماعيل بن مُسلِم بن أبي فُدَيك، بالفاء، مصغَّر، الدِّيلِي مولاهم، المدني أبو إسماعيل: صدوقٌ، من صغار الثامنة، مات سنة مئتين على الصحيح. ع.

Ibn Hajar declared him to be Saduq (truthful) and his narrations are found in all six main books of hadith.

2) Ibn Abi Dhi'b, he is formally known as Muhammad ibn Abdur Rahman ibn al-Mughira ibn al-Harith ibn Abi Dhi'b al-Qurashi al-Amiri, Abul Harith al-Madani. This was mentioned by Ibn Hajar al-Asqalani in his Taqrib al-Tahdhib as follows:

6082 – محمد بن عبد الرحمن بن المُغِيرة بن الحارث بن أبي ذِئْبٍ القُرشي العامري، أبو الحارث المدني: ثقةٌ فقيهٌ فاضلٌ، من السابعة، مات سنة ثمان وخمسين، وقيل: سنة تسع. ع.

Ibn Hajar declared him to be trustworthy (thiqa), jurist (faqih) and virtuous (fadil), and his narrations are found in all six main books of hadith.

3) Hamza ibn Abi Ja'far has a short notice in Ibn Abi Hatim al-Razi's *Kitab al-Jarh wa'l Ta'dil* (3/209, no. 914), as follows:

914 – حمزة بن أبي جعفر روى عن إبراهيم بن عبد الرحمن (3) روى عنه ابن أبي ذئب سمعت أبي يقول ذلك.

It mentioned that Ibn Abi Dhi'b did hear from Hamza ibn Abi Ja'far but there was no praise (ta'dil) or dispraise mentioned about Hamza. This does not necessitate Ja'far was majhul (unknown). His notice was also mentioned by al-Bukhari in his *al-Tarikh al-Kabir* (3/51) as follows:

192– حمزة بْن أَبي جَعفَر.

عَنْ إِبْرَاهِيم بْن عَبد الرَّحمَن بن عَبدٍ، رَوى عنه ابنُ أَبي ذِئب.

Al-Bukhari mentioned that Hamza related from Ibrahim ibn Abdur Rahman ibn Abd. He did not mention any explicit praise or dispraise, but the following rule was mentioned earlier:

"This brings us on to the point that some Ulama have mentioned that if Imam al-Bukhari made no Jarh or Ta'dil on specific narrators in his *al-Tarikh al-Kabir*, then this silence on his part is an indication that such a narrator is carried forward in the utilisation of his narrations, with the provision that he did not weaken the same narrator in any of his other works specifically. Hence, this is held to be a form of Tawthiq (validating the reliability of the narrator).

Indeed, **Imam al-Mizzi (d. 742 AH)** mentioned the following in his *Tahdhib al-Kamal* (18/265, Awwad edn) from **al-Hafiz Abu Muhammad Abdullah ibn Ahmed ibn Sa'eed ibn Yarbu al-Ishbili** (b. 444 AH – d. 522 AH)[550] who quoted from the Tarikh of al-Bukhari that he had in his possession:

[550] See his biography in *al-Sila* (1/283) of ibn Bushkuwal

قال الحافظ أبو محمد عبدالله بن أحمد بن سعيد بن يربوع الاشبيلي: بين مسلم جرحه في صدر كتابه، وأما البخاري، فلم ينبه من أمره على شئ فدل أنه عنده على الاحتمال، لانه قد قال في " التاريخ ": كل من لم أبين فيه جرحة فهو على الاحتمال، وإذا قلت: فيه نظر، فلا يحتمل.

If the above quote from al-Ishbili is accepted to be found in earlier copies of the *Tarikh al-Kabir* then this shows that generally if al-Bukhari remained silent on a narrator in his *Tarikh al-Kabir* by not making any form of Jarh, then his narrations are carried forward and tawthiq is admissible.

This would mean that Hamza ibn Abi Ja'far is an acceptable transmitter in terms of reliability to al-Bukhari. After al-Bukhari's time, Hamza was listed as being reliable by Ibn Hibban in his *Kitab al-Thiqat* (6/227) as follows:

7480 – حَمْزَة بن أبي جَعْفَر يروي عَن إِبْرَاهِيم بن عبد الرَّحْمَن الْقَارِي روى عَنهُ بْن أَبِي ذِئْب

Ibn Hibban mentioned that Hamza related from Ibrahim ibn Abdur Rahman al-Qari and Ibn Abi Dhi'b narrated from Hamza. If someone was to object that Ibn Hibban's judgement here is not acceptable as he was somewhat lenient in his gradings, then it is responded by mentioning that al-Hafiz Qasim ibn Qutlubugha (d. 879 AH) has accepted Hamza to be thiqa (trustworthy) in his *al-Thiqāt mim man lam yaq'a fil Kutub al-Sitta* (4/27) as follows:

3243 – حمزة بن أبي جعفر.

يروي عن إبراهيم بن عبد الرحمن بن عبد القاري. روى عنه ابن أبي ذئب

4) Ibrahim ibn Abdir Rahman ibn Abdul al-Qari is the narrator who took from Ibn Umar (ra). His biography is al-Bukhari's al-Tarikh al-Kabir (1/297):

951- إِبْرَاهِيم بْن عَبد الرَّحمَن بْن عَبدٍ، القاري.

رأَى ابْن عُمَر، رَوى عَنْهُ حمزة بْن أَبي جعفر، وجَعْفَر بْن أَبي جعفَر.

حديثه عَنْ أهل المدينة.

Al-Bukhari mentioned that Ibrahim saw Ibn Umar (ra) and Hamza ibn Abi Ja'far narrated from him. He did not mention any explicit praise or dispraise but the above rule that was quoted from al-Mizzi can be applied.

After al-Bukhari's time, Ibrahim was listed as being reliable by Ibn Hibban in his *Kitab al-Thiqat* (4/9) as follows:

1606 – إِبْرَاهِيم بْن عَبْد الرَّحْمَن بْن عبد القارى يروي عَن بْن عمر روى عَنْهُ حَمْزَةُ بْنُ أَبِي جَعْفَرٍ من حَدِيث بن أَبِي ذويب قَالَ رَأَيْت بن عُمَرَ وَضَعَ يَدَهُ على مَقْعَدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الْمِنْبَرِ ثُمَّ وَضَعَهَا على وَجهه

Ibn Hibban explicitly mentioned that it was Ibrahim ibn Abdur Rahman who transmitted the actual narration at hand about Ibn Umar (ra) touching the seat of the minbar and wiping his hand over his face. This is an indication of Ibn Hibban accepting the authenticity of the actual narration.

Nevertheless, Ibrahim ibn Abdur Rahman has also been regarded to be trustworthy (thiqa) by Imam Qasim ibn Qutlubugha in his *al-Thiqāt mim man lam yaq'a fil Kutub al-Sitta (2/208, no. 1103)* in line with Ibn Hibban.

The narration has also been mentioned by Abdul Karim al-Sam'ani (d. 562 AHG) in his *Kitab al-Ansab* (10/296), *al-Shifa* (p. 217) of Qadi Iyad al-Maliki (d. 544 AH), *al-Mughni* (3/479) of Ibn Qudama al-Maqdisi al-Hanbali and *al-Adab al-Shariyya* (3/110) by Ibn Muflih al-Hanbali (d. 763 AH).

This leads to the conclusion that the chain of transmission mentioned in the Tabaqat of ibn Sa'd mentioning Ibn Umar's (ra) action is Sahih. All of these examples given above demonstrate the immense love and devotion that the Sahabi, Abdullah ibn Umar (ra) had for the Prophet (Sallallahu alaihi wa sallam) and his relics.

Thus, it is not far-fetched to affirm that on some rare occasions he could have touched the grave of the holy Prophet (Sallallahu alaihi wa sallam), and similarly the same may be applied to the incident of Abu Ayyub al-Ansari (ra). The two detractors are dismissive of such narrations, but if other scholars accepted them to be proven and authentic narrations, then the two detractors would be not in line with some of the Sahaba's understanding of what is Tawhid, Bid'a, Shirk and valid Tabarruk. Here is an example of the enormous love the Sahaba had for the Prophet ﷺ as recorded in Sahih al-Bukhari[551]:

Mahmud bin ar-Rabi` who was the person on whose face the Prophet (ﷺ) had ejected a mouthful of water from his family's well while he was a boy, and `Urwa (on the authority of Al-Miswar and others) who testified each other, said, ***"Whenever the Prophet (ﷺ), performed ablution, his companions were nearly fighting for the remains of the water."***

Also, as part of a long narration in Sahih al-Bukhari[552] it mentioned:

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[551] https://sunnah.com/bukhari:189

[552] https://sunnah.com/bukhari:2731

"By Allah, whenever Allah's Apostle (SAW) spat, the spittle would fall in the hand of one of them (i.e. the Prophet (SAW)'s companions) who would rub it on his face and skin; if he ordered them, they would carry his orders immediately; if he performed ablution, they would struggle to take the remaining water..."

Once again, the following example from Sahih al-Bukhari (2/255, Muhsin Khan translation; see the green circled portion) needs explaining by the two detractors and the claimants to the true way of the Salaf:

(81) CHAPTER. Placing a leaf of a date-palm over the grave.

And Buraida Al-Aslamī asked that two leaves of a date-palm be put on his grave. Ibn 'Umar saw a tent made of hair (of goats) over the grave of 'Abdur Raḥmān and said, "O Boy! Remove it from the grave for his deeds will shade him."

And Khārija bin Zaid said, "(I remember) when we were young during the caliphate of 'Uthmān رَضِيَ اللهُ عَنْهُ we (used to jump over the graves and) used to consider as the best jumper the one who would jump over the grave of Uthmān bin Maẓ'ūn."

Uthmān bin Ḥakīm said, "Khārija caught hold of my hand and made me sit over a grave and informed me that his uncle Yazīd bin Thābit said, 'Sitting over a grave is disliked for one with the purpose of doing *Hadath* over it.'" And Nāfi' said, "Ibn 'Umar رضِيَ اللهُ عَنْهُما used to sit over the graves." [See *Fatḥ Al-Bari*].

(٨١) بابُ الْجَرِيْدَةِ عَلى القَبرِ،

وَأوصَى بُرَيْدَةُ الأسْلَمِيُّ أنْ يُجْعَلَ فِي قَبرِهِ جَرِيْدَتَانِ. وَرَأى ابْنُ عُمَرَ رَضِيَ اللهُ عَنْهُما فُسْطاطاً عَلى قَبرِ عَبْدِ الرَّحْمٰنِ فَقالَ: انْزِعْهُ يا غُلامُ فإنَّما يُظِلُّهُ عَمَلُهُ. وَقالَ خارِجَةُ بنُ زَيْدٍ: رَأيْتُنِي وَنَحْنُ شُبَّانٌ فِي زَمَنِ عُثمانَ رَضِيَ اللهُ عَنْهُ وَإنَّ أشَدَّنا وَثْبَةً الذِي يَثِبُ قَبرَ عُثمانَ بنِ مَظْعونٍ حتَّى يُجاوِزَهُ. وقالَ عُثمانُ بنُ حَكِيمٍ: أخَذَ بِيَدِي خارِجَةُ فأجْلَسَنِي عَلى قَبرٍ وَأخْبَرَنِي عَنْ عَمِّهِ يَزِيدَ بنِ ثابتٍ قالَ: إنَّما كُرِهَ ذلكَ لِمَنْ أحْدَثَ عَلَيْهِ. وقالَ نافِعٌ: كانَ ابنُ عُمَرَ رَضِيَ اللهُ عَنْهُما يَجْلِسُ عَلى القُبُورِ.

The above narration in the green area has been expanded on already.

WHAT DO VARIOUS SCHOLARS SAY ABOUT TOUCHING GRAVES, TABARRUK AND TAWASSUL

Between pages 679-713 of their pdf file the two detractors mentioned the views of various scholars from different Sunni Madhhabs and their position on touching or kissing the graves, or specifically that of the Prophet (Sallallahu alaihi wa sallam). At the outset it is incumbent that this was another distraction from them as in no place did the writer of these lines promote the touching of the generality of the grave of deceased Muslims. The topic was about the action of Abu Ayyub al-Ansari (ra) at the blessed grave and the authenticity of that narration. One can go back to the earlier part of this reply and realise what was said back in 2005:

> ***No doubt we condemn grave worship and Shirk!*** *But I don't know what they are attempting to quote from al-Subki, especially since we quoted the very same narration from Hadrat Abu Ayyub al-Ansari from Imam al-Subki's Shifa al-Siqam - above!*
>
> ***Note also we are not promoting building structures over graves and other things, but merely examining their claim that the narration of Abu Ayyub (ra) is da'eef.***

Hence, we do not openly promote touching the graves of anyone although some scholars did permit it with due decorum, and it is not possible to touch even the grave of the holy Prophet (Sallallahu alaihi wa sallam) as it is out of bounds and has always been so to the majority of Muslims. As for what they mentioned it

was the views of those scholars who were against such actions of touching graves, but it has been shown earlier on that there was not an Ijma (agreement of the highly ranking scholars) on its prohibition.

They opened up page 679 by quoting from Abu Ya'la al-Hanbali's report from al-Athram as follows:

THE HANABLEE SCHOLARS ON TOUCHING AND KISSING THE PROPHET'S (ρ) GRAVE.

Qadhee Abu Ya'ala [451H] quoted the same narration - ie *"Abu Bakr al-Athram relates, I said to Ahmad can we touch the Prophet's (ρ) grave? He replied, "I do not know this." I then asked him, "What about the pulpit?" He replied, "As for the pulpit, then yes." al-Athram said, "I said to Abu Abdullaah (ie Imaam Ahmad bin Hanbal)… I have seen the people of knowledge of Madeenah, they would not touch the Prophet's (ρ) grave. They would simply stand to the side and send salutation. Abu Abdullaah (Ahmad bin Hanbal) said, "Yes, this is also the practise of Ibn Umar"* (*al-Masaa'il al-Faqee[553]h Min Kitaab Riwayatain Wal Wajhayn* (pg.215).

[553] Once again, they have not been able to read the title correctly and transliterate it into English! They said it was al-Masaa'il al Faqee! The actual title said al-Masa'il al-Fiqhiyya, and it wa so simple to read that as the diacritical marks were given in the published title. See here:

المسائل الفقهية

Imaam Qaadhee Abu Ya'ala after quoting the statement of Imaam al-Athram he said, *"And this narration shows that it is not sunnah to place the hands on the grave."* (*al-Masaa'il al-Faqeeh Min Kitaab Riwayatain Wal Wajhayn* (pg.215).

The report from al-Athram has already been discussed above and it has been shown that his report is not as strong as that from Abdullah the son of Imam Ahmed ibn Hanbal as has been quoted already. The two detractors headed that section as: **THE HANABLEE SCHOLARS ON TOUCHING AND KISSING THE PROPHET'S (ρ) GRAVE**. But as is their habit, they decided to quote selectively what suits their personal agenda and narrative. Had they been fair and unbiased they would have quoted a whole range of Hanbali views. For example, it was shown above that a Hanbali scholar from the 13th Islamic century known as by **Shaykh Muhammad al-Bayumi Abi Ayyasha al-Damanhuri (d. 1335AH/1917CE**), in his work entitled, *Manhaj al-Salik ila Baytillah al-Mubajjal fi A'mal al-Manasik ala Madhhab al-Imam Ahmed ibn Hanbal*[554] (p. 562) said:

و استحسن الامام أحمد التمسح بالمنبر و تقبيله و عنه لا بأس بالتمسح بالقبر

Meaning:

"Imam Ahmed preferred touching the minbar (pulpit) and kissing it, and from him also is that there is no problem touching the grave."

It was also stated:

[554] Edited by Salih ibn Ghanim al-Sadlan, Dar Balansiyya, Riyadh, 1416AH

Returning back to Imam Ahmed ibn Hanbal and his view on touching the grave one may also note what Ibn Taymiyya said in his Iqtida al-Sirat al-Mustaqim[555]:

"Some of our ***Hanbalite associates transmit a report about 'touching' the Prophet's grave****; this is because Ahmad, who was present at a funeral,* ***touched the grave of the deceased to pray for him****. The difference between the two positions is, however, self-evident."*

Note, Ibn Taymiyya did not mention the names of the Hanbalis who reported this. There is actually a report on this action by Ibn Hanbal touching the grave of a person after the burial recorded by Abu Ya'la[556] al-Hanbali (from the transmission of Muhammad ibn Habib al-Bazzar) in his *al-Riwayatayn wal wajhayn* (1/214-215) as follows:

وضع اليدين على القبر:

23 – مسألة: واختلفت في وضع اليد على القبر على روايتين: قال محمد بن حبيب البزار: كنت مع أبي عبد الله أحمد بن محمد بن حنبل في جنازة فأخذ يدي وقمنا ناحية فلما فرغ الناس وانقضى الدفن جاء إلى القبر وأخذ بيدي

وجلس ووضع يده على القبر، وقال: اللهم إنك قلت في كتابك: فأما إن كانَ مِنَ المُقرَّبينَ فروحٌ وريْحانٌ وجنةُ نعيمٍ، وأما إن كانَ من أصحابِ اليمينِ فسلامٌ لكَ من أصحاب اليمين. وأما إن كان من المُكذبين الضّالينَ فنُزْلٌ منْ حَميمٍ وتَصليةُ جحيمٍ. إلى آخر السورة.

[555] Translated by Muhammad Umar Memon under the title *Ibn Taimiya's Struggle against Popular Religion* (p.289)
[556] It was also reported by his son Abul Hussain, in his *Tabaqat al-Hanabila* (1/293) under the biography of Muhammad ibn Habib al-Bazzar (d. 291 AH).

اللهم إنا نشهد أن هذا فلان ابن فلان ما كذب بك، ولقد كان يؤمن بك وبرسولك اللهم فاقبل شهادتنا له، ودعا وانصرف. وظاهر هذا يدل على وضع اليد على القبر وعلى الجلوس

Meaning:

"Placing the hands on the grave:

No. 23 - Issue: There is disagreement regarding placing the hand on the grave, based on two narrations. Muhammad ibn Habib al-Bazzar said: I was with Abu Abdullah Ahmad ibn Muhammad ibn Hanbal during a funeral. He took my hand, and we went to a corner. When the people finished and the burial was over, he came to the grave, took my hand, sat down, ***and placed his hand on the grave*.**

He said: "O Allah, You have said in Your Book**:** And if he was of the companions of the right, then [the angels will say], Peace for you; [you are] from the companions of the right. But if he was of the deniers [who were] astray, then [for him is] accommodation of scalding water, and burning in Hellfire… To the end of the Surah (Al-Waqia 56:88 onwards). O Allah, we testify that this is so-and-so the son of so-and-so. He did not lie about You, and he used to believe in You and in Your Messenger. O Allah, accept our testimony for him." Then he made supplication and left. **This clearly indicates placing the hand on the grave and sitting (next to it)."**

As stated above, Abu Ya'la also mentioned the narration from al-Athram, and the two detractors quoted this from Abu Ya'la on p. 679 of their pdf file. But what is very obvious is that Abu Ya'la did not mention the verdict of Imam Ahmed given to his own son, Abdullah, as shown above from his Ilal. Nor has Ibn Taymiyya been quoted by the detractors to explain away why Abdullah recorded his father, Imam Ahmed ibn Hanbal, permitting touching the actual grave of the Holy Prophet (Sallallahu alaihi wa sallam).

Indeed, Abu Ya'la al-Hanbali's own son known as **Abul Hussain ibn Abi Ya'la (d. 526 AH)** mentioned what is also authentically related from his Imam in fiqh, Ahmed ibn Hanbal, in his *al-Tamam lima Sahh fil Riwayatayn.* Before directly quoting from Abul Hussain let us quote a later Hanbali known as Imam **Alauddin al-Mardawi (d. 885 AH)** who said in his *al-Insaf fi Ma'rifatul Rajih min al Khilaf.*[557]

الرَّابعةُ، يجوزُ لَمْسُ القَبْرِ مِن غيرِ كراهَةٍ. قدَّمه فى «الرِّعايتَيْن»، و «الفُروعِ». وعنه، يُكْرَهُ. وأطْلَقَهما فى «الحاوِيَيْن»، و «الفائقِ»، و «ابنِ تَميمٍ». وعنه، يُسْتَحَبُّ. قال أبو الحُسَيْنِ فى «تَمامِه»: وهى أصحُّ

Meaning:

*"Fourthly, **it is permissible to touch the grave without any dislike** (karaha). It has been set forth in 'al-Riayatayn' and 'al-Furu'. From him (Ibn Hanbal): **'It is disliked (to touch the grave).'** It has been presented by them from 'al-Hawiyayn', and 'al-Fa'iq' and 'Ibn Tamim'. **From him (Ibn Hanbal): 'It is desirable'. Abul Hussain (Ibn Abi Ya'la)** said in his 'Tamam': **'It is the most authentic (position from Ibn Hanbal).'"***

Indeed, Abul Hussain Ibn Abi Ya'la's work has been published in our time and here is what he mentioned in his *Kitab al-Tamam lima Sahh fil riwayatayn wal thalatha wal arba an al Imam wal mukhtar min al wajhayn.*[558]

اختلفت الرواية في وضع اليد على القبر على روايتين(٢): أصحهما: الوضع.

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[557] 6/268, Abdullah al Turki edition

[558] See p. 266 of the Dar al-Asima edition

Meaning: "***There is difference of opinion in the report for placing the hand on the grave due to two reports: The most authentic (position from Ibn Hanbal) out of the two (views): Is to place (on the grave).”***

Ibn Abi Ya’la then mentioned the report from Muhammad ibn Habib al-Bazzar, which was also quoted by his father in his *al-Riwayatayn wal wajhayn*, as quoted above. The same report is also found in Ibn Abi Ya’la’s *Tabaqat al-Hanabila* (1/293) under the biography of Muhammad ibn Habib al-Bazzar (d. 291 AH). Surprisingly, Ibn Abi Ya’la also missed the report from Abdullah the son of Imam Ahmed ibn Hanbal permitting touching of the grave. See below as a reminder of what is meant here.

Another well-known Hanbali Imam who was associated with Ibn Taymiyya was Imam **Shamsud-Din Muhammad Ibn Muflih al-**Hanbali (d. 763 AH). Ibn Muflih mentioned the following in his *Kitab al-Furu* (3/412-413):

وَيَجُوزُ لَمْسُ الْقَبْرِ بِالْيَدِ، وَعَنْهُ: يُكْرَهُ؛ لِأَنَّ الْقُرْبَ يُتَلَقَّى مِنْ التَّوْقِيفِ، وَلَمْ يَرِدْ بِهِ سُنَّةٌ؛ وَلِأَنَّهُ عَادَةُ أَهْلِ الْكِتَابِ، وَعَنْ الشَّافِعِيَّةِ كَهَذَا، وَعَنْ الْحَنَفِيَّةِ مِثْلُهُ وَالَّذِي قَبْلَهُ، وَعَنْهُ: يُسْتَحَبُّ، صَحَّحَهَا أَبُو الْحُسَيْنِ فِي التمام، لأنه يشبه مُصَافَحَةَ الْحَيِّ، لَا سِيَّمَا مِمَّنْ تُرْجَى بَرَكَتُهُ.

Meaning:

“And it is permissible to touch the grave with the hand, and from him (Ibn Hanbal): ‘It is disliked.’ Because closeness is received from standing still, and it is not mentioned in the Sunna, for it is from the custom of the People

of the Book.[559] ***From the Shafi'is is likewise, and similarly with the Hanafis that came before. From him (Ibn Hanbal): 'It is desirable'. This has been authenticated by Abul Hussain (Ibn Abi Ya'la) in 'al-Tamam', for it resembles the handshaking with the living, particularly from those who are hoped that blessing is sought."***

This quotation from Ibn Muflih shows the difference of opinion amongst the various Madhhabs on touching the grave, but he has mentioned from Abul Hussain that the strongest view from Imam Ahmed ibn Hanbal is that it is desirable (mustahab). This is in diametric opposition to what Ibn Taymiyya and the two detractors think was the actual position of Imam Ahmed ibn Hanbal.

Indeed, what Abul Hussain ibn Abi Ya'la actually stated in his *Kitab al-Tamam lima Sahh fil riwayatayn wal thalatha wal arba an al Imam wal mukhtar min al wajhayn.*[560]is as follows:

أن الزيارة للميت جارية مجرى زيارة الحي و لهذا يستحب أن يسلم على الميت عند قبره كما يسلم على الحي ثم استحب مصافحة الحي فاستحب مس قبره لأن فيه معنى المصافحة

"As for visiting the dead it proceeds the path that one visits the living, and it is praiseworthy that one sends salutations upon the dead near his grave, just as one gives salutations to the living, and then it is praiseworthy to shake hands with the living and for this reason it is praiseworthy to touch his grave; because that is the meaning of shaking hands."

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[559] Christians/Jews.

[560] See p. 267 of the Dar al-Asima edition.

Let us quote a curious action from one of the Hanbali scholars that were mentioned by the same Abul Hussain ibn Abi Ya'la in his *Tabaqat al-Hanabila*. Ibn Abi Ya'la said in his *Tabaqat* (2/186) under the biography of **Muhammad ibn Ahmed ibn Abi Musa Abu Ali al Hashimi al-Qadi (d. 428 AH):**

سمعت رزق اللَّه يقول: زرت قبر الإمام أَحْمَد صحبة القاضي الشريف أَبِي علي فرأيته يقبل رجل القبر فقلت لَهُ: فِي هَذَا أثر فقال لي: أَحْمَد فِي نفسي شيء عظيم وما أظن أن اللَّه تعالى يؤاخذني بهذا أو كما قَالَ.

"I heard Rizqullah say**: 'I visited the grave of Imam Ahmed (ibn Hanbal)** in the company of the noble judge, **Abu Ali**, and I saw him ***kiss the leg of the grave***. So, I said to him: 'Is there any report (athar) for this?' He said to me: 'Ahmed (ibn Hanbal) is something great in myself, and I don't think Allah the Exalted will take me to account for this - or something to that effect."'

One wonders if the two detractors will be ready to declare Abu Ali to be a Mushrik and for Ibn Abi Ya'la in recording such an action and not condemn it at all?!

On p. 682 of their pdf file, they quoted the following:

Abdul Qaadir Jeelaanee Hanbalee said, *"When you visit the graves then do not put your hands on them or kiss them as this is the habit of the jews, nor sit on the graves or rest against them."* (*al-Ghuniyyah* (1/91)

This has been mentioned by Shaykh Abdul Qadir al-Jilani in the named work but in *al-Ghunya* there is also a supplication of Tawassul that is very similarly mentioned also by Ibn Aqil (see below). The stance of Shaykh al-Jilani is obviously not agreed to by other Hanbalis as has been shown above.

After quoting from Abu Ya'la the two detractors mentioned the following from **Ibn Qudama al-Maqdisi al-Hanbali** (d. 620 AH) from p. 679-680:

> Imaam Ibn Qudaamah said, *"It is unliked (ie prohibitively disliked) to touch the side wall of the Prophet's (ρ) grave or to kiss it. Athram said, "I have seen the people of knowledge of Madeenah and they would not touch/wipe the grave, rather they would stand to a side and offer salutations."*
>
> *Abu Abdullaah said, "Yes, Ibn Umar would also do the same."* (*al-Mughnee* (3/479) Maktabah Cairo, see also Kashaf al Qina (2/139)
>
> He also said, *"The scholars have warned against touching the graves."* (*al-Mughnee* (2/355), Samhudee also cites this in his *Wafaa al-Wafaa Bi-Akhbaar Daar al-Mustafaa* (4/216-217)
>
> The author of *'al-Mughnee'* goes onto say, *"The reason for* this is *because this act venerates the greatness of these graves just as it would for idols. Praying at the graveyards is similar to venerating or glorifying idols with prostration. Furthermore idol worship began initially by praising the dead by taking their pictures and wiping them and praying over them."* (*al-Mughnee* (2/507-508)

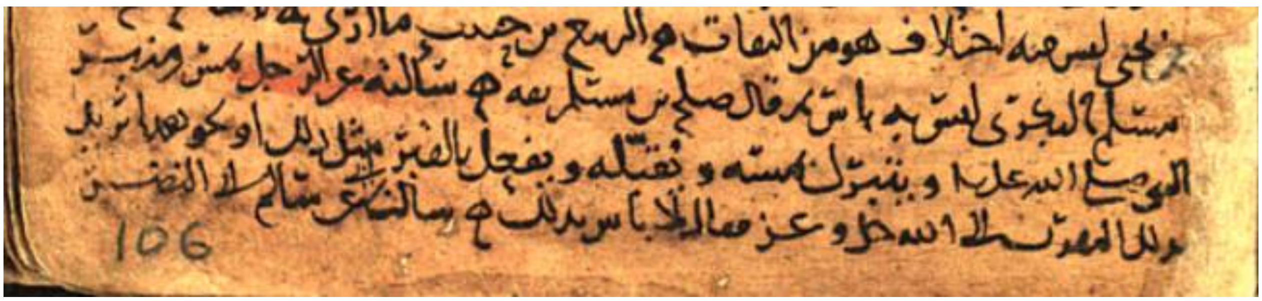
Once again, the narration from al-Athram was quoted, but Ibn Qudama did not seem to have come across the narration from Abdullah ibn Ahmed. Ibn Qudama did not mention the view of Abul Hussain ibn Abi Ya'la who came just a few

decades before him. For the benefit of the readers, it was stated a few dozen pages back:

The actual narration exists in Abdullah the son of Imam Ahmed ibn Hanbal's (d. 241 AH) work known as *al-Ilal wa ma'rifat al-Rijal* (2/492, no. 3243) as follows:

3243 – سَأَلته عَن الرجل يمس مِنْبَر النَّبِيّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ويتبرك بمسه ويقبله وَيفْعل بالقبر مثل ذَلِك أَو نَحْو هَذَا يُرِيد بذلك التَّقَرُّب إِلَى الله جلّ وَعز فَقَالَ لَا بَأْس بذلك

The above Arabic text from the original manuscript[561] is as follows:



Translation of the above wording:

*"I asked him about the man who touches the minbar (pulpit) of the **Prophet**, may Allah bless him and grant him peace, seeks blessings[562] by touching it, kisses it and does things to the grave that are similar to this or that, desiring by doing so to draw nearer to Allah, Mighty and Majestic. He said, 'There is no harm in that.'"*

It is also worth noting that the two detractors would probably have some contentions against Ibn Qudama al-Maqdisi for other issues which the two

[561] This is from folio 106b of the Turkish manuscript located in the Aya Sofya collection (no. 3380) and it was used by Wasiullah Abbas in his edition of the work at hand.
[562] In Arabic it is called Tabarruk.

disparagers deem as grave worship, Shirk, or Bid'a. Here are some quotes from the thesis entitled: *The Hanbali and Wahhabi Schools of Thought As Observed Through the Case of Ziyārah (pp. 28-29)*, by Cameron Zargar:

Ibn Qudāmah relates that which **al-'Utbiyy** narrated concerning the ziyārah of the Prophet: **I was sitting by the grave of the Prophet**, peace and blessings be upon him, when a bedouin man [a'rābī] entered and said, "Peace be upon you, O messenger of God. I have heard God say [in the Qur'an], 'Had they come to you [the Prophet] after having done injustice to themselves [sinned] and asked God for forgiveness and [additionally had] the Messenger asked for forgiveness on their behalf, they would have found God to be oft-turning [in repentance] and merciful 88.' And I have come to you seeking forgiveness for my sin[s], and seeking your intercession near God." He [the bedouin man] then said the following poem:

O he who is the greatest of those buried in the grandest land,
[Of] those whose scent has made the valley and hills fragrant,
May my life be sacrificed for the grave that is your abode,
Where chastity, generosity and nobility reside89

Al-'Utbiyy then narrates that he fell asleep and saw the Prophet in a dream and was informed that the bedouin man had indeed been forgiven.90

By narrating this story and not criticizing it, Ibn Qudāmah seems to be giving his approval of asking the Prophet for forgiveness and his intercession even after his death.

Ibn Qudāmah then provides even more explicit approval of these actions. As he continues with the etiquette of the Prophet's grave, Ibn Qudāmah writes that one

is to “turn his back to the qiblah and to face the middle of the grave” and recite what is a lengthy salutation.91

Ibn Qudāmah mentions the same verse the bedouin man recited and that one is to say, ***“I have come to you [the Prophet] seeking forgiveness for my sins, and seeking your intercession near my lord. So I ask you, O my lord, that you deem my forgiveness necessary, as you did during his [the Prophet’s life]. O God, make him [the Prophet] the foremost of the intercessors, the most successful of those who supplicate and the most noble of the first and last [of creation]…”***92

Ibn Qudāmah sees no problem in seeking intercession directly from the Prophet at his grave. This is opposed to the views of Ibn Taymiyyah and Ibn ‘Abdi’l-Wahhāb, who both argue that one should not seek anything from the deceased. God, then, granted the bedouin man forgiveness, based on this story. So by narrating this, Ibn Qudāmah seems to be supporting the view that the Prophet does indeed have the ability to effect change in spiritual matters, even after his death. Further, Ibn Qudāmah writes that one should turn towards the Prophet (and turn his back to God) when sending salutations and seeking forgiveness and intercession. This is contrary to what Ibn Taymiyyah wrote. Lastly, the salutation Ibn Qudāmah mentions is far longer than merely the salutation sent upon the recently deceased when performing ṣalāt al-mayyit. However, Ibn Taymiyyah declared that one should give only a succinct salutation, just like one does when praying ṣalāt almayyit.

Footnotes:

87 Ibn Qudāmah, Abū Muḥammad, *Al-Mughnī*, (Beirut: Bayt al-Afkār al-Dawliyyah, 2004), p. 6.
88 Qur’an: 4:64.

89 *yā khayra man dufinat bi'l-qā' a'aẓamuhu / fa ṭāba min ṭībihinna al-qā'u wa'l-akamu*
89 *nafsī al-fidā' li qabri anta sākinuhu / fīhi al-'afāfu wa fīhi al-jūdu wa'l-karamu*
90 Ibn Qudāmah, *Al-Mughnī,* p. 795.
91 The salutation on page 795 is as such: "Peace be upon you, O Prophet, and the mercy and blessings of God. Peace be upon you, O prophet of God, and His chosen one from among His creation and His servants.
I bear witness that there is no god but God, He alone, He has no partners. And I bear witness that Muhammad is his servant and messenger. I bear witness that you [the Prophet] delivered the messages of your lord, advised your community, invited to the path of your lord with wisdom and good council and that you worshiped God until certainty [death] befell you. So may the blessings of God be upon you, plentifully, such that pleases our lord and makes him content. O God, reward our Prophet on our behalf better than you have rewarded any of the prophets or messengers and raise him to the station of praiseworthiness [*maqam maḥmūd*] which you have promised. May the first and last [of mankind] be envious of him. O God, send blessings upon Muhammad and upon the family of Muhammad, just as you have blessed Ibrāhīm and the family of Ibrāhīm. Verily, you are the Praised One and the Majestic One."
92 Ibn Qudāmah, *Al-Mughnī*, p. 795.

Also, the following example was mentioned in my work: ***The Blazing Star in Defence of a Narration from Malik al-Dar (pp. 388-391):***

The anti-Asharite detractors who mentioned their own biography of **Abdal Ghani al-Maqdisi** also mentioned the following regarding the Hanbali scholar, Imam Ibn Qudama al-Maqdisi:

"The great scholar, Ibn Qudaamah al-Maqdisi is the maternal cousin of Abdul-Ghaniyy, and Ibn Qudaamah described his association with Abdul-Ghaniyy, as occurs in Dhayl Tabaqaat al-Hanaabilah (2/11):

'My friend in childhood and in seeking knowledge, and never did we race to goodness except that he would precede me to it, with the exception of [a] small [amount of occasions].'"

It has been shown above what was the practice of Abdal Ghani al-Maqdisi (see below as a reminder) on touching the grave of his Imam, Ahmed ibn Hanbal, in order to seek a means to curing his bodily ailment; and it is also worth showing what his fellow Hanbali cousin, Ibn Qudama, had to say about Tawassul via the Prophet (sallallahu alaihi wa sallam).

Imam Ibn Qudama al-Maqdisi (d. 620 AH) said in his *al-Wasiyya* (p. 75-6):

وإذا كان لك حاجة إلى الله تعالى تريد طلبها منه فتوضئ أحسن وضوء، واركع ركعتين، وأثن على الله –عز وجل–، وصل على محمد النبي – صلى الله عليه وسلم –، ثم قل:

لا إله إلا الله الحليم الكريم، لا إله الله العلي العظيم، سبحان الله رب العرش الكريم، والحمد لله رب العالمين.

اللهم إني أسألك موجبات رحمتك، وعزائم مغفرتك، والغنيمة من كل برٍ، والسلامة من كل إثمٍ.

اللهم لا تدع لي ذنباً إلا غفرته، ولا هماً إلا فرجته، ولا حاجة هي لك رضاً إلا قضيتها يا أرحم الراحمين.

وإن قلت: اللهم إني أسألك وأتوجه إليك بنبينا محمد – صلى الله عليه وسلم – نبي الرحمة.

(يا محمد إني أتوجه إلى ربي وربك –عز وجل– فتقضى لي حاجتي –ويذكر حاجته).

وروي أن السلف كانوا يستنجحون حوائجهم بركعتين يصليها (أحدهم)، ثم يقول: اللهم بك أستفتح، وبك أستنجح وإليك أتوجه بتوحيدك الذي جحده المشركون وانقاد به لوجهك المخلصون.

بنبيك محمد – صلى الله عليه وسلم – أتوجه.

اللهم ذلل لي صعوبة أمري، وسهل لي حزونته، ويسر لي من الخير أكثر مما أرجو، أو اصرف عني من الشر أكثر مما أخاف.

Translation:[563]

"If you need something from Allah, exalted is He, and want to seek it from Him, do wudu and do it well, perform two rak'ahs, and praise Allah, mighty and majestic is He, bless the Prophet (sallallahu alaihi wa sallam) and then say:

'There is no god but Allah, the Ever-Forbearing, the Generous. Glory is to Allah, the Lord of the immense Throne. Praise belongs to Allah, the Lord of the worlds. O Allah, I ask You for what obliges Your mercy and the firm resolution (to obtain) Your forgiveness, the obtainment of every act of piety and safety from every wrongdoing. O Allah, do not leave me any wrong action but that You forgive it nor any care but that You relieve it nor any need that is pleasing to You but that You settle it, O Most Merciful of the merciful.

O Allah, I ask You and turn to You by Your Prophet Muhammad (sallallahu alaihi wa sallam), the Prophet of mercy. <u>O Muhammad, I turn by you to My Lord and your Lord,</u> mighty and majestic is He, for Him to settle my need for me.' Then he should mention what he needs.

It is related that the early Muslims[564] used to seek to have their needs fulfilled by praying two rak'ahs and then saying:

'O Allah, I seek opening by You and success by You. I turn to You by Your Prophet Muhammad (sallallahu alaihi wa sallam). O Allah, make the difficulty in my business easy for me, ease my hardship for me, make smooth for me good than I hope for and avert from me more evil than I fear.'"

[563] Published in English as *Al-Wasiyya – The advice of the esteemed scholar – Muwaffaq ad-Din Ibn Qudama al-Maqdisi*, translated by Aisha Bewley, Turath Publishing, London, 2008.
[564] The Salaf

One wonders if all the anti-Asharite detractors would heed the above advice from Ibn Qudama on performing Tawassul since according to them it is not permitted, and others have gone to the extremes of calling it bid'a or shirk?!

In the Zahiriyya library in Damascus, there is a unique manuscript in the handwriting of Diya al-Maqdisi known as ***al-Hikayat al-Manthura*** *(fifth section)* as contained in the collection known as *Majami al-Umariyya.* This is what Diya al-Maqdisi said about Abdul Ghani al-Maqdisi al-Hanbali (d. 600 AH):

I heard the Shaykh, the Imam, the Scholar, the Ḥāfiẓ, Abū Muḥammad 'Abdul Ghanī ibn 'Abdul Wāḥid ibn ʿAlī Al-Maqdisī saying, 'Something had appeared on my upper arm that resembled an abscess – and he would drink [medicine?], - and it remained that way [for a long time?] so I travelled to Asbahan and returned to Baghdad, and it was still in that condition, so I went to the grave of Imam Aḥmad [ibn] Muḥammad ibn Ḥanbal, may Allah be pleased with him and please him, and I rubbed the grave with it and it went away and never came back.

This action by Abdul Ghani demonstrates that amongst the Hanbalis there was a difference of opinion on touching the graves in such a way. See above for what Abu Ali al Hashimi al-Qadi (d. 428 AH) did at the grave of Ibn Hanbal too!

The natural question that arises for all the detractors from the anti-Asharite/Maturidi camp is:

Were Abdal Ghani al-Maqdisi and Abu Ali al-Hashimi both polytheists, innovators or promoters of true Tawhid and genuine Sunni, Salafi, Athari or not?!

On p. 680 of their pdf file the two detractors mentioned:

The author of *'Kashf al-Qina'a'* said, "*And it is disliked to kiss it and doing tawaf of it, Because all this is innovations.*" (*Kashf al-Qina'a* (2/140-141)

Haafidh Ibn Rajab Hanbalee said, *"Imaam Ahmad was supplicating. "Oh Allaah! Just as you have prevented my face from prostrating to somebody other than You, prevent me from asking from other than you."* (*Jaam'e Uloom Wal Hikam* (1/280-281)

The title is actually ***Kashhaf al-Qina*[565] by Imam Mansur al-Buhuti al-Hanbali (d. 1051 AH)** and they misread it as '*Kashf al-Qina'a*'! Notice how the quotation from al-Buhuti does not state it is Shirk if someone was to touch any grave, and as said already it is not appropriate that graves are touched by the general masses for fear of innovations arising. Note also, that al-Buhuti is also another Hanbali who quoted the above incident of al-Utbi as quoted by Ibn Qudama in his al-Mughni. One may refer to al-Buhuti's *Kashhaf al-Qina* (2/516-517). Al-Buhuti also missed mentioning the above narration from Imam Ahmed ibn Hanbal as reported by his son Abdullah in his ***al-Ilal wa ma'rifat al-Rijal*** (2/492, no. 3243).

As for the quotation from Imam Ibn Rajab al-Hanbali then it has also been shown above that Imam Ahmed also permitted Tawassul. Al-Albani himself admitted this.

The detractors both asked rhetorically on p. 598 of their pdf file:

[565] In Arabic: **كشاف القناع عن متن الإقناع**

So Abul Hasan is this your Aqeedah? **Do you say Tawassul is permissible from the people in the grave? This is clear shirk just like the shirk of the nations before**.

The question is do you both consider Tawassul via the status of the Prophet (sallallallahu alaihi wa sallam) to be Shirk? If so, then present a fatwa against Imam Ahmed ibn Hanbal and Qadi Shawkani who permitted Tawassul as al-Albani himself admitted in his *al-Tawassul: anwauhu wa ahkamuhu* (p. 38):

Even though some of them have been allowed by some of the scholars, so [for instance] ***Imaam Ahmad* allowed tawassul by means of the Messenger (Sallallahu alaihi wa sallam) alone, and others such as *Imaam ash-Shawkaanee* allowed tawassul by means of him and other Prophets and the Pious.**

It is obvious that the two detractors consider this form of Tawassul to be Shirk so they are left with the dilemma of informing the world if Ibn Qudama, al-Buhuti, Ibn Hanbal and al-Shawkani were promoters of Shirk or not?!

On p. 681 they quoted the following from **Ibn Aqil al-Hanbali (d. 513 AH)**:

Shaikh Ibn Aqeel Hanbalee said, *"Graves are not made for kissing, decorating, roaming around or from begging at them to Allaah."* (Ibn Muflih quoted in *al-Furoo* (2/272)

Indeed, that is the case, but it would be worthy to see if the two detractors would have a problem with Ibn Muflih al-Hanbali (d. 763 AH) who was quoted above from his *Kitab al-Furu* (3/412-413) as saying:

"And it is permissible to touch the grave with the hand, and from him (Ibn Hanbal): 'It is disliked.' Because closeness is received from standing still,

and it is not mentioned in the Sunna, for it is from the custom of the People of the Book.[566] From the Shafi'is is likewise, and similarly with the Hanafis that came before. From him (Ibn Hanbal): 'It is desirable'. This has been authenticated by Abul Hussain (Ibn Abi Ya'la) in 'al-Tamam', for it resembles the handshaking with the living, particularly from those who are hoped that blessing is sought."

Not only that, but Ibn Aqil is someone that was not in line with the Aqida promoted by today's Salafis and other Hanbalis of the past when it came to understanding the Sifat (attributes) of Allah. Ibn Aqil also permitted Tawassul as he mentioned in his *al-Tadhkira fil Fiqh ala Madhhab al-Imam Ahmed* (p. 117) as follows in his own words with footnotes by the editor rejecting such a practice:

اللهم إنك قلت في كتابك لنبيك صلى الله عليه وسلم: {لَوْ أَنَّهُمْ إذ ظَلَمُوا أَنفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللهَ تَوَّابًا رَّحِيمًا (64)} (1) وإني قد أتيت بنبيك تائباً مستغفراً فأسألك أن توجب لي المغفرة كما أوجبتها لمن أتاه في حياته، اللهم إني أتوجه إليك بنبيك صلى الله عليه وسلم نبي الرحمة، يا رسول (2) الله إني أتوجه بك إلى ربي ليغفر لي ذنوبي، اللهم إني أسألك بحقه أن تغفر لي ذنوبي {35/أ}.

اللهم اجعل محمداً أول الشافعين، وأنجح السائلين، وأكرم الأولين والآخرين. اللهم كما آمنا به، ولم نره، وصدقناه، ولم نلقه فأدخلنا مدخله، واحشرنا في زمرته، وأوردنا حوضه واسقنا بكاسه مشرباً صافياً روياً سائغاً هنيئاً لا نظمأ بعده أبداً غير خزايا ولا ناكبين، ولا مارقين، ولا مغضوب علينا، وضالين، واجعلنا من أهل شفاعته.

(1) سورة النساء "64".

[566] Christians/Jews.

(2) طلب الدعاء من الأنبياء، وغيرهم من الأولياء والاستغاثة بهم بعد موتهم من الشرك الأكبر الذي حرمه الله، وقد أجمع الصحابة والتابعون وسائر أهل الإسلام على حرمته ولم يعهد أن أحداً من الصحابة والتابعين طلب من النبي صلى الله عليه وسلم بعد موته أن يشفع له، ولا سألة شيئاً. راجع كتاب القاعدة الجليلة في التوسل والوسيلة لشيخ الإسلام ابن تيمية رحمه الله.

Indeed, the above has been translated into English alongside a reply to **Abu Iyad Amjad Rafiq** that was mentioned earlier on. The following link has the reply by the username - AlKhalwati –

https://www.reddit.com/r/DefendingIslam/comments/i4o6qu/salafis_misusing_ibn_aqils_quote_to_forbid/?utm_source=amp&utm_medium=&utm_content=post_body&rdt=56226

Quote in full:

Salafis misusing Ibn Aqil's quote to forbid Tawassul by the dead

The famous salafi Ustadh Abu Iyyad wrote the following article and claimed that Imam Ibn Aqil al-Hanbali (d.513) forbade Tawassul: http://www.wahhabis.com/articles/yuitd-ibn-aqeel-al-hanbali-d-531h-on-making-tawassul-to-allaah-through-the-dead-by-addressing-the-dead-with-invocation.cfm

Using that quote he tried to justify that Muhammad Ibn Abdul Wahhab was right in opposing Tawassul by the dead.

Now we'll reveal how many glaring errors and misrepresentations the article is full of. Along with Abu-l Wafa Ibn Aqil's (r) (d. 513) actual position on the matter.

1. Ibn Aqil himself permitted Tawassul in his other book and explicitly outlines how to do it

In his book al-Tadhkira, Chapter of Hajj read through pages 116-117, he writes (emphasis on the last paragraph of the translation):

ويستحب له قدوم مدينة الرسول صلوات الله عليه فيأتي مسجده فيقول عند دخوله: بسم الله اللهم صلّ على محمد وعلى ءال محمد، وافتح لي أبواب رحمتك، وكف عني أبواب عذابك، الحمد لله الذي بلغ بنا هذا المشهد وجعلنا لذلك أهلا، الحمد لله رب العالمين.

ثم يأتي حائط القبر فلا تمسه ولا تلصق به صدرك، لأن ذلك عادة اليهود، واجعل القبر تلقاء وجهك وقم مما يلي المنبر وقل: السلام عليك أيها النبي ورحمة الله وبركاته، اللهم صلّ على محمد وعلى ءال محمد إلى ءاخر ما تقوله في التشهد الأخير، ثم تقول: اللهم أعط محمدا الوسيلة والفضيلة والدرجة الرفيعة والمقام المحمود الذي وعدته، اللهم صلّ على روحه في الأرواح وجسده في الأجساد كما بلغ رسالاتك وتلا ءاياتك وصدع بأمرك حتى أتاه اليقين،

اللهم إنك قلت في كتابك لنبيك (صلى الله عليه وسلم): (ولو أنهم إذ ظلموآ أنفسهم جآءوك فاستغفروا الله واستغفر لهم الرسول لوجدوا الله توابا رحيما) [سورة النساء: 64]

وإني قد أتيت نبيك تائبا مستغفرا فأسألك أن توجب لي المغفرة كما أوجبتها لمن أتاه في حياته، اللهم إني أتوجه إليك بنبيك (صلى الله عليه وسلم) نبي الرحمة، يا رسول الله إني أتوجه بك إلى ربي ليغفر لي ذنوبي، اللهم إني أسألك بحقه أن تغفر لي ذنوبي

Rough translation:

And it's **recommended** *upon entering Madina of the Rasul صلوات الله عليه that he enters the Prophet's Mosque and says upon entering: In the name of Allah, O Allah*

bestow prayers on Muhammad and his family, and open the doors of your Rahmah for me, and free me from your doors of punishment. All Praises be to Allah who allowed me to reach this Tomb (Mashad) and welcomed me to it, All Praises be to Allah the Lord of the Worlds.

Then approach the wall of the grave and neither touch it nor lean your back against it because that's the habit of Jews. Then position your face opposite to the grave and do the following from the platform, say: Peace be upon you O Prophet by the Rahmah and Barakah of Allah, O Allah send prayers on Muhammad and his family all the way till the end of what you say in the better Tashahud. Then you say: O Allah grant Muhammad the Waseelah, the Virtue and the topmost Rank and the Maqam al-Mahmoud that you promised him, Allah send prayers on his soul amongst the spirits and his body amongst the bodies like how he sent your Message recited your Verses and gave his priority to Your Command till the al-Yaqeen reached him

O Allah You said in Your Book to Your Prophet (صلى الله عليه وسلم) (Surah al Nisa, Verse 64): "And We did not send any messenger except to be obeyed by permission of Allah. And if, when they wronged themselves, they had come to you, [O Muhammad], and asked forgiveness of Allah and the Messenger had asked forgiveness for them, they would have found Allah Accepting of repentance and Merciful".

And indeed, I reached your Prophet while repenting and seeking forgiveness, thus I ask you that you make necessary for me al-Maghfirah (forgiveness) like how you necessitated that for one who reached him (the Prophet) while he was alive. O Allah verily I turn to You by virtue of Your Prophet (صلى الله عليه وسلم) Prophet of the-Rahmah, O Rasulullah I turn towards my Lord by your virtue for forgiveness of my sins. O Allah I ask You by his right that You forgive me.

As you can see the Imam is recommending to seek tawassul and intercession with the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ when one visits his blessed tomb. Why is Abu Iyyad unaware of this?

2. Ibn Aqil's condemnation in the link was directed towards the Shia

In #1 we have seen Ibn Aqil recommend Tawassul.

Meanwhile Ibn Aqil condemns the practices mentioned in the salafi article. A closer look will reveal he was addressing only the Shia. He says in the link,"*....lamps, and fumigation with al-'uud (wood scent), and buildings with tall entrances. They call that a* مشهد *(shrine), and they sought healing from illnesses through the dust of the ground...*"

Sh. Gibril Haddad pointed out an interesting observation,"*It appears that Ibn Aqil meant the Shi'is and their practices at graves since they said: “They call them a mash-had,” a term at that time rarely used by Sunnis, and they also mention their tying of votive and petitionary ribbons which is a Shi`i practice. What is also decried is extravagance and needless expense especially in public graveyards*". (here's a real life example).

So we can conclude Ibn Aqil never forbade Tawassul in and of itself rather he was condemning Tawassul *combined* with the shia practices of exaggerating on the graves of the deceased.

Abu Iyyad just brought an isolated quote without checking other statements of Ibn Aqil which were necessary for reconciliation and knowing his position on the matter.

3. Ibn Aqil said Makruh, not Haram

Abu Iyyad says it's shirk and haram.

Yet in the link, even Abu Iyyad himself translates Ibn Aqil saying:

"*...And* **it is disliked** *to use lamps, and fumigation with al-'uud (wood scent), and buildings with tall entrances. They call that a* مشهد *(shrine), and they sought healing from illnesses through the dust of..."*

Now one cannot play word gymnastics and claim," by makruh he meant haram" there's no proof he believed such a thing.

4. Misunderstanding the line,"as if they are addressing a living person and invoking a deity" which is merely a comparison to establish karaha (dislike)

Ibn Aqil was Hanbali (see Tabaqah al Hanabilah) and the Hanbali madhab holds the position that *resembling* the kuffar in their practices is *makruh*.

The practices of those shi'i filth were resembling the Pagans of Makkah and not an actual imitation of the Pagan shirk. Hence Ibn Aqil specifically used the phrase كأنهم يخاطبون حيا "**It's as if** they're addressing the living" - the phrase كأنهم establishes similarity and not pure imitation.

Combine this with the fact that Ibn Aqil said "makruh" at the beginning, it's now pretty obvious that he held their practices makruh for *resembling* the kuffar - which is in sync with his madhab.

Yet Abu Iyyad deduced that these are shirk (!).

5. They cited Ibn Muflih who himself permitted Tawassul

Ibn Muflih in the same book "al-Furu" which Abu Iyyad used to cite Ibn Aqil, says in pg 73-74:

وَنَزَلَ فِي الرَّوْضَةِ وَصَلَّى فِي مَوْضِعِ الْمِحْرَابِ الْأَوَّلِ, وَتَوَسَّلَ بالنبي صلى الله عليه وسلم في الدُّعَاءِ, وَأَشَارَ إلَى قَبْرِهِ حِينَئِذٍ, وَلَمْ يَعِظْ فِي الْحَرَمِ, لِاغْتِنَامِ الْأَوْقَاتِ

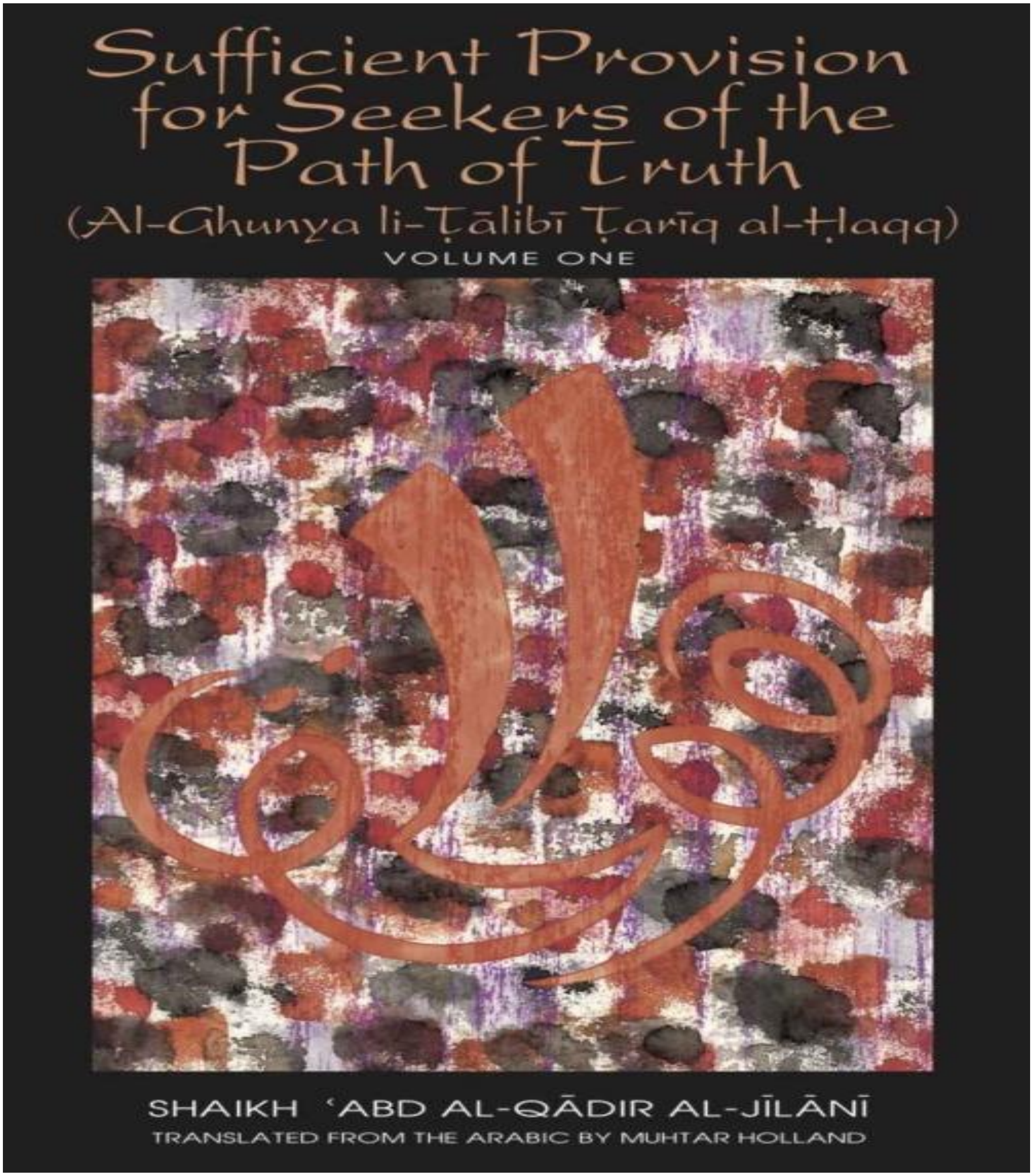
Translation:

"Descend to the garden and send prayers on the place of the Mirhab (sanctum) at first, then perform Tawassul by the Prophet صلى الله عليه وسلم in the Du'a, and refer to his grave at that time, and avoid admonishing anything haram else you miss out in benefiting from those great moments".

The conclusions we can draw are:

1. Abu Iyyad is poorly read, seems to have no idea those he's citing spoke contrary to what he tried to preach using themselves. In other words he never finished the book he quoted from. Much like Jonathan Brown who does this often.
2. Misunderstands terminologies, fails to understand what the scholar meant
3. Misrepresents texts and extracts a meaning opposite to what's written therein
4. Muhammad Ibn Abdul Wahhab is definitely wrong for calling it shirk and had no precedence, the weak argument Abu Iyyadh tried to defend him with also collapsed as we can see.

Note also that the famous Hanbali-Sufi Shaykh known as **Abdul Qadir al-Jilani (d. 561 AH)** has also used very similar expressions as used by Ibn Aqil with regard to performing Tawassul in his Ghunya (1/36). This has been published in English under the title:



The following is from the English translation with highlighting that the two detractors will most likely find highly problematic:

beside it,	*bi-dhunūbihi*
for his Prophet would pray	*fa-da'ā lahu*
for him and You would	*nabiyyuhu*
forgive him.	*fa-ghafarta lah.*
O Allāh, I plead with You	*Allāhumma innī atawajjahu*
through Your Prophet,	*bi-nabiyyika*
(Your peace be upon him!)	*(alaihi salāmuka)*
the Prophet of Mercy.	*nabiyyi'r-raḥma.*
O Messenger of Allāh,	*yā Rasūla'llāhi*
through you I plead	*innī atawajjahu bika*
with my Lord, that He	*ilā Rabbī*
may forgive me my sins.	*li-yaghfira lī dhunūbī.*
O Allāh, I beg You	*Allāhumma innī as'aluka*
for his sake,	*bi-ḥaqqihi*
to forgive me and	*an taghfira lī*
grant me Your mercy.	*wa tarḥamanī.*
O Allāh, make Muḥammad	*Allāhumma 'j'al*
the foremost of those	*Muḥammadan*
who intercede,	*awwala'sh-shāfi'īna*
and the most successful	*wa anjaḥa's-*
of those who plead,	*sā'ilīna*
and the most noble	*wa akrama'l-awwalīna*
of the first and the last.	*wa'l-ākhirīn.*
O Allāh, as we have	*Allāhumma kamā*
had faith in him	*āmannā bihi*
though we never saw him	*wa lam narah:*
and believed in him	*wa ṣaddaqnāhu*
though we never met him,	*wa lam nalqah:*
let us enter where he has	*fa-adkhilnā*
entered, and resurrect us	*madkhalahu wa aḥshirnā*
among his company.	*fī zumratih.*
And bring us to his basin,	*wa awridnā ḥawḍahu*
and let us drink from his cup	*wa asqinā bi-ka'sihi*
a thirst-quenching, tasty,	*mashraban rawiyyan*
health-giving draught,	*sā'ighan hanī'an*
after which we shall never	*lā nazma'u*
be thirsty again,	*ba'dahu abadā:*
neither villains	*ghaira khazāyā*
nor traitors,	*wa lā nākithīna*
neither renegades	*wa lā māriqīna*
nor infidels,	*wa lā jāḥidīna*
neither doubters	*wa lā murtābīna*
nor objects of wrath,	*wa lā maghḍūbun 'alaihim*
and not wandering astray.	*wa lā ḍāllīn.*

On p. 681 the detractors also mentioned:

Haafidh Ibn al-Jawzee said, "Ibn Aqeel said, "When these obligations were hard on the ignorant and masses, they diverted themselves from the positions of Shari'a to revere positions which they laid down for themselves, so it felt easy to them as they will not be regulated by the order of anyone except themselves." He added: "To me, they are kafir (infidels) due to these positions; like revering the graves and paying respect to them with things which are forbidden by Shari'a like burning fire, kissing the graves, roaming around them, addressing the dead with sheets (of requests) and notes on patches which say like this: "O My Master do such and such for me", and taking the soil for getting blessing, pouring perfume on the graves, undertaking journey to visit them, hanging shreds with trees, as imitation to those who worship Lat and Uzza" (Talbees Iblees pg.359)

This is not the only place Ibn Aqil had made similar comments, but they are in need of a little clarification on what group of people he may have been specifically referring to in his time. Cameron Zargar mentioned the following in his *The Hanbali and Wahhabi Schools of Thought As Observed Through the Case of Ziyārah (pp. 26-27):*

Ibn 'Aqīl was a renowned jurist of the fifth and sixth centuries A.H. who was later called "the imam of his age" by the great Hanbali jurist of the sixth century Abū'l-Faraj Ibn al-Jawzī.83 In his Ṣayd al-Khawāṭir ("trapping desires"), Ibn 'Aqīl dedicates an entire section to "disavowing that which is performed at mosques and graveyards." However, the focus of his criticism is a far cry from the concerns of the likes of Ibn Taymiyyah and Ibn 'Abdi'l-Wahhāb. Rather than write of the sin of kissing or touching sacred relics, he instead writes of *"a group of people in our time"* who frequent mosques and other places of gathering (**mashāhid**) where they perform insincere acts of worship desiring to be seen (riyā') or heard (sum'ah)

as well as behaving playfully (al-laʿb), lying and being heedless. They do these heinous acts in "places that are not designed to be kept lit by their lamps and [that are to be] pure of their sins [such as ostentation] and transgressions." Rather, he writes:

*I consider a [true] man to be one who knows the value of a candle [performs his acts of worship discreetly at night] and uses [a candle] to take oil and firewood to the homes of the poor, then stops at a zāwiyah84 after having fulfilled his duties to his family, such that [by stopping at a zāwiyah to pray in the middle of the night] he can be mentioned as being one of those who spends his nights in worship, praying two prayer units [rakʿatayn] with sorrow in his heart [for his shortcomings in relation to God] and then prays for himself, his family and the Muslims, then begins his day [bakkara] seeking his sustenance, not headed towards the graveyard. For, abandoning the graveyards in this case would be an instance of worship.*85

In other words, certain individuals who desired to demonstrate their piety would choose graveyards as their settings. It might then be argued that average Muslims viewed the merits of visiting graveyards and performing worship there as being meritorious.

Otherwise, they would not have sought the praise of others as a result of doing so. Ibn ʿAqīl's discourse may also reflect the fact that scholars mentioned the merits of graveyards and did not attach any sort of stigma to frequenting them when done properly.

Therefore, insincere individuals, in Ibn ʿAqīl's estimation, would flock to these sites in order to earn the praises of others or they would disregard the sanctity of such sites by behaving inappropriately, lying and such. Speaking to such

individuals, he writes, "You did not go there except to pretend to be pure. And you did not return except that you are now a sinner" (mā kharajta illā mutanazzihan wa mā 'udta illā muta'aththimā). While the purpose of visiting graveyards is to remind one of the Afterlife, for such heedless individuals, there is no difference between a graveyard and a garden.85 Of course, for Ibn 'Aqīl, there was no stigma attached to visiting graves sincerely and with proper etiquette. individuals, there is no difference between a graveyard and a garden.86 Of course, for Ibn 'Aqīl, there was no stigma attached to visiting graves sincerely and with proper etiquette.

Footnotes:

83 Ibn 'Aqīl, Abū al-Wafā', Ṣayd al-Khawāṭir, (Alexandria: Dār al-Īmān, 2007), "Introduction", p. 16

84 A sufi lodge or place of worship.

85 Ibn 'Aqīl, Ṣayd al-Khawāṭir, pp. 90-91.

86 Ibn 'Aqīl, Ṣayd al-Khawāṭir, p. 91.

Note that Ibn Aqil was describing mashāhid which is the plural of mashhad. This term for visitation of the graves of famous personalities is used usually by the ***Shi'a*** of whom there was a presence in Baghdad, and other parts of Iraq in his time just as it is the case in our time. Thus, it may be the case he was referring to the heresies committed by Shi'a.

They took the opportunity to quote from the Hanbali scholar known as Ibn al-Jawzi, but it has been stated above:

As for **Imam Ibn al-Jawzi**, then contemporary Salafism is not delighted with his understanding of the Attributes of Allah due to what he mentioned in his *Kitab Akhbar al-Sifat* and its abridgement, *Daff Shubuh al-Tashbih.*[567]Ibn al-Jawzi's quotation regarding Abu Bakr al-Muqri, al-Tabarani and Abu'l Shaykh at the grave of the Messenger of Allah (Sallallahu alaihi wa sallam) has already been mentioned earlier on from his *Kitab al-Wafa* (p. 818, no.1536).

Ibn al-Jawzi also mentioned the following narration in his *Sifatus Safwa* (1/472) without rejecting its authenticity although some have disputed it in our times with regard to what Imam Ibrahim al-Harbi said about Imam Ma'ruf al-Karkhi:

وتوفي سنة مائتين وقبره ظاهر ببغداد يتبرك به وكان إبراهيم الحربي يقول قبر معروف الترياقي المجرب

"He died in 200 AH and his grave is visible in Baghdad and one seeks blessings (tabarruk) with it. Ibrahim al-Harbi would say: Ma'ruf's grave is a tested antidote."

Imam al-Dhahabi has also mentioned a similar statement from Ibrahim al-Harbi in his *Siyar a'lam an-Nubala* (9/343) and in his *Tarikh al-Islam* (13/404). The same report from Ibrahim al Harbi has been recorded by a few well known Hanbalis, like: Ibn Abi Ya'la in his Tabaqat al-Hanabila (1/382), Ibn Muflih al-Hanbali (d. 763 AH) in his *Kitab al-Furu* (3/229), Mansur al-Buhuti (d. 1051 AH) in his *Kashhaf al-Qina* (2/69).

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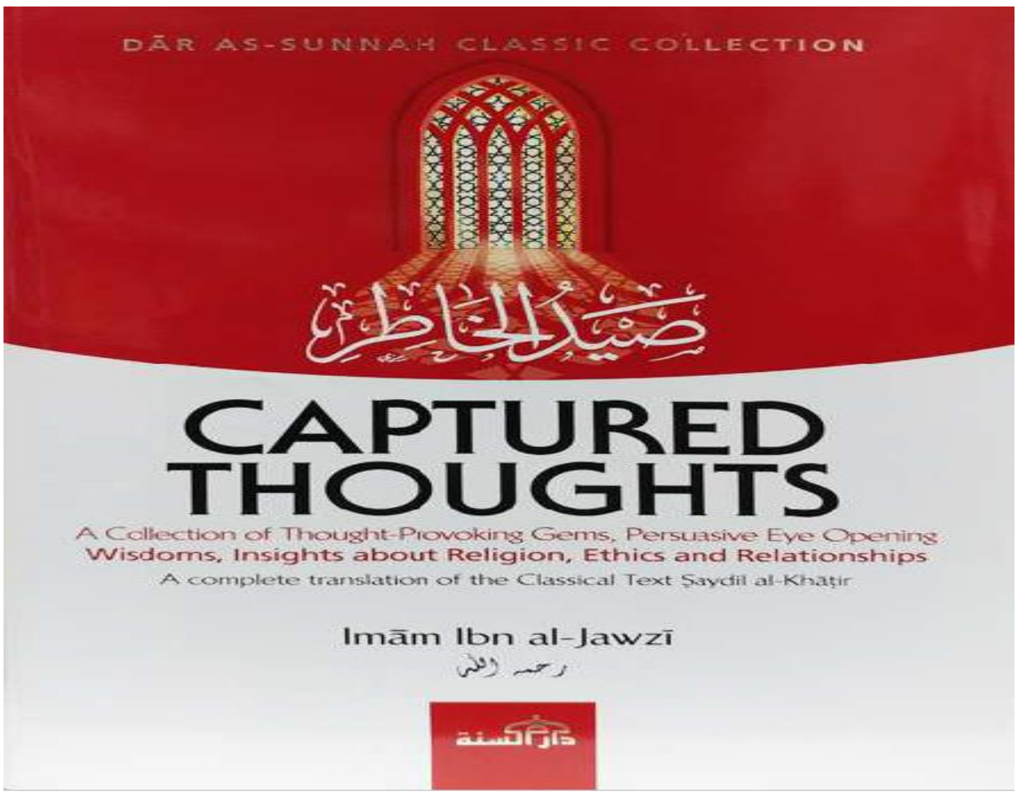
[567] See our - *THE CASE OF THE CURIOUSLY CRASS QADRI, HIS CLAIMS ON SOME ISSUES, AND THE AYNAYN ISSUE ASCRIBED TO IMAM IBN AL-JAWZI* - https://archive.org/download/TheCaseOfTheCuriousQadriAndTheAynaynIssue_201302/The%20Case%20of%20the%20Curious%20Qadri%20and%20the%20Aynayn%20issue.pdf

Ibn al-Jawzi and his performance of an action by graves:

The two detractors should take note that Ibn al-Jawzi carried out a specific type of action at graves that is not acceptable to their sect. Ibn al-Jawzi said in his *Sayd al-Khatir*[568]:

وكثر ضجيجي من مرضي، وعجزت عن طب نفسي، ((فلجأت إلى قبور الصالحين، وتوسلت في صلاحي))، فاجتذبني لطف مولاي إلى الخلوة على كراهة مني، ورد قلبي علي بعد نفور عني، وأراني عيب ما كنت أوثره

A Salafi[569] inclined publishing house from Birmingham, England, have published the above work under the following title:



[568] As quoted under no. 238 from the online edition here - https://shamela.ws/book/12028/133

[569] Their website sells books by al-Albani, Ibn Uthaymin, ibn Baz, Muhammad ibn Abdil Wahhab and other Salafi authorities. Besides that, they have also published works by classical authorities like Ibn al-Jawzi, Ibn Rajab al-Hanbali, Ibn Abi al-Dunya, al-Suyuti and others.

On p. 213 the above Arabic quotation has been incorrectly translated as follows (note the underlined portion below):

> The whining of my distressed troubled my heart increased and I failed to treat myself or recover from such condition. Hence I sought my comfort in visiting the graves of the pious and asked from Allāh the grace of rectifying my affairs upon which the Kindness of my Lord pulled me toward the sphere of solitude (*khalwa*), despite the resistance of my [desirous] self.

The original Arabic wording that was underlined:

فلجأت إلى قبور الصالحين، وتوسلت في صلاحي

A more accurate translation of the last Arabic quote being:

"So, I took refuge towards the graves of the righteous (people), and I petitioned (wa-tawas-saltu) for my righteousness/good condition."

In the above English translation, the translator(s) have added: "asked from Allah…" – But the name of Allah and calling upon Him is not mentioned in the key Arabic words. This being a deliberate interpolation and false translation by an organisation calling itself Dar as Sunnah!

Nevertheless, this appears to be an example of Tawassul being carried out by Ibn al-Jawzi at the site of the graves of the righteous people, and the fulfilment of his need ultimately came from Allah alone. What proves that the Salafis are opposed to this act by Ibn al-Jawzi is a statement by one of their Shaykhs, known as **Abdur**

Rahman ibn Nasir al-Barrak.[570] One may see his answer to the above statement from Ibn al Jawzi here - https://sh-albarrak.com/article/8839

The full text is provided below just in case the above website goes down in the future:

الرَّد على كلام ابن الجوزي في لجوئه إلى قبور الصَّالحين

السؤال : ما رأيكم بهذه العبارة لابن الجوزي، قال : "كَثُرَ ضجيجي مِن مرضي وعجزتُ عن طبِّ نفسي، فلجأتُ إلى قبورِ الصَّالحين وتوسّلتُ في صلاحي، فاجتذبني لطفُ مولاي بي إلى الخلوةِ على كراهة مني، وردَّ قلبي علي بعد نفورٍ مني " ؟

الجواب : أما قوله : " لجأتُ إلى قبور الصَّالحين " فهذا يعني باطلٌ وخطأ منه رحمه الله وعفا عنا وعنه وتاب الله، ولعلَّه لجأ إلى قبور الصَّالحين ليدعو عندها ، والدّعاء عند قبور الصَّالحين ليس بمشروع ، تحرّي الدّعاء عند قبور الصَّالحين هذا بدعة منكرٌ، لكنَّه يقع مِن كثير مِن النَّاس، فهذا يُعتبرُ إذا صحَّ عن ابن الجوزي فهو مِن أخطائه ؛ فلا يُتابعُ عليه ولا يُغترّ به رحمه الله، هذا في ما يتعلّق بقوله: "لجأت إلى قبور الصَّالحين".

وأما قوله : " توسلتُ في صلاحي " العبارة فيها إشكال ، يعني ما هي بواضحة ، توسّلتُ يعني توسَّل إلى الله بصلاحه ؛ أي بعمله الصَّالح، إذا كانَ هذا معناه : فالتّوسلُ إلى الله بالعمل الصَّالح مشروعٌ كما في حديث الثلاثة ، وإن كان يريدُ " توسلتُ إلى الله بصلاحهم -بصلاحهم-" : فهو توسلٌ بعمل الغيب، فهو أيضًا كذلك بدعة ، ليس للإنسان أن يتوسَّلَ بعمل غيره ، لا ؛ يتوسَّل بعمله الصَّالح كما في حديث الثلاثة.

[570] Who also rejcted what Imam al-Dhahabi said about supplicating at the site of graves (see later for quotes from al-Dhahabi on this matter).

على كلِّ حال العبارة هذه بكمالها يعني مدخولة ومعلولة ، فلا يُغترُّ به ولا يُتابعُ عليه ، عفا الله عنا وعنه ، لكن السَّائل ما أحال على الموضع مِن أين اخذ هذه العبارة ؟ والعبارة طويلة يعني تبغى لها شرح ؛ يقول أنَّه مرض مرضًا شديدًا وأنَّه كثرَ ضجيجه ، . يمكن توجعه إلى آخره. المهم النقطتين التي قلناها ؛ قوله : لجأتُ إلى قبور الصَّالحين، وتوسَّلتُ بصلاحي أو بصلاحهم

. طالب: الذهبي يقول أنَّ الدّعاء عند قبور الصَّالحين مجرَّب أنَّه مجاب

الشيخ: غلط منه، مجرب ! يقول بعضهم : قبر فلان مِن الصَّالحين ترياق مجرَّب ! هذا وسيلة إلى الشّرك ، بدعة ، إذا كان يدعو الله إذا كان المقصود أنَّه يدعو الله عنده ، يعني يزعم أنَّ قبر العبد الصَّالح يعني مكان مِن الأمكنة التي يُستجاب عندها أو فيها . الدّعاء ، هذه بوابة الشّرك الأكبر ، مدخل عفا الله عنا

. "القارئ: يبدو أن هذا مِن " صيد الخاطر

الشيخ: إي ما هو بعيد فيه علل، الكتاب هذا فيه إشكالات

On p. 682 of their pdf file the two detractors quoted the following from a Hanbali scholar:

al-Mardaawee Hanbalee said, *"It is not recommended to wipe the graves and this is the correct opinion of this madhab"* (*al-Insaaf* (4/53)

They have not translated the quote correctly from al-Mardawi! He mentioned:

لَا يُسْتَحَبُّ تَمَسُّحُهُ بِقَبْرِهِ عَلَيْهِ أَفْضَلُ الصَّلَاةِ وَالسَّلَامِ عَلَى الصَّحِيحِ مِنْ الْمَذْهَبِ

Meaning:

"It is not praiseworthy (mustahab) to wipe his grave, upon him is the best of prayer and salutation, as is the correct view of the Madhhab."

This means that people should not go out of their way to try and touch the actual grave of the Prophet (Sallallahu alaihi wa sallam) as this was not done by the majority of the Sahaba, and it is not practically possible except for a very small number of people historically, since the actual noble grave is securely behind the walls of what was A'isha's (ra) house.

What they also left out was what al-Mardawi mentioned at the end of that quote in his *al-Insaf* (4/53):

نَقَلَ أَبُو الْحَارِثِ: يَدْنُو مِنْهُ وَلَا يَتَمَسَّحُ بِهِ، بَلْ يَقُومُ حِذَاءَهُ فَيُسَلِّمُ وَعَنْهُ يَتَمَسَّحُ بِهِ وَرَخَّصَ فِي الْمِنْبَرِ

Meaning:

"Abul Harith has transmitted: One draws near to it (the Prophet's grave) but does not touch it, but rather undertake to be face to face with it and send salutations upon him. From him (Ibn Hanbal): It (the grave) is wiped, and the minbar is permitted also."

The two detractors also failed to mention what else al-Mardawi said in his *al-Insaf fi Ma'rifatul Rajih min al Khilaf:*[571]

[571] 6/268, Abdullah al Turki edition.

الرَّابعةُ، يجوزُ لَمْسُ القَبْرِ مِن غيرِ كراهَةٍ. قدَّمه فى «الرِّعايتَيْن»، و «الفُروعِ». وعنه، يُكْرَهُ. وأطْلَقَهما فى «الحاوِيَيْن»، و «الفائقِ»، و «ابنِ تَميمٍ». وعنه، يُسْتَحَبُّ. قال أبو الحُسَيْنِ فى «تَمامِه»: وهى أصحُّ

Meaning:

*"Fourthly, **it is permissible to touch the grave without any dislike** (karaha). It has been set forth in 'al-Riayatayn' and 'al-Furu'. From him (Ibn Hanbal): **'It is disliked (to touch the grave).'** It has been presented by them from 'al-Hawiyayn', and 'al-Fa'iq' and 'Ibn Tamim'. **From him (Ibn Hanbal): 'It is desirable'.** **Abul Hussain (Ibn Abi Ya'la)** said in his 'Tamam': **'It is the most authentic (position from Ibn Hanbal).'"***

Cameron Zargar mentioned the following from another Hanbali scholar known as **Musā ibn Aḥmed al-Ḥajjāwī** (d. 968 A.H) in his *The Hanbali and Wahhabi Schools of Thought As Observed Through the Case of Ziyārah (p. 50):*

In *Al-Iqnā'*[572], **al-Ḥajjāwī** addresses the matter of visiting the grave of the prophet, writing:

And the visitor should stand in front of the grave and come close to it. **There is no problem with touching it with one's hand (*lā ba's bi lamsihi bi'l-yad*).** As for wiping it (*wa ammā al-tamassuḥ bihi*), praying near it, or approaching it with the intention to pray, believing that praying there has more merit than praying elsewhere,

[572] The quotation is found in al-Iqna (1/237) as follows:
ويقف الزائر أمام القبر ويقرب منه ولا بأس بلمسه باليد وأما التمسح به والصلاة عنده أو قصده لأجل الدعاء عنده معتقدا أن الدعاء هناك أفضل من الدعاء في غيره أو النذر له أو نحو ذلك قال الشيخ: فليس هذا من دين المسلمين بل هو مما أحدث من البدع القبيحة التي هي من شعب الشرك

or making a vow for it (*al-nadhr lahu*)173, *al-shaykh* has said, "This174 is not of the religion of the Muslims. Rather, this is an example of an ugly *bid'ah* that has come about, which is a branch of *shirk*."175

Footnotes:

173 This could possibly mean vowing to the grave itself, though it seems more likely that what was meant
was making a vow that one's vow would require him to perform some sort of charitable act for the grave.

174 It is unclear what to what "this" refers.

175 al-Buhūtī, Manṣūr ibn Yūnus, *Kashshāf al-Qinā' 'an al-Iqnā'*, (Riyadh: The Ministry of Justice of Saudi
Arabia, 2003), vol. 4, p. 245.

The two detractors then went onto present the analysis of Imam Ibn Hajar al-Haytami between pages 683-688 under the heading:

HAAFIDH IBN HAJR AL-HAITHAMEE [974H] CLARIFYING IMAAM AHMADS POSITION ON TOUCHING AND KISSING GRAVES.

Here are the relevant quotations they mentioned:

HAASHIYYAH AL-AYDAH

He says, *"This is supported from what has been mentioned in the Mughnee of the Hanabillah that is unliked to touch the wall of the grave or to kiss it Ahmad said*

I do not know of this. So there are two contradicting reports from Imaam Ahmad.

It is apparent from the statement of al-Athram, who was from his foremost students that Imaam Ahmad leaned towards prohibiting it (ie touching and kissing the grave of the Prophet (ρ) as he said I have seen the people of knowledge of Madeenah they would not touch the grave and Imaam Ahmad said Ibn Umar (ψ) also used to do the same (ie not touch the grave) (end of the words from al-Mughnee). There is also contradiction with some of the reports of Ibn Umar that he would place his right hand on the grave.

From them is what has also been said in Ihyaa, touching, wiping and kissing the graves are from the acts of worship of the Christians and jews." (also cited by Samhudee in *Wafaa al-Wafaa* (4/215)

(al-Aqshahree said) *Za'afaraanee said, "This is from the innovations which the sharee'ah has shunned and rejected."* (also cited by Samhudee in *Wafaa al-Wafaa* (4/215)

It is narrated from Anas ibn Maalik who saw a man who had placed his hand on the blessed grave, so he reprimanded him and said we do know this (ie this action) except that we used to get very close." also cited by Samhudee in *Wafaa al-Wafaa* (4/216)

So that which has been established is that we know touching or kissing the graves of the righteous is hated." End of Ibn Hajr al-Haithamees words (*Haashiyyah al-Allaamah Ibn Hajr al-Haithamee A'la Sharh al-Aydah Fee Manaasik al-Hajj* (Commonly known as as *'Haashiyyah al-Aydah'* (pg.502-502), Edn? Daar ul-Hadeeth, Bierut, Lebanon and Maktabah Salafiyyah, Madeenah, KSA.)

Reply:

Firstly, the title is not al-Aydah but al-Idah! Secondly, Imam Ibn Hajar al-Haytami was from the Shafi'i school and did not mention other famous Hanbalis before his time and what they had to state about this matter.

It has been shown that there are two views from Imam Ahmed ibn Hanbal, one position where he allowed it in answer to his son **Abdullah**, and the other position where he did not know of it as attributed to him by his student **al-Athram**. It has already been demonstrated above that al-Athram was not always meticulous in what he attributed to Imam Ahmed ibn Hanbal. Here is what was mentioned as a reminder:

The next question arises is why should al-Athram's narration be given priority over the son of Ibn Hanbal known as Abdullah? Especially when the two detractors have already mentioned their Usul (legal principle) with regard to Abdullah's reports from his father. It is said with conviction that what Abdullah reported from his father in his Ilal is to be more relied upon over what al-Athram is said to have recorded for the following reasons.

Dr. Saud al-Sarhan from Riyadh, Saudi Arabia mentioned the following about al-Athram in his article entitled: ***The Responsa of Aḥmad Ibn Ḥanbal and the Formation of Ḥanbalism***[573]:

Some of Aḥmad Ibn Ḥanbal's students quote statements from him in which he forbids writing down al-Athram's statements**. Aḥmad b. Muḥammad al-Marrūdhī** (d. 275/888), who seems to have been on good terms with al-Athram, claims: **"I asked him [Aḥmad Ibn Ḥanbal] about al-Athram: Did you forbid [people] to copy from his writings? He said: I did not say 'Do not copy from his collections of ḥadīth'; I disapprove of these masāʾil only."**27

Footnote 27 mentioned:

Aḥmad b. Muḥammad al-Marrūdhī et al., al-ʿIlal wa-maʿrifat al-rijāl ʿan al imām Aḥmad b.Muḥammad Ibn Ḥanbal raḥimahu Allāh, ed. Waṣī Allāh ʿAbbās (1st ed., Bombay: al-Dār al-Salafiyya, 1988), 174.

The above quote from al-Marrudhi in Arabic being:

وَسَأَلْتُهُ عن أبي بكر الأثرم، قُلْتُ: نَهيتَ أنْ يُكتبَ عنه؟ قَالَ: لم أقل إنَّه لا يُكتب عنه الحَدِيْث، إنَّما أكره هذه المسائل.

Al-Sarhan then mentioned:

Another report specifies that **Aḥmad was angry at al-Athram and forbade**

[573] Islamic Law and Society Vol. 22, No. 1/2 (2015), pp. 1-44. The above quotations are from pp. 8-9.

him to come to his house until al-Athram had shown repentance[574]. In order to propitiate Aḥmad, al-Athram arranged for one of Aḥmad's disciples to intercede on his behalf.28 Why was Aḥmad angry with al-Athram? And of what did al-Athram repent? We do not have good answers to these questions, but I have attempted to unearth some details from the available material that might help to resolve them. Fortunately, Ḥanbalī literature provides some important, albeit incomplete, information about the relationship between Aḥmad Ibn Ḥanbal and al-Athram, and between al-Athram and other traditionalists.

One important story relates how one of Aḥmad's students took the chapter on ritual purification (ṭahāra**) from al-Athram's Masāʾil** and showed it to Aḥmad Ibn Ḥanbal. **Aḥmad agreed to some of its points, saying, "Yes, these are my own words," but about certain others he said, "No, these are not my own words." Al-Athram later explained some of these points, saying, "I derive [Aḥmad's] position by analogical reasoning (qiyās)," thereby implicitly attributing his own answers to Aḥmad**.29 Other jurists may have agreed with al-Athram's logic, but Aḥmad was unlikely to accept reasoning by analogy, which is probably why he forbade the copying of al-Athram's Masāʾil. Fortunately, the traditionalists did not comply with Aḥmad's prohibition and transmitted al-Athram's Masāʾil.

Footnote 28- Al-Ḥasan Ibn Ḥāmid al-Baghdādī al-Ḥanbalī (hereinafter Ibn Ḥāmid), Tahdhīb al-ajwiba, ed. Ṣubḥī al-Sāmarrāʾī (1st ed., Beirut: ʿĀlam al-Kutub, 1988), 36–37.

Footnote 29 - Ibid., 37.

Here is a longer quote from the *Tahdhib al-Ajwiba* of Ibn Hamid (pp. 36-37):

[574] I could not locate this incident in the reference he gave and maybe he cited the reference incorrectly and it is another work instead.

باب البيان عن نسبة المذهب إليه من حيث القياس

قال الحسن بن حامد رحمه الله: اختلف أصحابنا في ذلك فقال عامة شيوخنا مثل الخلّال وعبد العزيز وأبي علي وإبراهيم وسائر من شاهدناه أنه لا يجوز نسبته إليه من حيث القياس، وأنكروا على الخرقي ما رسمه في كتابه من حيث أنه قاس على قوله وذهب الأثرم والخرقي وغيرهما إلى الجواز لذلك. وقد نقل هذا عن الأثرم وأخبرناه أبو علي بن الصواف إجازة قال ثنا أبو عبد الرحمن قال: كان أبو بكر الأثرم يحلف إلى أبي عبد الله، ودلف العبادي من ولد عبادة بن الصامت، وكان العبادي يسأل والأثرم

يكتب خلفه فقال أبو عبدالله: هذا كان مع حلف على الإمرة، فقال له قد رجع عن ذلك.

وكان أبو بكر الأعين يسأل الأثرم فأخذ بعض المسائل التي كان يدونها الأثرم عن أبي عبد الله فدفعها إلى صالح فعرضها على أبي عبد الله وكان فيها مسائل في الحيض فقال: أي هذا من كلامي، وهذا ليس من كلامي. فقيل للأثرم؟ فقال: إنما أقيسه على قوله. وكذلك الخرقي على هذا عول عندي والله أعلم.

واختار أن يقيس على قوله. والمأخوذ به أن نفصل فما كان من جواب له في أصل يحتوي مسائل خرج جوابه على بعضنا فإنه جائز أن ينسب إليه بقية مسائل ذلك والأصل من حيث القياس

Meaning:

Chapter on Clarifying the Attribution of the Madhhab to the Imam (Ahmed ibn Hanbal) Based on Analogy

Al-Hasan bin Hamid, may Allah have mercy on him, said: Our companions differed concerning this matter. ***The generality of our Shuyukh (scholars), such as al-Khallal, Abd al-Aziz, Abu Ali, Ibrahim and the rest of those we witnessed, <u>said that it is not permissible to attribute to him (Ahmed ibn Hanbal) based on analogy</u>.*** And they rejected what al-Khiraqi outlined in his

book from the perspective that he made analogies based on his (ibn Hanbal's) statement. And **al-Athram**, al-Khiraqi and others went with the permission of that (making analogies). And this was narrated about **al-Athram**, and Abu Ali ibn al-Sawwaf informed us of it through permission (ijaza), he said: narrated to us Abu Abd al-Rahman, he said: Abu Bakr al-Athram used to swear oaths to Abu Abd Allah (Ahmed ibn Hanbal), and Dulaf al-Abbadi from the descendants of Ubadah bin al-Samit, and al-Abbadi used to ask while al-Athram would write behind him.

Abu Abd Allah (Ahmed ibn Hanbal) said: 'This was with an oath upon the command/authority.' So, he said to him ***he has retracted from that***.

And Abu Bakr al-A'yan would ask al-Athram, so he took some issues that al-Athram had recorded from Abu Abd Allah (Ibn Hanbal) and gave them to Salih (the son of Ibn Hanbal), so he presented them to Abu Abd Allah, and among them were issues concerning menstruation. So, he said***: 'This is from my speech, and this is not from my speech.'*** So, it was said to al-Athram. So, he said: 'I only make analogy based on his statement.' And likewise, al-Khiraqi relied upon this before me, and Allah knows best.

He [al-Athram] chose to analogize based on his [Abu Abdullah's] saying. What is inferred from this is that we should differentiate what was from his response in the original context that contains issues. If his response came out to some of us, then it is permissible to attribute to him the rest of the issues concerning that, and the original basis for analogizing."

Hence, what can be gathered from the above quotations is that Imam Ahmed ibn Hanbal himself was not always pleased with what al-Athram attributed to him in his *Masa'il (a record of the legal verdicts from Ibn Hanbal)*, and since al-Athram

has attributed to Ibn Hanbal a point that is at obvious odds with what Abdullah, the son of Ibn Hanbal narrated with regard to the grave of the Messenger of Allah (Sallallahu alaihi wa sallam) from his father, then al-Athram's point (as relayed by Ibn Taymiyya) is not acceptable as it goes against what Abdullah the son of Imam Ahmed ibn Hanbal wrote down. This is what the detractors quoted from Ibn Taymiyya's *Iqtida al-Sirat al-Mustaqim* p. 662-663:

Abu Bakr al-Athram (who was from the main students of Imaam Ahmad) said, *"I said to Abu Abdullaah ie Imaam Ahmad bin Hanbal,* ***Should the grave of the Prophet (ρ) be touched or wiped? He replied, "I do not know this*** *(ie as in being valid or allowed)*

Hence, the above answer transmitted by al-Athram is not proven to be from Imam Ahmed ibn Hanbal, as his own son Abdullah said impeccably in his *al-Ilal wa ma'rifat al-Rijal* (2/492, no. 3243):

"I asked him about the man who touches the minbar (pulpit) of the Prophet, may Allah bless him and grant him peace, seeks blessings by ***touching it, kisses it and does things to the grave that are similar to this or that, desiring by doing so to draw nearer to Allah, Mighty and Majestic. He said, 'There is no harm in that****.'"*

As for the rest of the narration from al-Athram:

*Then I asked how about the Minbar (the pulpit). He said, "****As for minbar then yes we have reports come to us about it." Abu Abdullaah said, "There is something***

that is narrated from Ibn Abee Fudaik from Ibn Abee Dh'ib from Ibn Umar[575] that he would wipe (touch) the minbar." *He said, "It is narrated from Sa'eed ibn Musayyab about Ramaanah." I said, "Yahyaa ibn Sa'eed also narrates it from him that when he wanted to go to Iraaq* ***he would go to the minbar and touch it and supplicate, and I saw (Ahmad bin Hanbal) as if he held it to be permissible." Then he said, "Only when it is necessary or for something."***

It was said to Abu Abdullaah, ***"Some people rub their backs against the wall of the grave? And I said, "I have seen the people of knowledge of Madeenah they would not touch the grave, rather they would stand to a side and offer salutations." Abu Abdullaah said, "Yes, Ibn Umar would also do the same."*** *Then Abu Abdullaah said, "May my father and mother be sacrificed for him (ρ)"* (Refer to his *Iqtidaa Siraatal Mustaqeem Li Mukhaalifati Ashaabul Jaheem* (2/726), Edn. 5th 1417H / 1996ce, Maktabah ar-Rushd/Sharkatur-Riyaadh, Riyaadh, KSA ed. Dr. Naasir bin Abdul Kareem al-Aql)

Note how Ibn Hanbal permitted touching the Minbar for baraka based on some reports mentioned. He also mentioned Ibn al-Musayyib allowing the touching of the Rumana (pommel) The question for these detractors if this is permitted according to the Shari'a or is it a detested innovation? This is said on the provision it refers to the original Minbar from the time of the Prophet (Sallallahu alaihi wa sallam) only.

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[575] The report is available with a connected chain of transmission in the Tabaqat of ibn Sa'd (see later for its presentation and analysis).

What al-Athram mentioned about the minbar is in line with what Abdullah ibn Ahmed ibn Hanbal mentioned. As for rubbing the back against the wall of the grave then this is not acceptable to other scholars, or such similar actions like holding onto the golden grill which is on one side of the sacred chamber that is witnessed in our time or kissing it and so on. This has already been mentioned in the previous pages above.

On the other hand, **Ibrahim al-Harbi (d. 285 AH)**, the student of Imam Ahmed ibn Hanbal did permit touching the wall of the sacred chamber containing the grave of the Prophet (Sallallahu alaihi wa sallam). This was mentioned by al-Buhuti in his *Kashhaf al-Qina* (2/151) quoting Ibn Taymiyya as follows:

قُلْت: بَلْ قَالَ إبْرَاهِيمُ الْحَرْبِيُّ: يُسْتَحَبُّ تَقْبِيلُ حُجْرَةِ النَّبِيِّ – صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

"I say: Rather, Ibrahim al-Harbi said: It is praiseworthy (mustahab) to kiss the (wall of the) sacred chamber (hujra) of the Prophet (Sallallahu alaihi wa sallam)."

There is also another report by another son of Imam Ahmed's known as **Salih ibn Ahmed.** In the *Masa'il al-Imam Ahmed* (p. 291, no. 1062) reported by his son Salih is the following narration from his father:

وَلَا يمس الْحَائِط وَيَضَع يَده على الرمانة وَمَوْضِع الَّذِي جلس فِيهِ النَّبِي صلى الله عَلَيْهِ وَسلم وَلَا يقبل الْحَائِط

وَكَانَ ابْن عمر يمسح النَّبِي صلى الله عَلَيْهِ وَسلم وَكَانَ يتبع آثَار النَّبِي صلى الله عَلَيْهِ وَسلم وَلَا يمر بِموضع صلى

فِيهِ النَّبِي صلى الله عَلَيْهِ وَسلم إِلَّا صلى حَتَّى مر بشجرة صب النَّبِي صلى الله عَلَيْهِ وَسلم فِي أَصْلهَا مَاء فصب فِي أَصْلهَا المَاء

*"**And the wall[576] is not touched and place the hand on the pommel (rumana), and the place that the Prophet (Sallallahu alaihi wa sallam) sat upon, and do not kiss the wall. Ibn Umar (ra) would touch/wipe the Prophet** (Sallallahu alaihi wa sallam) and he would pursue **the relics (athar) of the Prophet[577]** (sallallahu alaihi wa sallam), and he would not pass the place in which the Prophet (Sallallahu alaihi wa sallam) would pray except that he would pray there[578], until he would pass the tree[579] that the Prophet (Sallallahu alaihi wa sallam) originally poured water (over the roots) and he would pour the original water too."*

If one ponders over this part of the answer by Imam Ahmed: *"**Ibn Umar (ra) would touch/wipe the Prophet** (Sallallahu alaihi wa sallam) and he would pursue **the relics (athar) of the Prophet."***

Then, it is not far-fetched to assume that Imam Ahmed did permit touching the actual blessed grave of the Prophet (Sallallahu alaihi wa sallam) in line with the answer given to his son, Abdullah.

[576] Meaning the walls of Masjid an-Nabawi and note the answer given to Abdullah ibn Ahmed where Imam Ahmed allowed touching the wall of the Prophet's (Sallallahu alaihi wa sallam) room containing his blessed grave. This is called al-Hujratul-Nabawiyya. See the narration given below from al-Dhahabi's, *Siyar a'lam an-Nubala* (11:212)

[577] This is mentioned in *al-Sunan al-Kubra* of al-Bayhaqi (10/503, no. 10364, al-Turki edition, or 5/245, Hyderabad edition). See also al-Dhahabi's *Siyar a'lam an-Nubala* (3/213).

[578] This is mentioned in Sahih al-Bukhari but the so-called Salafi translator known as Muhsin Khan avoided translating a few of those narrations. See his edition, vol. 1/p. 303 where he failed to translate 8 narrations! They are available to see in English from the translation of Sahih al-Bukhari by Aisha Bewley. See here - https://wahhabisrefuted.wordpress.com/2015/07/18/selective-wahhabi-translation-of-sahih-al-bukhari-by-muhsin-khan/comment-page-1/

[579] See *al-Ibana an Shari'a al Firqa al Najiyya* (1/241, no. 72, where the action of Ibn Umar has been mentioned) by Ibn Batta (d. 387 AH).

On the other hand, if one was to assume that al-Athram reported correctly the above point about the noble grave, then it may be answered that Imam Ahmed may have revised his view and permitted touching the grave, as his son Abdullah is more of an authority than al-Athram when reporting from Imam Ahmed Ibn Hanbal.

Note also what Imam al-Dhahabi said about a narration from Abdullah the son of Imam Ahmed. This was quoted earlier from the *Mafahim* of Sayyid Muhammad ibn Alawi al-Maliki based on the English translation published under the title of *'Notions That Must be Corrected'* (p.213). Before presenting the English translation, here is the original Arabic from al-Dhahabi's Siyar a'lam an-Nubala:

قَالَ عَبْدُ اللهِ بنُ أَحْمَدَ: رَأَيْتُ أَبِي يَأْخُذُ شَعرةً مِن شَعرِ النَّبِيِّ –صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ– فَيَضَعُهَا عَلَى فِيْهِ يُقبِّلُهَا.

وَأَحسِبُ أَنِّي رَأَيْتُهُ يَضَعُهَا عَلَى عَيْنِهِ، وَيَغْمِسُهَا فِي المَاءِ وَيَشرَبُه يَسْتَشفِي بِهِ.

ورَأَيْتُهُ أَخذَ قَصْعَةَ النَّبِيّ –صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ– فَغَسلهَا فِي حُبِّ المَاءِ، ثُمَّ شَرِبَ فِيْهَا، وَرَأَيْتُهُ يَشْرَبُ مِنْ مَاءِ زَمْزَمَ يَسْتَشفِي بِهِ، وَيَمسحُ بِهِ يَدَيْهِ وَوَجهَه.

قُلْتُ: أَيْنَ المُتَنَطِّعُ المُنْكِرُ عَلَى أَحْمَدَ، وَقَدْ ثَبتَ أَنَّ عَبْدَ اللهِ سَأَلَ أَبَاهُ عَمَّنْ يَلمَسُ رُمَّانَةَ مِنْبَرِ النَّبِيِّ –صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ– وَيَمَسُّ الحُجْرَةَ النَّبَوِيَّةَ، فَقَالَ: لاَ أَرَى بِذَلِكَ بَأْساً.

أَعَاذنَا اللهُ وَإِيَّاكُم مِنْ رَأْيِ الخَوَارِجِ وَمِنَ البِدَعِ.

'Abdullah the son of Imam Ahmad said: "I saw my father take hair that belonged to the Prophet (Sallallahu alaihi wa sallam), put it on his mouth, and kiss it. I

recall seeing him put it on his eyes. He also dipped it in water and drank the water to obtain cure. I saw him take the Prophet's (Sallallahu alaihi wa sallam) bowl, wash it in water, and drink from it. I saw him drink zam zam water in order to seek cure with it, and he wiped his hands and face with it." 'I (Dhahabi) say**: "Where is the extremist critic who will censure Imam Ahmad now? It is also authentically established** that Abdullah asked his father about those who touch the pommel of the Prophet's pulpit and touch the wall of the Prophet's room (Sallallahu alaihi wa sallam), and he said: 'I do not see any harm in it.' **May Allah protect both us and you from the opinion of the Khawarij (sect) and from innovations!"'** (Siyar a'lam an-Nubala, 11:212)

Imam Ahmed would at times revise his verdicts based on what evidences came to him in time. Here is an example quoted by Saud al-Sarhan from al-Athram:

In another example, al-Athram demonstrates how Aḥmad Ibn Ḥanbal followed the doctrines of the ḥadīth **and changed his legal opinions accordingly.**

Al-Athram says: I heard Aḥmad Ibn Ḥanbal being asked about the place of retreat in the mosque (iʿtikāf) and about the time at which one must enter the place of retreat.

He said: He should enter it before the setting of the sun, and then it will be the beginning of his night. Then someone told him that Yaḥyā b. Saʿīd narrated from ʿAmra that the Prophet used to pray the dawn prayer and then enter his place of retreat. Then he [Aḥmad] was silent. On another occasion, I heard him being asked that same question. He answered: **It used to be my preferred view** that he would enter [his place of retreat] at the beginning of the night and stay in it and start [his retreat] in it.

However, the ḥadīth of Yaḥyā b. Saʿīd from ʿAmra from ʿĀʾisha states that the Prophet used to enter his place of retreat after he had performed the dawn prayer.49

Footnote 49 – was from al-Istidhkar[580] of Ibn Abd al-Barr, 10:309–10

As for the following quotations:

From them is what has also been said in Ihyaa, touching, wiping and kissing the graves are from the acts of worship of the Christians and jews.” (also cited by Samhudee in *Wafaa al-Wafaa* (4/215)

(al-Aqshahree said) *Za'afaraanee said, "This is from the innovations which the sharee'ah has shunned and rejected."* (also cited by Samhudee in *Wafaa al-Wafaa* (4/215)

It is narrated from Anas ibn Maalik who saw a man who had placed his hand on the blessed grave, so he reprimanded him and said we do know this (ie this action) except that we used to get very close." also cited by Samhudee in *Wafaa al-Wafaa* (4/216)

[580] The edition of Abdul Mu'ti Amin Qal'aji.

Then, Imam Ibn Hajar al-Haytami did quote other scholars from his Madhhab on this matter in his *Hashiyya al-Idah*. In this work the following has already been quoted with regard to the same Imam Ibn Hajar:

Now, as for what they mentioned about Imam Ibn Hajar al-Haytami they showed the following digital image with the two red coloured boxes, but note the green portion is my highlighting which they conveniently ignored translating as it defeats their own objectives!

Maktabah Ashaabul Hadeeth & Maktabah Imaam Badee ud deen Sindhee

The Weakness of the Narration of Abu Ayoob (ﷺ) 1435H/2014ce

(قوله وهو الذى قاله العلماء وأطبقوا عليه) فقول أحمد لا بأس به : وقول المحب الطبرى وابن أبى الصيف يجوز تقبيل القبر ومسه ، اعترضه العز بن جماعة وغيره فى تقبيل القبر ومسه وعليه عمل العلماء الصالحين . وقول السبكى إن عدم التمسح بالقبر ليس مما قام الإجماع عليه ثم ذكر حديث إقبال مروان فإذا برجل ملتزم القبر الحديث وفيه وذلك الرجل هو أبو أيوب الأنصارى رضى الله عنه وهذا الحديث أخرجه أحمد والطبرانى والنسائى بسند فيه كثير بن زيد ، ونقله جماعة وضعفه النسائى . وقد يجاب بأن قول أحمد لا بأس به يحتمل نفى الحرمة ونفى الكراهة وإن كان أظهر . وقول المحب الطبرى وغيره وعليه يحتمل رجوع الضمير فيه إلى الجواز المأخوذ من يجوز وإلى نفس التقبيل والمس ، والأول أقرب : ويؤيد تعبيره بيجوز دون يستحب ، إذ لو كان مراده الاستحباب لعبر به ثم استدل بعمل العلماء ،

فلما عدل عنه إلى الجواز كان أظهر فيما ذكرناه . وشمول الجواز الاستحباب والوجوب اصطلاح للأصوليين لا للفقهاء ، والحديث المذكور ضعيف ، وعلى تسليم صحته فيجوز أن يكون السلف أجمعوا على ذلك بعد انقراض الصحابة رضى الله عنهم ، على أنه مذهب

Haithamee said clearly, and it cannot get any clearer than this (remember this Haithamee is Ibn Hajr he said, "*The aforementioned hadeeth is weak.*" (we have scanned and highlighted that part again) (*Haashiyyah alAydah* (pg.501-502) also (pg.219) of the Daar ul-Fikr, Beirut, Lebanon Edn. which was a copy of the Jamaaliyyah, Cairo Egypt Edn. 1329H)

The green portion stated:

"The saying of Ahmed (ibn Hanbal) that there is no harm in it (meaning touching the grave), and the saying of al-Muhib al-Tabari and Ibn Abi'l Sayf who permitted kissing and touching the grave, it was opposed by al-Izz ibn Jama'a[581] and other than him in kissing the grave and touching it, and upon this is the practice of the pious scholars..."

This quote from Imam Ibn Hajar al-Haytami shows that there was no ijma (agreement) even after the time of the Sahaba as some did allow the touching of the grave, despite there being other scholars who did not permit it.

Also, another pertinent quote attributed to a manuscript copy of *al-Jawhar al-Munazzam* of **Imam Ibn Hajar al-Haytami** has been recorded by **Imam Muhammad Kibriyat al Hussaini al Madani (d. 1070 AH),** in his *al-Jawahir al-Thamina fi Mahasin al-Madina* (p. 56) as follows:

مسألة: قال في الجوهر المنظم: مذهب أهل البيت تقبيل القبر و مسه و قال أحمد بن حنبل رحمه الله تعالى: لا بأس به و عليه المحب الطبري و ابن أبي الصيف و غيرهم من الأجلا كالسبكي و أضرابه

Meaning:

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[581] Imam al-Samhudi in his *Wafa al-Wafa bi Akhbar Darul Mustafa* (4/217), where after quoting the narration form Imam Ahmed ibn Hanbal on touching the grave of the Prophet (Sallallahu alaihi wa sallam), he quoted Imam al-Izz ibn Jama'a (d. 767 AH) as saying:

قال العز بن جماعة: وهذا يبطل ما نقل عن النووي من الإجماع

"Al-Izz ibn Jama'a said: 'This nullifies what al-Nawawi transmitted on the (alleged) Ijma.'"

This quote was also repeated by al-Samhudi in his *Khulasa al-Wafa* (1/457).

The two detractors failed to realise this and mention it as it would have been a clear rejection of their theses.

*"Legal question: He said in his al-Jawhar al-Munazzam: 'The Madhhab of the People of the (Prophet's) household is kissing the grave and touching it. **Ahmed ibn Hanbal**, may Allah have mercy upon him said: 'There is no harm in (doing) it.' Upon this (view) is **al-Muhib al-Tabari, Ibn Abi'l Sayf** and other than them from the significant one's like **al-Subki** and similar to him."*

This quotation about Ibn Hanbal, al-Muhib al-Tabari, Ibn Abi'l Sayf and al-Subki was also mentioned from other scholars as shown earlier (see below).

As for what was mentioned from the Shafi'i Imam al-Ghazali's, Ihya Ulum al-Din, and from al-Za'farani, then these views were not upheld by other Shafi' scholars. It has already been quoted as follows from the Shafi'i hadith scholars known as Imam al-Suyuti and Imam Ibn Hajar al-Asqalani, as well as from al-Maghribi the following points:

Ibn Hajar actually said in his *Fath al-Bari* (3/475):

وَأَمَّا غَيْرُهُ فَنُقِلَ عَنِ الْإِمَامِ أَحْمَدَ أَنَّهُ سُئِلَ عَنْ تَقْبِيلِ مِنْبَرِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَتَقْبِيلِ قَبْرِهِ فَلَمْ يَرَ بِهِ بَأْسًا وَاسْتَبْعَدَ بَعْضُ أَتْبَاعِهِ صِحَّةَ ذَلِك وَنقل عَن بن أَبِي الصَّيْفِ الْيَمَانِيِّ أَحَدِ عُلَمَاءِ مَكَّةَ مِنَ الشَّافِعِيَّةِ جَوَازَ تَقْبِيلِ الْمُصْحَفِ وَأَجْزَاءِ الْحَدِيثِ وَقُبُورِ الصَّالِحِين وَبِاللَّهِ التَّوْفِيق

*"As for besides it; it has been transmitted from **Imam Ahmed that he was asked about kissing the minbar (pulpit) of the Prophet (Sallallahu alaihi wa sallam) and kissing his grave, and he did not see any objection to that**. Some of his followers ruled out the authenticity of that. It has been transmitted from Ibn Abi'l Sayf al-Yamani, one of the scholars of Makka from the Shafi'is, who*

permitted kissing the mushaf (the Book of Allah), the fascicles of Hadith (works) and ***<u>the graves of the pious</u>****, and success is from Allah."*

Hence, Ibn Hajar did not reject the actual narration from Imam Ahmed. He merely stated that some unnamed Hanbalis objected to the authenticity of that, which can mean the authenticity of the actions allowed by Ibn Hanbal or the authenticity of the actual narration attributed to Ibn Hanbal. If Ibn Hajar had personally rejected the narration he would have said that it is not authentically proven to be traced back to Imam Ahmed according to his own findings. Indeed, it is definitely authentic that Ibn Hanbal allowed it as reported by his own son Abdullah as shall be demonstrated below.

Note how the two detractors also deliberately avoided mentioning the fact that Ibn Hajar mentioned the Shafi'i scholar known as Ibn Abi'l Sayf allowed kissing graves! Ibn Hajar did not condemn him or accuse him of performing shirk or bid'a. This point has also been raised earlier when it was said:

The purpose here is to show that some did allow it and did not consider it to be an innovation (bid'a) or shirk (polytheism) as the two detractors assumed.

Imam Hussain ibn Muhammad al-Maghribi (d. 1119 AH) mentioned the following in his commentary on Imam Ibn Hajar al-Asqalani's Bulugh al-Maram known as ***al-Badr al-Tamam*** (5/439):

وقال: إنه سئل أحمد عن تقبيل القبر ومسه فقال: لا بأس به، ومثله عن المحب الطبري وابن أبي الصيف <u>والإمام السبكي</u>، وقد روي عن أبي أيوب الأنصاري تمريغ وجهه على القبر (وهو ما أخرجه أحمد بسندٍ جيد أنه أقبل مروان يومًا فوجد رجلًا واضعًا وجهه على القبر فأخذ مروان برقبته (ب) ثم قال: هل تدري ما تصنع؟ فأقبل

عليه فقال: نعم إني لم آت الحَجَر إنما جئت رسول الله – صلى الله عليه وسلم – ولم آت الحجر سمعت رسول الله – صلى الله عليه وسلم – يقول "لا تبكوا على (ج) الدِّين إذا وليه أهله ولكن ابكوا (د) على الدِّين إذا وليه غير أهله"

Meaning:

"And he said: Indeed, **Ahmed (ibn Hanbal) was asked about kissing and touching the grave and he said: 'There is no harm in it'** and similarly from al-Muhib al-Tabari, **Ibn Abi' Sayf** and **al-Imam al-Subki**. It is related from **Abu Ayyub al-Ansari** (ra) that he rubbed his face over the (Prophet's) grave, and it has been related by **Ahmed (in his Musnad) with a good (jayyid) chain of transmission** that Marwan [ibn al-Hakam] one day saw a man placing his face on the grave of the Prophet (Sallallahu alaihi wa sallam) and Marwan grabbed him by the neck and said: 'Do you know what you are doing?' He engaged him by saying: 'Yes, I did not come to a stone but i came to the Prophet (sallallahu alaihi wa sallam), who said: *'Do not cry upon religion (Islam) as long as the righteous people (of Islam) are the leaders (handling its affairs), but cry upon religion (Islam) if the wrong people became the leaders (handling its affairs).'"*

Indeed, Imam Jalalud-Din al-Suyuti (d. 911 AH) also mentioned the following about Ibn Abi'l Sayf in his *al-Tawshih Sharh al-Jami al-Sahih* (3/1274):

فائدة: استنبط بعضهم من تقبيل الحجر تقبيل المصحف والمنبر النبوي والقبر الشريف، وقبور الصالحين وأجزاء الحديث، وممن قال بذلك: ابن أبي الصيف اليماني من الشافعية

Meaning:

"Point of benefit: Some of them derived the kissing of the (black) stone, kissing of the (Qur'anic) Mushaf, the Prophetic Minbar (pulpit), the noble grave, the graves of the pious, fascicles of hadith, and who said like that was: Ibn Abi'l Sayf al-Yamani from the Shafi'is."

On top of this, the Hanafi scholar known as Imam Badrud-Din al-Ayni was also quoted earlier mentioning the following from his Shafi'i Shaykh, Zaynud-Din al-Iraqi, who related from his Shafi'i Shaykh, al-Ala'i. The following was stated earlier in this work:

It was also stated earlier on:

What Hussain al-Maghribi mentioned about Imam Ahmed ibn Hanbal was also recorded by Imam Badrud-Din al-Ayni (d. 855 AH) in his *Umdatul Qari* (9/241) as follows when relating from his Shaykh, Zaynud-Din al-Iraqi[582]:

وَقَالَ أَيْضا: وَأَخْبرنِي الْحَافِظ أَبُو سعيد ابْن العلائي قَالَ: رَأَيْت فِي كَلَام أَحْمد بن حَنْبَل فِي جُزْء قديم عَلَيْهِ خطّ ابْن نَاصِر وَغَيره من الْحفاظ، أَن الإِمَام أَحْمد سُئِلَ عَن تَقْبِيل قبر النَّبِي، صلى الله عَلَيْهِ وَسلم، وتقبيل منبره، فَقَالَ: لَا بَأْس بذلك

Meaning:

"And he also said: Al-Hafiz Abu Sa'eed ibn al-Ala'i (d. 761 AH) informed me by saying: ***'I saw in the words of Ahmed ibn Hanbal in an old fascicle (juzz)***

[582] He was also the teacher of al-Hafiz Ibn Hajar and al-Hafiz al-Haythami

upon which is the handwriting of Ibn Nasir and others from the Huffaz (preservers of Hadith), that Imam Ahmed was asked about kissing the grave of the Prophet, sallallahu alaihi wa sallam, and the kissing of his minbar (pulpit), and he said: 'There is no harm in doing that.'"

The quotation from Imam Zaynud-Din al-Iraqi is found in his commentary to *Jami al-Tirmidhi* as witnessed from the manuscript copy. What is more interesting to note is what Imam Badruddin al-Ayni mentioned after the above quotation from Hafiz Zaynud-Din al-Iraqi. In his *Umdatul Qari* he mentioned from al-Iraqi quoting his Shaykh, al-Ala'i, who lived in the time of Ibn Taymiyya, the following points about Imam Ahmed's verdict from the old juzz and Ibn Taymiyya's surprise. Al-Ayni mentioned it as follows:

قَالَ: فأريناه للشَّيْخ تَقِيّ الدّين بن تَيْمِية فَصَارَ يتعجب من ذَلِك، وَيَقُول: عجبت أَحْمد عِنْدِي جليل يَقُوله؟ هَذَا كَلَامه أَو معنى كَلَامه؟ وَقَالَ: وَأي عجب فِي ذَلِك وَقد روينَا عَن الإِمَام أَحْمد أَنه غسل قَمِيصًا للشَّافِعِي وَشرب المَاء الَّذِي غسله بِهِ، وَإِذا كَانَ هَذَا تَعْظِيمه لأهل الْعلم فَكيف بمقادير الصَّحَابَة؟ وَكَيف بآثار الْأَنْبِيَاء، عَلَيْهِم الصَّلَاة وَالسَّلَام؟

"He said: We showed it to Shaykh Taqiud-Din ibn Taymiyya and so he became surprised by that, and he said: 'I am amazed; Ahmed (ibn Hanbal) is venerable to me. Would he say it? Is that his words or the meaning of his words?' And he (al-Ala'i) said: 'What is amazing about that, when it has been related to us from ***Imam Ahmed that he washed a shirt[583] for al-Shafi'i and drank the water that***

[583] In Sahih Muslim (5/434-435, no. 5409, Darus Salam edition) as part of a narration is the following incident, I went back to Asmâ' and told her, and she said: 'This is the ***Jubbah*** (a type of cloak) of the Messenger of Allah,' and she brought out to me a Tayâlisah cloak which had pockets lined with *Dibâj* and its sleeves were edged with *Dibâj*. She

***he washed it with*[584]*, and if that was his exaltation of the people of knowledge, then what of the extent of the Sahaba (Prophetic Companions)? What about the remnants (athar) of the Prophets, upon them prayers and peace?"*

These type of views from the named scholars are likely to be deemed to be polytheistic acts when it comes to kissing the graves to the two detractors being responded to, even though undeniably other scholars do not permit or approve such acts.

This does not mean that we permit and promote touching graves, but merely highlighting that there was a difference of opinion, and some were totally against it and some permitted it.

As for the quotation attributed to Anas ibn Malik (ra) and quoted by the two detractors from al-Samhudi as follows:

> *It is narrated from Anas ibn Maalik who saw a man who had placed his hand on the blessed grave, so he reprimanded him and said we do know this (ie this action) except that we used to get very close."* also cited by Samhudee in *Wafaa al-Wafaa* (4/216)

Then, al-Samhudi did not mention a chain of transmission for it and so it's not proven to be authentically reported from Anas (ra). Even if it was reported

said: 'This was in 'Aishah's possession until she died, and when she died, I took it. The Prophet used to wear it, and **now we wash it for the sick and seek healing thereby**."

[584] The incident is mentioned by Ibn al-Jawzi with a chain of transmission in his Manaqib al-Imam Ahmed (2/370) but it mentions it was Ibn Hanbal who gave his shirt to al-Shafi'i who washed it and drank the remaining water. As for the authenticity of the story then it appears that Hafiz al-Ala'i accepted it when quoting its summary to Ibn Taymiyya, but al-Dhahabi did not consider the incident to be Sahih in his Siyar a'lam an-Nubala (12/587-588)

authentically then it goes to show that some people in the time of the Sahaba managed to enter the actual sacred chamber and touch the grave of the Prophet (Sallallahu alaihi wa sallam), and Anas (ra) did not say it is Shirk but instead he did not recognise such an action being done in the time of the Prophet (Sallallahu alaihi wa sallam) as al-Samhudi mentioned. This would then indicate that it was easily possible for Abu Ayyub al-Ansari (ra) to have actually entered the sacred chamber where the actual three noble graves are based.

The detractors also failed to mention that Ibn Hajar al-Haytami also mentioned that some have mentioned Ibn Umar (ra) touched the actual grave of the Prophet (Sallallahu alaihi wa sallam). This can be seen from the scan from *Hashiyya al-Idah* they presented on p. 686 of their pdf file where they drew a red box, and if one counts to the 5th line down in that red box one can see the point about Ibn Umar (ra):

أى ابتداء فما قاله المصنف صحيح لا مطعن فيه . ويؤيد ما ذكرته ما فى مغنى الحنابلة من أنه
لا يستحب التمسح بحائط القبر ولا تقبيله وقال أحمد ما أعرف هذا ، فتعارضت الروايتان
عن أحمد . وظاهر كلام الأثرم وهو من أجل أصحابه أن ميل أحمد إلى المنع فإنه قال رأيت
أهل العلم بالمدينة لا يمسون القبر : قال أحمد وهكذا كان يفعل ابن عمر النبى . وبه تعارض
رواية بعضهم عن ابن عمر أنه كان يضع يده اليمنى على القبر ، ومن ثم قال فى الإحياء : مس
المشاهد وتقبيلها عبادة النصارى واليهود . وقال الزعفرانى : ذلك من البدع التى تنكر شرعاً .
وروى عن أنس أنه رأى رجلاً وضع يده على القبر الشريف فنهاه وقال ما كنا نعرف هذا
اى الدنو منه إلى هذا الحد . وعلم مما تقرر كراهة مس مشاهد الأولياء وتقبيلها . نعم إن

The portion in the green box stated***: “From ibn Umar (ra) that he would place his right hand on the grave.”***

The two detractors also quoted from the *Tuhfatul Zawar* of ibn Hajar al-Haytami on pp. 687-688, but a lot of the points raised in that work are identical to what

was quoted in his *Hashiyya al-Idah* and have been discussed in the above pages. They did quote the following also form the *Tuhfatul Zawar*:

> *Maalik, Shaafi'ee and Ahmad may Allaah be pleased with them severely rejected this. Ibn Asaakir said, "It is not from the Sunnah to touch the wall of the blessed grave (of the Prophet (ρ) nor to kiss it or to do tawaaf of it as the ignorant ones do.It is narrated from Naaf'e from Ibn Umar (ψ) who would prohibitively dislike excessive touching of the Prophet's* (ρ) *grave.*(Haafidh Ibn Hajr then goes on to mention the statement of Imaam Ahmad via Abu Bakr al-Athram and Imaam Ahmad saying there was no harm in it)" END of Haithamee's words (***Tuhfatuz-Zawaar Ilaa Qabr an-Nabee al-Mukhtaar*** (pg.20-22).

Indeed, Imam Ibn Hajar al-Haytami did not quote where Malik and al-Shafi'i rejected this, and as for what was attributed to Ibn Hanbal by al-Athram then that too is a weak report in comparison to what Abdullah the son of Ahmed ibn Hanbal reported. Indeed, Ibn Asakir was correct to mention that it is not a **Sunna** to touch the wall of the grave, or kiss it or to make tawaf around it, but what was shown above is that some scholars did permit touching the actual grave of the Prophet (Sallallahu alaihi wa sallam) from the Shafi'i school. Not only that, but **Ibrahim al-Harbi (d. 285 AH)**, the student of Imam Ahmed ibn Hanbal did permit touching the wall of the sacred chamber containing the grave of the Prophet (Sallallahu alaihi wa sallam). This was mentioned by al-Buhuti in his *Kashhaf al-Qina* (2/151) quoting Ibn Taymiyya as follows:

قُلْت: بَلْ قَالَ إبْرَاهِيمُ الْحَرْبِيُّ: يُسْتَحَبُّ تَقْبِيلُ حُجْرَةِ النَّبِيِّ – صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

“I say: Rather, Ibrahim al-Harbi said: It is praiseworthy (mustahab) to kiss the (wall of the) sacred chamber (hujra) of the Prophet (Sallallahu alaihi wa sallam).”

Recall the following that was also from Ibn Hajar al-Haytami:

Also, another pertinent quote attributed to a manuscript copy of *al-Jawhar al-Munazzam* of **Imam Ibn Hajar al-Haytami** has been recorded by **Imam Muhammad Kibriyat al Hussaini al Madani (d. 1070 AH),** in his *al-Jawahir al-Thamina fi Mahasin al-Madina* (p. 56) as follows:

مسألة: قال في الجوهر المنظم: مذهب أهل البيت تقبيل القبر و مسه و قال أحمد بن حنبل رحمه الله تعالى: لا بأس به و عليه المحب الطبري و ابن أبي الصيف و غيرهم من الأجلا كالسبكي و أضرابه

Meaning:

“Legal question: He said in his al-Jawhar al-Munazzam: ‘The Madhhab of the People of the (Prophet’s) household is kissing the grave and touching it. ***Ahmed ibn Hanbal****, may Allah have mercy upon him said: ‘There is no harm in (doing) it.’ Upon this (view) is* ***al-Muhib al-Tabari, Ibn Abi’l Sayf*** *and other than them from the significant one’s like* ***al-Subki*** *and similar to him.”*

As for Imam al-Shafi’i and his teacher Imam Malik ibn Anas, then it seems that Imam Ibn Hajar al-Haytami did not come across the following report that was mentioned earlier on from the ***Rihla al-Imam al-Shafi’i (p. 8):***

وهو يقول: حدثني نافع عن ابن عمر عن صاحب هذا القبر – ويضرب بيده على قبر رسول الله

Meaning:

"He (Malik) said: Nafi narrated to me from Ibn Umar from the possessor of this grave – and then he (Malik) struck his hand on the grave (qabr) of the Messenger of Allah (sallallahu alaihi wa sallam)."

This quote demonstrated how Imam Malik physically touched the noble grave and al-Shafi'i did not raise any objection.

At the bottom of p. 688 the two detractors mentioned:

> We will now move on and quote some of the scholars more versed in the **Hanbalee madhab** and their position of Imaam Ahmad Kissing the Prophet's (ρ) grave.

Surprisingly, on the very next page they brought in the name of Imam al-Samhudi who was not a Hanbali but a Shafi'i. These two detractors do not belong to any of the existing Sunni Madhhabs that is recognised for its authority in classical jurisprudence, and so are not in any reputable position to clarify what the strongest position is in the Hanbali Madhhab or other Madhhabs for that matter.

They quoted al-Samhudi as follows on p. 690:

> Samhudee said, *It is narrated from Anas ibn Maalik who saw a man who had placed his hand on the blessed grave, so he reprimanded him and said we did not know this (ie this action) during the time of Messenger of Allaah (ρ)."(as for placing the hands and kissing the graves he said) and this was rejected by Maalik,*

ash-Shaafi'ee and Ahmad who severely rebuked this." (*Wafaa al-Wafaa Bi-Akhbaar Daar al-Mustafaa* (4/216), Edn 1st 1427H /2006ce, Daar al-Kutub al-Ilmiyyah, Beirut, Lebanon. Ed. Khaalid Abdul Ghanee Mahfooz)

These points have just been responded to above so there is no need for repetition here. After this they quoted al-Samhudi on p. 691 as follows:

Samhudee directly after says, *"Some of the scholars have said if the intent of placing the hand (on the grave) is to shake hands with the deceased, then we hope there is no harm in this BUT following the majority (ie not placing the hands on the grave or touching them) is closer to the truth."* (*Wafaa al-Wafaa* (4/216).

This issue of shaking the hands with the deceased was also mentioned above when it was stated with regard to what Hanbali scholarship had to state:

Another well-known Hanbali Imam who was associated with Ibn Taymiyya was Imam Shamsud-Din Muhammad Ibn Muflih al-Hanbali (d. 763 AH). Ibn Muflih mentioned the following in his *Kitab al-Furu* (3/412-413):

وَيَجُوزُ لَمْسُ الْقَبْرِ بِالْيَدِ، وَعَنْهُ: يُكْرَهُ؛ لِأَنَّ الْقُرْبَ يُتَلَقَّى مِنْ التَّوْقِيفِ، وَلَمْ يَرِدْ بِهِ سُنَّةٌ؛ وَلِأَنَّهُ عَادَةُ أَهْلِ الْكِتَابِ، وَعَنْ الشَّافِعِيَّةِ كَهَذَا، وَعَنْ الْحَنَفِيَّةِ مِثْلُهُ وَالَّذِي قَبْلَهُ، وَعَنْهُ: يُسْتَحَبُّ، صَحَّحَهَا أَبُو الْحُسَيْنِ فِي التمام، لأنه يشبه مُصَافَحَةَ الْحَيِّ، لَا سِيَّمَا مِمَّنْ تُرْجَى بَرَكَتُهُ.

Meaning:

"And it is permissible to touch the grave with the hand, and from him (Ibn Hanbal): 'It is disliked.' Because closeness is received from standing still, and it is not mentioned in the Sunna, for it is from the custom of the People of the Book.[585] From the Shafi'is is likewise, and similarly with the Hanafis that came before. From him (Ibn Hanbal): 'It is desirable'. This has been authenticated by Abul Hussain (Ibn Abi Ya'la) in 'al-Tamam', for it resembles the handshaking with the living, particularly from those who are hoped that blessing is sought."

This quotation from Ibn Muflih shows the difference of opinion amongst the various Madhhabs on touching the grave, but he has mentioned from Abul Hussain that the strongest view from Imam Ahmed ibn Hanbal is that it is desirable (mustahab). This is in diametric opposition to what Ibn Taymiyya and the two detractors think was the actual position of Imam Ahmed ibn Hanbal.
Indeed, what Abul Hussain ibn Abi Ya'la actually stated in his *Kitab al-Tamam lima Sahh fil riwayatayn wal thalatha wal arba an al Imam wal mukhtar min al wajhayn.*[586] is as follows:

أن الزيارة للميت جارية مجرى زيارة الحي و لهذا يستحب أن يسلم على الميت عند قبره كما يسلم على الحي ثم استحب مصافحة الحي فاستحب مس قبره لأن فيه معنى المصافحة

[585] Christians/Jews.
[586] See p. 267 of the Dar al-Asima edition

"As for visiting the dead it proceeds the path that one visits the living, and it is praiseworthy that one sends salutations upon the dead near his grave, just as one gives salutations to the living, and then it is praiseworthy to shake hands with the living and for this reason it is praiseworthy to touch his grave; because that is the meaning of shaking hands."

The quotation they provided from al-Samhudi was about the graves of the generality of Muslims and he did not state it was specifically about the touching of the grave of the Prophet (Sallallahu alaihi wa sallam). This is pertinent to mention because in the same work he quoted the narration from Bilal ibn Rabah (ra) placing his face on the actual noble grave. This was mentioned earlier on as follows:

Imam al-Subki quoted a narration going back to Abu al-Darda (ra) in his Shifa al-Siqam as recorded by Imam Ibn Asakir in his Tarikh Dimashq[587] (the chain was given on p. 185 of his Shifa). The narration mentioned that Bilal (ra) saw the Prophet (Sallallahu alaihi wa sallam) in a dream and he said to Bilal (ra):

ما هذه الجفوة يا بلال أما ان لك أن تزورني يا بلال فانتبه حزينا وجلا خائفا فركب راحلته وقصد المدينة فأتى قبر النبي صلى الله عليه وسلم فجعل يبكي عنده ويمرغ وجهه عليه

"What is this estrangement O Bilal, concerning that you have to visit me O Bilal." so he became aware of being sad (after awakening) and made clear of his fear and climbed onto his camel with the intent for Madina. ***He came to the grave of the***

[587] See *Tarikh Dimashq* (7/137) and for the shortest chain it was recorded by Imam Muhammad al-Ghassani (d. 315 AH) in his *Akhbar wa Hikayat* (pp. 45-46)

Prophet (Sallallahu alaihi wa sallam) and began crying by it and rubbed his face over it..."

This was also stated earlier on:

Imam Nuruddin al-Samhudi (d. 911 AH) in his *Wafa al-Wafa bi Akhbar Darul Mustafa* (4/182 and 4/217) said that the chain from Ibn Asakir (as in his *Tarikh Dimashq)* has a jayyid (good) chain of transmission. Al-Samhudi also mentioned in his *Wafa* (4/218) that ***al-Khatib ibn Jumla*** (d. 764 AH) mentioned the narration of Bilal (ra).

On top of this, al-Samhudi also mentioned the topic of this whole initial rebuttal, namely the Abu Ayyub al-Ansari (ra) narration as stated earlier as follows:

Al-Samhudi in Wafa al Wafa (4/184):

و روى أحمد بسند حسن كما رأيته بخط الحافظ أبي الفتح المراغي المدني قال:

حدثنا عبد الملك بن عمرو قال: حدثنا كثير بن زيد عن داود بن أبي صالح قال: أقبل مروان يوما، فوجد رجلا واضعا وجهه على القبر، فأخذ مروان برقبته ثم قال: هل تدري ما تصنع؟ فأقبل عليه، فقال: نعم إني لم آت الحجر، إنما جئت رسول الله صلى الله تعالى عليه و سلم و لم آت الحجر، سمعت رسول الله صلى الله عليه و سلم يقول: لا تبكوا على الدين إذا وليه أهله، و لكن ابكوا على الدين إذا وليه غير أهله، قال الهيتمي: رواه أحمد و الطبراني في الكبير و الأوسط، و فيه كثير بن زيد، وثقة جماعة و ضعفه النسائي و غيره.

قلت: هو كما قال في التقريب– صدوق يخطئ، و سيأتي في الفصل بعده أن يحي رواه من طريقه، و أن السبكي اعتمد توثيقه.

Ahmad narrated with a *hasan* chain – as I saw in the handwriting of Hafiz Abu l-Fath al-Maraghi – he said: 'Abd al-Malik ibn 'Amr narrated to us: Kathir ibn Zayd narrated to us from Dawud ibn Abi Salih, he said: Marwan came one day to find a man placing his face on the grave [of the Prophet (peace and blessings be upon him)], so Marwan grasped his neck and said: "Do you know what you are doing?" Thereupon, he turned to him and said: "Yes! I have not come to a stone. I have come only to the Messenger of Allah, and I have not come to a stone. I heard Allah's Messenger (Allah bless him and grant him peace) say: 'Do not cry upon religion when those worthy of it take charge of it, but cry upon it when those unworthy of it take charge of it.'" Al-Haythami said: "Ahmad and al-Tabrani in *al-Kabir* and *al-Awsat* narrated it, and Kathir ibn Zayd is in it, who was declared trustworthy by a group and weakened by al-Nasa'i and others."

Plus, it has been mentioned a few pages back:

Imam Ali al-Samhudi (d. 922 AH) mentioned in his *Wafa al-Wafa* (4/218) the following:

ذكر الخطيب بن جملة أنّ ابن عمر رضي الله تعالى عنهما كان يضع يده اليمنى على القبر الشريف، و أن بلالا رضي الله تعالى عنه وضع خديه عليه أيضا

Meaning:

"Al-Khatib ibn Jumla (d. 764 AH) mentioned that Ibn Umar (ra) would place his right hand on the noble grave, and that Bilal (ibn Rabah) would place his cheek upon it too."

The above has likewise been mentioned by Imam Muhammad ibn Yusuf al-Salihi (d. 942 AH) in his *Subul al-Huda Wa-al-Rashad Fi Sirat Khayr al-'Ibad (12/398).* Imam Ibn Hajar al-Haytami has also mentioned it from Ibn Umar (ra) in his *al-Jawhar al-Munazzam* (p. 159).

Hence, al-Samhudi did not reject what Abu Ayyub (ra), Bilal (ra) and Ibn Umar did in terms of physical actions connected to the actual grave of the holy Prophet (Sallallahu alaihi wa sallam). There was no promotion back in 2005 or now by myself for touching the graves of any of the deceased Muslims, or other actions connected to their graves, but the subject matter was about the authenticity of the narration from Abu Ayyub al-Ansari (ra), which the two detractors weakened.

What the detractors avoided mentioning were those scholars who did permit such actions like touching the graves from the Hanbali and Shafi'i school, as has been shown with quotes, although, there are other scholars from these two Madhhabs that were also against touching the graves. The two detractors quoted Imam al-Nawawi's verdicts on such actions connected to graves and what some people were accustomed to in certain graveyards. This was mentioned by them from pp. 692-700.

For example, on pp. 694-696 they quoted from Imam al-Nawawi as follows:

Imaam Nawawee cites, *"Haafidh Abu Moosaa al-Asfahaanee said in his book, 'Adaab Ziyaaratul-Qaboor' that Imaam Abul Hasan Muhammad ibn Marzooq az-Za'afaraanee, who was from the researching (Muhaqqiq) jurists said in his book*

pertaining to the topic of Janaa'iz that, "And do not touch the grave with your hands nor kiss it as this is what the Sunnah has traversed upon."

This point from Imam al-Nawawi was noted by the Shafi'i scholar known **as Imam Shihabud-Din al-Ramli (d. 957 AH)** in his marginal notes (Hashiyya) to *Asna al-Matalib Sharh Rawd al-Talib* (1/331), by his teacher **Shaykh Zakariyya al-Ansari** (d. 926 AH). Quote:

قَالَ فِي الْمَجْمُوعِ: وَلَا يَسْتَلِمْ الْقَبْرَ وَلَا يُقَبِّلْهُ وَيَسْتَقْبِلُ وَجْهَهُ لِلسَّلَامِ وَالْقِبْلَةِ لِلدُّعَاءِ ذَكَرَهُ أَبُو مُوسَى الْأَصْفَهَانِيُّ قَالَ شَيْخُنَا: نَعَمْ إنْ كَانَ قَبْرَ نَبِيٍّ أَوْ وَلِيٍّ أَوْ عَالِمٍ وَاسْتَلَمَهُ أَوْ قَبَّلَهُ بِقَصْدِ التَّبَرُّكِ فَلَا بَأْسَ بِذَلِكَ (قَوْلُهُ قَالَهُ الزَّرْكَشِيُّ) أَشَارَ إلَى تَصْحِيحِهِ

Meaning:

"It was said in *al-Majmu* (of al-Nawawi): He should not touch the grave nor kiss it, but he should face it when offering salutations and face the Qibla when making supplications. This was mentioned by Abu Musa Al-Asfahani. ***Our Shaykh (Zakariyya al-Ansari) said: Yes, but if it is the grave of a Prophet, or a Saint, or a Scholar, and he touched it or kissed it with the intention of seeking blessings (tabarruk), there is no harm in that. (His saying, al-Zarkashi said it): He pointed towards its authentication.***"

Note, Zakariyya al-Ansari is known as Shaykh al-Islami in the Shafi'i school, and his famous teacher was al-Hafiz ibn Hajar al-Asqalani, and his well-known disciple was Imam Ibn Hajar al-Haytami al-Makki. The above quote is another serious dilemma for the detractors to answer as it shows that within the Shafi'i school some of their major scholars did permit touching the graves of certain noble people like the graves of Prophets, saints (Awliyya) and scholars (Ulama). The claimants to the way of the Salaf are quick and harsh in rushing to declare people as grave worshippers (Quburis), and so by default their rulings apply to the scholars named who permitted the touching of certain graves as exemplified within this response.

On p. 700 they brought in the name of Shaykh Zafar Ahmed Uthmani as follows:

This has also been cited by Samhudee (4/215) in *Wafaa al-Wafaa*, Shaikh Zafar Ahmed Uthmaanee also quotes this in his *E'laa as-Sunan* (10/508).

It is worth quoting what Shaykh Zafar Uthmani also said in his *I'la al-Sunan*[588] as follows as it is what we accept:

[Al-Samhudi said]:

Al-'Izz said: It is mentioned in *Kitab al-'Ilal wa l-Su'alat* of 'Abd Allah ibn Ahmad ibn Hanbal from his father in the transmission of Abu 'Ali al-Sawwaf from him, 'Abd Allah [ibn Ahmad] said***: "I asked my father about a man touching the pulpit of the Prophet (Allah bless him and grant him peace), taking blessing by touching it and kissing it, and he behaves with the grave likewise, hoping for reward from Allah (Exalted is He). He said: There is no harm in this."***

This was mentioned in it also.44

It is strange from the Najdis, although they are Hanbalis, they are overly strict in this [matter] and they prevent people from this with the strongest prevention, such that I saw a soldier from the people of Najd pushing with his hand the chest of woman

[588] The section was translated by Zameelur Rahman in his translation of a portion of I'la al-Sunan of Zafar Ahmed al-Uthmani

kissing the window of the grave of the Prophet (Allah bless him and grant him peace) whereupon she fell on her side and became uncovered, while I was standing in front of the Prophet (Allah bless him and grant him peace), sending prayers and peace upon him. There is no doubt that submersion in [prophetic] love drives one to permit this for those passionately infatuated [with love of the Prophet (peace and blessings be upon him)], and people's levels differ in this. Thus, some people when they see it [i.e. the grave], they can't control themselves but hasten towards it, and some people that have composure proceed slowly.

How beautiful is the speech of one of them:

I pass by the houses, the houses of Layla,
I kiss this wall, and that wall;
The love of houses has not infatuated my heart
But love of the one residing in the houses.

[Having said] this:

Al-Nawawi said: "It is not permissible that his (Allah bless him and grant him peace) grave be circuited, and it is disliked to join the stomach and back to the wall of the grave as said by al-Halimi and others." He said: "It is disliked to wipe it with the hand and to kiss it. Rather the [correct] etiquette is to be distant from it just as one would be distant from him if he were present when he was living. This is the truth, and this is what the scholars have said and agreed upon. Whoever's mind it crosses that wiping with the hand and its like is more effective in [attaining] blessing, this is

from his ignorance and his heedlessness, because blessing is only [acquired] in what accords with the Shari'ah and the statements of the scholars." End [quote] from *Wafa' al-Wafa'*.45

I say: Therefore, the common people should be banned from this in order to block the means, but there is no justification for such harshness as striking and pushing one who cannot control himself in the chest, due to what you know of the scope of flexibility therein. The visitor should refrain from bowing [his head] to the grave when sending salutation.

Ibn Jama'ah said: "Some scholars have said that it is from the innovations, while the one with no knowledge thinks that it is a characteristic of veneration."

End [quote] from Wafa' al-Wafa'.46

The detractors quoted what suited their agenda but were not scholarly enough to admit and quote what other Shafi'i scholars besides al-Nawawi said. This has been demonstrated above when the names of al-Muhib al-Tabari and Ibn Abi'l Sayf were mentioned. Al-Samhudi also mentioned the following in his *Wafa al-Wafa* (4/218):

و نقل الطيب الناشري عن المحب الطبري أنه يجوز تقبيل القبر و مسه؟ قال: و عليه عمل العلماء الصالحين

Meaning:

"Al-Tayyib al-Nashiri (d. 874 AH) transmitted from al-Muhib al-Tabari (that he was asked): That (did he) permit kissing the grave and touching it? He said: 'Upon this is the practice of the pious scholars.'"

The two detractors quoted al-Samhudi as saying:

Ibn Jama'ah said: "Some scholars have said that it is from the innovations, while the one with no knowledge thinks that it is a characteristic of veneration."

Al-Samhudi also quoted the report where Ibn Hanbal permitted touching the grave itself in his *Wafa* (4/217), but the two detractors decided that would not be worth mentioning. Here is what he mentioned:

قال العز: في كتاب العلل و السؤالات لعبد الله بن أحمد بن حنبل عن أبيه رواية أبي علي بن الصواف عنه، قال عبد الله: سألت أبي عن الرجل يمسّ منبر رسول الله صلى الله عليه و سلم، و يتبرك بمسه، و يقبله، و يفعل بالقبر مثل ذلك رجاء ثواب الله تعالى، قال: لا بأس به،

Translation:[589]

*Al-'Izz (ibn Jama'a) said: It is mentioned in Kitab al-'Ilal wa l-Su'alat of 'Abd Allah ibn Ahmad ibn Hanbal from his father in the transmission of Abu 'Ali al-Sawwaf from him, 'Abd Allah [ibn Ahmad] said: "I asked my father about a man touching the pulpit of the Prophet (Allah bless him and grant him peace), taking blessing by touching it and kissing it****, and he behaves with the grave likewise****, hoping for reward from Allah (Exalted is He). He said:* ***There is no harm in this."***

[589] Translated by Zameelur Rahman in his translation of a section of I'la al-Sunan of Zafar Ahmed al-Uthmani

After the above quote, al-Samhudi mentioned:

قال العز بن جماعة: و هذا يبطل ما نقل عن النووي من الإجماع.

"Al-Izz ibn Jama'a said: 'This nullifies what al-Nawawi transmitted on the (alleged) Ijma.'"

The above quote from Ibn Jama'a is available in his *Hidayatus Salik ila'l Madhahib al Arba'a fil Manasik* (p. 1390).

Qadi Iyad al-Maliki said in his al-Shifa:[590]

"In the Book of Ahmad ibn Sa'id al-Hindi about people standing at the grave we find, 'Do not cling to it and do not touch it and do not stand at it for a long time."'

The Hanafi scholar known as **al-Qadi Shihabuddin al-Khafaji (d. 1069 AH)** said in his commentary on the Shifa of Qadi Iyad, known as *Nasim al-Riyadh* (3/524), the following with regard to the last quotation:

وهذا أمر غير مجمع عليه؛ ولذا قال أحمد والطبري: لا بأس بتقبيله والتزامه. وروي أنَّ أبا أيّوب الأنصاري كان يلتزم القبر الشريف، قيل: وهذا لغير من لم يغلبه الشوق والمحبّة، وهو كلام حسن

[590] P. 235, translated by Aisha Bewley

"And this order is not agreed upon, and therefore ***Ahmed (ibn Hanbal) and al-Tabari said: There is no problem in kissing it (the grave)*** *with his commitment. It is related that* ***Abu Ayyub al-Ansari (ra) would cling to the noble grave. It is said: And this [practice] is for those not overwhelmed by longing and love, and this is good speech."***

This indicates that al-Khafaji accepted Imam Ahmed ibn Hanbal did permit touching or kissing the noble grave and more significantly he knew of the narration of Abu Ayyub al-Ansari (ra) at the actual noble grave, and his action there as reported in the Musnad Ahmed and Mustadrak al-Hakim.

Imam al-Zarqani said in his *Sharh al-Mawahib al-Laduniyya (12/215):*

تقبيل القبر الشريف مكروه إلّا لقصد التبرّك فلا كراهة كما اعتقده الرملي

Meaning:

"Kissing the noble grave is makruh (disliked) except if the intent is for tabarruk (blessing) and it is not disliked as believed by al-Ramli."

The statement from al-Ramli was quoted above.

On p. 703 the two detractors brought in the following section heading:

ALLAAMAH MUHAMMAD BIN MUHAMMAD IBN AL-HAAJ [737H] ON KISSING AND TOUCHING THE **PROPHET'S (ρ) GRAVE**

They mentioned the following between pp. 704-705:

Allaamah Ibn al-Haaj [737H] said, "*You see those who do not possess knowledge make tawaf of the blessed grave (of the Messenger of Allaah (ρ) just as they make tawaf of the Ka'abah, they touch the grave and they also kiss it.*

They also put their handkerchiefs and clothes on the grave with the intent of seeking blessings, then all of this is from the affairs of innovation because blessings are only achieved by following the Messenger of Allaah (ρ).

The reason for idol worship during the time of jahiliyyah was also due to this aspect and this is the very same reason our scholars, may Allaah have mercy upon them said it is prohibitively disliked (makrooh) to touch/wipe the wall of the Ka'abah, the walls of Masjids or the mushaf which are touched and wiped in order to seek blessings from them.

They said this in order to close the door of trying to seek blessings like this as it opposes the Sunnah. ..." (*al-Madkhal* (1/263) Edn.?, Maktabah Daar at-Turaath, Cairo, Egypt) End of the words of Ibn al-Haaj

Once again, they quoted what suited their agenda. Ibn al-Hajj was from the Maliki school, and he gave a verdict on touching or kissing the grave from his own stance and not that all scholars necessarily agreed with him. What Ibn al-Hajj mentioned about touching the actual grave of the Prophet (Sallallahu alaihi wa sallam) is not physically possible for most Muslims who visit the area of the

grave as they cannot get beyond its walls, and nor can they perform circumambulation (tawaf) of it. If he meant the touching of the walls of the sacred chamber then that is a separate matter.

There are historically certain people who did perform controvertible actions connected to graves that are not acceptable and criticised in some shape or form.

But as for what Ibn al-Hajj said about the wiping of the Mushaf (the physical text of the Qur'an) then his view is not acceptable to others. Indeed, Imam al-Nawawi mentioned in his *al-Tibyan fi Adab Hamalat al-Qur'an:*[591]

*"We related in the Musnad of Darimi with a rigorously authenticated chain of narrators that Ibn Abi Mulayka said that '**Ikrima ibn Abi Jahl (God be pleased with him) would place the mushaf on his face** and say, 'My Lord's Book! My Lord's Book! "'*

Imam al-Suyuti mentioned it in his al-Itqan fi Ulum al-Qur'an[592]:

"It is commendable to kiss the Qur'an for `Ikrima b. Abu Jahl (r) used to do so and because, as some have said, it is by analogy, not unlike the kissing of the Black Stone. Also, because it is a gift from God, kissing it is a meritorious act, much like the kissing of a young child.

There are, in this regard three opinions recorded from Ahmad (b. Hanbal): that he regarded it as permissible, as commendable, and that he suspended judgement. This is because this practice, its merits notwithstanding is an act of

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[591] See p. 113 of the English edition published under the title: Etiquette with the Qur'an.
[592] See p. 397 of the English edition translated by Muneer Fareed.

worship, wherein the use of analogy is proscribed. This is why `Umar said with regard to the Black Stone: 'Had I not seen the Prophet (s) kiss you I would not have kissed you!'"

The two detractors have described Imam Ibn al-Hajj with the title: Allama, which means greatly learned. It would be interesting to observe if they would declare Ibn al-Hajj to be a promoter of heresy (bid'a) or Shirk (polytheism) for his promotion of Tawassul[593] and Istigatha. Let us recall that the two detractors said:

On p. 585 of their pdf file, they said:

Also note the Tawassul they are referring to is after the demise of the Messenger of Allaah (ρ) and it is no doubt prohibited.

The two detractors have expressed their view very clearly on p. 598 by asking rhetorically:

So Abul Hasan is this your Aqeedah? **Do you say Tawassul is permissible from the people in the grave? This is clear shirk just like the shirk of the nations before**.

Let us see what Ibn al-Hajj actually promoted also in his Madkhal[594]:

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[593] Ibn al-Hajj also wrote a short work on Tawassul entitled: *Ta'rif al-Anam fi'l Tawassul bil-Nabi wa Ziyarati alaihi as-Salah was Salam.*

[594] Translation was presented here - https://splendidpearls.org/2013/11/24/manners-of-visiting-the-resting-place-of-the-prophet-%ef%b7%ba/

As for what has been mentioned regarding visiting the grave of the Master of the first and last ﷺ, then all that has been mentioned should be increased by many folds, meaning, in humility, brokenness, and tranquillity, because he ﷺ is the one who will intercede and have his intercession accepted, the one whose intercession will not be rejected. The one who intends him (in their journey of visitation) will not be let down, nor will the one who disembarks upon his ﷺ place, nor the one who seeks his ﷺ aid or refuge (wa lā man ista'āna aw istaghātha bihi), for he ﷺ, is the pole of perfection and the crown jewel of the kingdom. Allāh the Exalted said in His mighty Book:

"He has certainly seen the greater signs from His Lord.''

Our scholars (may Allāh the Exalted have mercy upon them) have stated: He ﷺ saw his image, for he is the crown jewel of the kingdom. So, whoever makes tawassul through him ﷺ, seeks aid through him (istaghātha bihi), or seeks his needs through him ﷺ, then he will not be refused or disappointed. [1]

Ibn al-Ḥājj further said:

Our scholars (may Allāh the Exalted have mercy upon them) said: **The visitor should cause himself to feel as if he is standing in front of him ﷺ just as he would be in his life, for there is no difference between his death and life,** meaning, in his witnessing of his Ummah, and his knowing of their situations, intentions, resolves, and inner thoughts. That is (all) clear to him ﷺ without there being any concealment whatsoever. If someone said (in objection to this): These attributes are particular to the Master (Allāh) ﷻ, the response is: All of those who have relocated to the hereafter from among the believers know the situation of the living predominately. That has occurred to no end (found) in accounts that have been (reported) to have occurred. It

is possible that their knowledge of that is when the actions of the living are presented to them, and there are other possibilities to it (as well). These matters are hidden from us. The truthful one ﷺ informed about the presentation of deeds to them (the dead) so it must occur. The knowledge of how it occurs is not known and Allāh ﷻ knows best about it, and it is sufficient as a clarification, the statement of the Prophet ﷺ: "The believer sees with the light of Allāh.''

The light of Allāh ﷻ is not veiled by anything. This is regarding the living among the believers, so what about those among them in the other worldly abode? The Imām, Abū 'Abdallāh al-Qurṭubī said in his al-Tadhkirah: (It has been narrated that) Ibn al-Mubārak narrated with his chain to al-Minhāl ibn 'Amr who narrated that he heard Sa'īd ibn al-Musayyib say: 'There is not a day, except that on it, the actions of the Ummah are presented to the Prophet ﷺ, both in the morning and the evening. So, he knows them by their deeds and appearances, and it is due to that he ﷺ will bear witness against them. Allāh ﷻ said:

"So how will it be when We bring every nation with a witness and bring you as a witness over these''

It has proceeded, that the deeds are presented to Allāh ﷻ on Thursday and Monday and (the deeds are presented) to the Prophets and fathers and mothers on Friday and there is no contradiction, for it is possible that it is specific to the Prophet ﷺ that the deeds are presented to him ﷺ every day and on Friday with the other Prophets. (end quote from al-Qurṭubī) [2]

Further on, Ibn al-Ḥājj said:

So when he visits him ﷺ, if he is able to (remain standing) and not sit, then this is better. If he was unable, then he can sit with proper decorum, respect, and honor. When the visitor is seeking the fulfillment of his needs and forgiveness of his sins, he might not need to mention that with his tongue. Nay, he may bring that to presence in his heart while he is standing in front of him ﷺ, because he ﷺ, knows his needs and benefits more than him, and is more merciful to him than himself, and more caring towards him than his own relatives. He said ﷺ: “The likeness of me and all of you is like moths that are rushing into the fire while I am standing to prevent you from it.”, or as he ﷺ said. **This applies to the Prophet ﷺ at all times- meaning in tawassul through him and seeking the fulfillment of one’s needs by way of his rank with his Lord ﷻ**. Whoever is unable to undertake a visit to him ﷺ with his body, then let him intend it at all times with his heart, and let him bring present to his heart that he is there in front of him seeking intercession through him unto the One who bestowed (His) bounty (Allāh) through him, as was said by the Imām, Abū Muḥammad ibn al-Sayyid al-Baṭalayūsī (may Allāh have mercy upon him) in his line (of poetry) that he sent to him:

Unto you I flee from my slips and sins,
and when I meet Allāh you are the one sufficient for me

Visiting your grave that is visited by foot
is my longing and desire if my Lord wills

So if visitation of him is prevented by my body,
then I am not prevented from visiting him with my heart

To you oh Messenger of Allāh I send, from myself,
a salutation of a believer and lover. [3]

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[1] Al-Madkhal 1/258

[2] Ibid 1/259

[3] Ibid 1/264

He also said:[595]

Then he is to perform tawassul through the people of those graves, I mean: through the righteous from among them in fulfilling his needs and forgiving his sins. Then he should supplicate for himself, his parents, his teachers, his relatives, and the inhabitants of those graves, and the dead from among the Muslims and their living and their offspring until the Day of Judgment and those who are not present from his brothers. He should turn to Allāh the Exalted in supplicating at their place (of burial) and **frequently make tawassul through them unto Allāh the Exalted**, because He, the Glorified and Exalted chose them, honored them, and ennobled them. So, just as He caused them to be a source of benefit in this world, so it will be in the hereafter, nay, even more. **So, whoever has a need to be fulfilled, then let him go to them and make tawassul through them, for they are the intermediaries between Allāh the Exalted and His creation.**

[595] Translation was presented here - https://splendidpearls.org/2013/11/17/tawassul-intercession-through-the-prophet-%ef%b7%ba-and-the-awliya-saints/

It has been established in the Sacred Law, and Allāh the Exalted knows what He has vouchsafed to them of (Divine) care. That is abundant and well known. **The people have not ceased, among the scholars and elders, from elder to elder, both East and West, deriving blessings by way of visitation of their graves, and they find the blessings of that both in the sensory, and spiritual (ḥissan wa ma'nan)**. The Shaykh, the Imām, Abū 'Abdallāh Ibn Nu'mān (may Allāh have mercy upon him) mentioned in his book titled: safīnat al-najā' li ahl al-iltijā' , regarding the miracles of the Shaykh, Abūl Najā'. Speaking about this, he said:

"It has been realised by those who possess insight and consideration, that visiting the graves of the righteous is beloved for the sake of obtaining blessings along with reflection. The blessings of the righteous flow after their death, just as it did during their life. **Supplicating at the graves of the righteous and seeking intercession through them has been acted upon by our verifying scholars from the Imāms of the religion**."

{al-Madkhal; 1/255}

If the above did not create absolute shock and abhorrence in the hearts of the two detractors, then they may also wish to note that Ibn al-Hajj also promoted Ta'wil (figurative interpretation) of Istiwa to mean Istawla and other examples in his *al-Madkhal* (2/148-149).

Indeed, one of the so-called Salafi scholars by the name of **Abdul Karim ibn Salih al-Humayd** wrote a short work in attempting to demean Ibn al-Hajj as a

disseminator of Shirk. The work is entitled: *al-Siraj li-Kashf zulumat al Shirk fi Madkhal ibn al Hajj.*[596]

On p. 706 the two detractors introduced another section as follows:

ALLAAMAH AHMAD BIN MUHAMMAD AL-BARNASEE AL-FAASEE ZAROOQ[597] [899H] ON KISSING THE GRAVES

They quoted the following on p. 707:

> The Maalikee Scholar, Allaamah Zarooq in his explanation of Ibn Abee Zaid al-Qairawaanee's *'Risaalah'* said, *"Thirdly, it is from innovations to make masjids over the graves of righteous people, to constantly light lanterns over them or at a specific designated time and to wipe/touch them when visiting them. This is from the actions of the Christians. Furthermore, to take earth from the graves with the intention of seeking blessings is also impermissible rather it is haraam."* (*Sharh A'la Matn ar-Risaalah* (1/289) Edn.? 1406H / 1982ce, Daar ul-Fikr, Beirut) of Allaamah Ahmad bin Muhammad al-Baransee al-Faasee famously known as Zarooq [899H]

596 Downloadable here - https://ia800701.us.archive.org/24/items/1227Pdf_201812/1227-%20%D8%A7%D9%84%D8%B3%D8%B1%D8%A7%D8%AC%20%D9%84%D9%83%D8%B4%D9%81%20%D8%B8%D9%84%D9%85%D8%A7%D8%AA%20%D8%A7%D9%84%D8%B4%D8%B1%D9%83%20%D9%81%D9%8A%20%D9%85%D8%AF%D8%AE%D9%84%20%D8%A7%D8%A8%D9%86%20%D8%A7%D9%84%D8%AD%D8%A7%D8%AC%20%20%20%20pdf%20%20.pdf

597 The name is not Zarooq but Zarruq

None of the above quotation is related specifically to touching the grave of the noble Prophet (Sallallahu alaihi wa sallam) as that is the subject of the narration at hand, namely, the Abu Ayyub al-Ansari (ra) narration. Hence, what Shaykh Ahmed Zarruq said is not incorrect and supported by other scholars too. The question that also arises if the two detractors would approve of the following that was quoted earlier on from the same Shaykh Zarruq:

There is also a narration attributed to Imam al-Shafi'i although its authenticity has not been verified with a chain of transmission. This being the following report from **Shaykh Ahmed Zarruq al-Maliki** (d. 899 AH) in his *Umdatul Murid al-Sadiq* (p. 255):

وذكر الشيخ كمال الدين الدميري ، في حياة الحيوان له: إن الشافعي (ض) كان يقول: قبر موسى الكاظم الترياق المجرب

"The Shaykh Kamaluddin al-Damiri mentioned in his Hayatul Hayawan: ***'Indeed, al-Shafi'i would say: The grave of Musa al-Kazim is a tested cure.'"***

The report from al-Damiri (d. 808 AH) is available in his *Hayatul Hayawan* (1/189).

These reports if authentically related from Ibrahim al-Harbi, al-Shafi'i and the verdicts of al-Dhahabi provided above do not mean that one asks the deceased for help directly, but it is like what has been mentioned from the practice of Ibn Hibban at the grave of Ali ibn Musa al-Rida where the supplication was to Allah. See the words of Ibn Hibban a few chapters back.

Interestingly, Shaykh Ahmed Zarruq also mentioned the above report from Imam al-Shafi'i in his *Sharh Zarruq ala Matn al-Risala li Ibn Abi Zayd al-Qayrawani* (p. 434). In the same work he also made the following point from **Imam al-Ghazali** (d. 505 AH) and his own comments:

وقال الغزالي كل من يتبرك به في حياته يجوز التبرك بغيره بعد موته أصله قبره عليه السلام الجائز إجماعا خلافا لابن تيمية وأظن به قد حاد عن الحق

"Al-Ghazali said: Everyone who is the source of tabarruk (blessing) in his lifetime, then it is permitted to take blessings from other than him after his death, and its origin is his grave, may peace be upon him. There is ijma (agreement) on its lawfulness in difference to Ibn Taymiyya who I presume opposed the truth."

Will the two detractors now declare Zarruq, al-Damiri and al-Ghazali to be promoters of Shirk and Bid'a?!

On p. 708 the two detractors brought in the following heading:

ALLAAMAH AHMAD BIN MUHAMMAD BIN ISMAA'EEL TAHTAHWEE HANAFEE [1231H] ON TOUCHING AND KISSING GRAVES.

Then they swaggered with their usual unacademic diatribe by saying:

What is ironic and sad is that Abul Hasan Hussain Ahmed has been relentlessly trying to prove this Aqeedah from Imaam Ahmad whereas in actual reality and

in essence his own **HANAFEE MADHAB** is not in agreement with him, rather it seems to be conforming with the opinion of the majority that touching a grave or the grave of the Prophet (ρ) is highly unliked or prohibitively disliked.

First of all, touching the grave of a deceased does not fall into the headings of Aqida but Fiqh. If they are assuming it's a creedal matter, they should have proven that form the Salaf. On the contrary, a number of quotations have already been mentioned on the difference of opinion on touching graves in general. It was never the intent to state that the majority or minority permitted touching the graves of the deceased Muslims, or to permit such an action.

The topic at hand was initially about the Abu Ayyub al-Ansari (ra) narration and whether or not he personally touched the grave of the Prophet (Sallallahu alaihi wa sallam). The two detractors have deliberately gone off at a major tangent and expanded it to the graves of other than the Prophet (Sallallahu alaihi wa sallam). Despite this tactic they have also deliberately left out a few quotations that would have definitely overturned their one sided and biased agenda. This is a consequence of their fanatical anti-Madhhabi bias and lacking the tools to truly quote a cross sector of the opinions of previous generations of jurists (fuqaha). Hence, this has been presented from various scholars in this response.

If they wanted to quote the views within the Hanafi school, they could have also mentioned a quote from **al-Fatawa al-Hindiyya** which is also known as al-Fatawa -ʿĀlamgīriyya. This work was compiled in 17th century India and named after the Mughal emperor Muhammad Muhyud-Din Aurangzeb Alamgir (d. 1707 CE).

Alan M. Guenther[598] mentioned the following in his article entitled: *Hanafī Fiqh in Mughal India: The Fatāwá-i ʻĀlamgīrī* (pp. 14-15):

"The *Fatāwá-i ʿĀlamgīrī* was compiled by a considerable number of ʿ*ulamā*ʾ working together in a hierarchical arrangement.[599] The overseer was Shaykh Niẓām from Burhānpūr in the Khandesh region east of Gujarat. The work was divided into sections, each assigned to a chief editor, who was then responsible to Shaykh Niẓām for any errors in his section. Each chief editor had a group of other ʿ*ulamā*ʾ who were assigned to work with him as assistants. The *Miʾrāt al-ʿĀlam* notes that one of the chief editors had ten such assistants assigned to him; if this was standard, there could have been forty to fifty ʿ*ulamā*ʾ involved in preparing the *Fatāwá-i ʿĀlamgīrī.*[600] The number of chief editors is often taken to be four, since four names are known to be so designated. Some historical records naming other scholars as having responsibility for major portions of the text, however, suggest the possibility of more chief editors."

In al-Fatawa al-Hindiyya[601] there is the following quote regarding some of the views from within the Hanafi school:

قَالَ بُرْهَانُ التَّرْجُمَانِيُّ لَا نَعْرِفُ وَضْعَ الْيَدِ عَلَى الْمَقَابِرِ سُنَّةً وَلَا مُسْتَحْسَنًا وَلَا نَرَى بِهِ بَأْسًا وَقَالَ عَيْنُ الْأَئِمَّةِ الْكَرَابِيسِيُّ هَكَذَا وَجَدْنَاهُ مِنْ غَيْرِ نَكِيرٍ مِنْ السَّلَفِ وَقَالَ شَمْسُ الْأَئِمَّةِ الْمَكِّيُّ بِدْعَةٌ كَذَا فِي الْقُنْيَةِ .

وَلَا يَمْسَحُ الْقَبْرَ وَلَا يُقَبِّلُهُ فَإِنَّ ذَلِكَ مِنْ عَادَةِ النَّصَارَى وَلَا بَأْسَ بِتَقْبِيلِ قَبْرِ وَالِدَيْهِ كَذَا فِي الْغَرَائِبِ

Meaning:

598 Institute of Islamic Studies, McGill University.
599 Mujīb Ullāh Nadvī, 20-22; Abul-Muzaffar, 62-63.
600 Mujīb Ullāh Nadvī, 21.
601 5/430 (Darul Kutub al-Ilmiyya edition).

“Burhan al-Tarjumāni said: ***We do not know placing the hand on graves to be Sunna or recommended, but we do not see any harm in it.*** *Ayn al-A'immah al-Karābīsī said:* ***This is what we found to be practiced without objection from the predecessors (al-Salaf).*** *Shams al-A'imma al-Makkī said:* ***It is an innovation, as stated in al-Qunya. One should not wipe or kiss the grave, for that is from the practice of Christians. But there is no harm in kissing the grave of one's parents, as stated in al-Gharā'ib.”***

The question for the two detractors is why did they not quote other Hanafi scholars besides just Imam al-Tahtawi?

As for the strongest view from Imam Ahmed ibn Hanbal then that too has been presented above. Let us not forget the brag of the two detractors from p. 594 of their file when they said:

> Why is it that we have no authentic statements from these Imaams in touching the Prophet’s (ﷺ) grave, kissing it and venerating it and **don’t say Imaam Ahmad did because we have proved it is an incorrect opinion from him.**

They are not Hanbalis but followers of the stray views of the likes of Ibn Taymiyya and modern day pseudo-Salafi writers. The following quotes from two real Hanbalis are sufficient to debilitate their presumptive attitude over Imam Ahmed ibn Hanbal’s actual and strongest view from him:

Imam Alauddin al-Mardawi (d. 885 AH) said in his *al-Insaf fi Ma'rifatul Rajih min al Khilaf.*[602]

الرَّابعةُ، يجوزُ لَمْسُ القَبْرِ مِن غيرِ كراهَةٍ. قدَّمه فى «الرِّعايتَيْن»، و «الفُروعِ». وعنه، يُكْرَهُ. وأطْلَقَهما فى «الحاوِيَيْن»، و «الفائقِ»، و «ابنِ تَميمٍ». وعنه، يُسْتَحَبُّ. **قال أبو الحُسَيْنِ فى «تَمامِه»: وهى أصحُّ**

Meaning:

*"Fourthly, **it is permissible to touch the grave without any dislike** (karaha). It has been set forth in 'al-Riyayatayn' and 'al-Furu'. From him (Ibn Hanbal): **'It is disliked (to touch the grave).'** It has been presented by them from 'al-Hawiyayn', and 'al-Fa'iq' and 'Ibn Tamim'**. From him (Ibn Hanbal): 'It is desirable'. Abul Hussain (Ibn Abi Ya'la)** said in his 'Tamam': **'It is the most authentic (position from Ibn Hanbal).'"***

Indeed, Abul Hussain Ibn Abi Ya'la's work has been published in our time and here is what he mentioned in his *Kitab al-Tamam lima Sahh fil riwayatayn wal thalatha wal arba an al Imam wal mukhtar min al wajhayn.*[603]

اختلفت الرواية في وضع اليد على القبر على روايتين(٢): أصحهما: الوضع.

Meaning: "***There is difference of opinion in the report for placing the hand on the grave due to two reports: The most authentic (position from Ibn Hanbal) out of the two (views): Is to place (on the grave).***"

[602] 6/268, Abdullah al Turki edition.
[603] See p. 266 of the Dar al-Asima edition.

They brought in the name of the Hanafi Madhhab and once again strategically avoided mentioning that a very well-known Hanafi Imam and Muhaddith known as Imam Badruddin al-Ayni (d. 855 AH) has also accepted the narration from Imam Ahmed ibn Hanbal permitting the touching of the noble grave. It was also stated earlier on:

What Hussain al-Maghribi mentioned about Imam Ahmed ibn Hanbal was also recorded by **Imam Badrud-Din al-Ayni** (d. 855 AH) in his *Umdatul Qari* (9/241) as follows when relating from his Shaykh, Zaynud-Din al-Iraqi[604]:

وَقَالَ أَيْضا: وَأَخْبرنِي الْحَافِظ أَبُو سعيد ابْن العلائي قَالَ: رَأَيْت فِي كَلَام أَحْمد بن حَنْبَل فِي جُزْء قديم عَلَيْهِ خطّ ابْن نَاصِر وَغَيره من الْحفاظ، أَن الإِمَام أَحْمد سُئِلَ عَن تَقْبِيل قبر النَّبِي، صلى الله عَلَيْهِ وَسلم، وتقبيل منبره، فَقَالَ: لَا بَأْس بذلك

Meaning:

"And he also said: Al-Hafiz Abu Sa'eed ibn al-Ala'i (d. 761 AH) informed me by saying: ***'I saw in the words of Ahmed ibn Hanbal in an old fascicle (juzz) upon which is the handwriting of Ibn Nasir and others from the Huffaz (preservers of Hadith), that Imam Ahmed was asked about kissing the grave of the Prophet, sallallahu alaihi wa sallam, and the kissing of his minbar (pulpit), and he said: 'There is no harm in doing that.'"***

The quotation from Imam Zaynud-Din al-Iraqi is found in his commentary to *Jami al-Tirmidhi* as witnessed from the manuscript copy. What is more interesting to note is what Imam Badruddin al-Ayni mentioned after the above

[604] He was also the teacher of al-Hafiz Ibn Hajar and al-Hafiz al-Haythami

quotation from Hafiz Zaynud-Din al-Iraqi. In his Umdatul Qari he mentioned from al-Iraqi quoting his Shaykh, al-Ala'i, who lived in the time of Ibn Taymiyya, the following points about Imam Ahmed's verdict from the old juzz and Ibn Taymiyya's surprise. Al-Ayni mentioned it as follows:

قَالَ: فأريناه للشَّيْخ تَقِيّ الدّين بن تَيْمِية فَصَارَ يتعجب من ذَلِك، وَيَقُول: عجبت أَحْمد عِنْدِي جليل يَقُوله؟ هَذَا كَلَامه أَو معنى كَلَامه؟ وَقَالَ: وَأي عجب فِي ذَلِك وَقد روينَا عَن الإِمَام أَحْمد أَنه غسل قَمِيصًا للشَّافِعِيّ وَشرب المَاء الَّذِي غسله بِهِ، وَإِذا كَانَ هَذَا تَعْظِيمه لأهل الْعلم فَكيف بمقادير الصَّحَابَة؟ وَكَيف بآثار الْأَنْبِيَاء، عَلَيْهِم الصَّلَاة وَالسَّلَام؟

*"He said: We showed it to **Shaykh Taqiud-Din ibn Taymiyya** and so he became surprised by that, and he said: 'I am amazed; Ahmed (ibn Hanbal) is venerable to me. Would he say it? Is that his words or the meaning of his words?' And he (al-Ala'i) said: 'What is amazing about that, when it has been related to us from **Imam Ahmed that he washed a shirt[605] for al-Shafi'i and drank the water that he washed it with[606]**, and if that was his exaltation of the people of knowledge, then what of the extent of the Sahaba (Prophetic Companions)? What about the remnants (athar) of the Prophets, upon them prayers and peace?"*

[605] In Sahih Muslim (5/434-435, no. 5409, Darus Salam edition) as part of a narration is the following incident, I went back to Asmâ' and told her, and she said: 'This is the ***Jubbah*** (a type of cloak) of the Messenger of Allah,' and she brought out to me a Tayâlisah cloak which had pockets lined with *Dibâj* and its sleeves were edged with *Dibâj*. She said: 'This was in 'Aishah's possession until she died, and when she died, I took it. The Prophet used to wear it, and **now we wash it for the sick and seek healing thereby**."

[606] The incident is mentioned by Ibn al-Jawzi with a chain of transmission in his Manaqib al-Imam Ahmed (2/370) but it mentions it was Ibn Hanbal who gave his shirt to al-Shafi'i who washed it and drank the remaining water. As for the authenticity of the story then it appears that Hafiz al-Ala'i accepted it when quoting its summary to Ibn Taymiyya, but al-Dhahabi did not consider the incident to be Sahih in his *Siyar a'lam an-Nubala* (12/587-588).

These type of views from the named scholars are likely to be deemed to be polytheistic acts when it comes to kissing the graves to the two detractors being responded to, even though undeniably other scholars do not permit or approve such acts.

This does not mean that we promote touching graves, but merely highlighting that there was a difference of opinion, and some were totally against it, and some permitted it. Hence, what the two detractors quoted from Imam al-Tahtawi on pp. 709-710 is not rejected for the general masses if there is fear of excessive behaviour in the cemeteries:

> Tahtahwee Hanafee [1231H] said, *"The grave should not be touched nor should it be kissed, as for this is the custom and habit of the people of the book."* (*Haashiyyah at-Tahtaawee A'la Maraaqee al-Falaah Sharh Noor al-Aydah* (pg.620) of Ahmad bin Muhammad at-Tahtaawee al-Hanafee, Edn. 1st 1418H / 1997ce, Daar al-Kutub al-Ilmiyyah, Beirut, Lebanon. Ed. Shaikh Muhammad Abdul Azeez al-Khalaadee)

They did not also quote the other views within the Hanafi school as quoted above from *al-Fatawa al-Hindiyya*. They also admitted on p. 710:

> This position of Tahtawee, although is not specific to the Prophet's (ρ) it does however encompass everyone else and therefore it is within comprehension to apply this to he grave of the Messenger of Allaah (ρ).

Hence, they conflated two different matters when the whole initial topic was about Abu Ayyub al-Ansari (ra) touching only the grave of the Prophet (Sallallahu alaihi wa sallam). Since they quoted Imam al-Tahtawi when they thought it suited their agenda then the following is also his verdict on the likes of these two detractors and their fellows. Imam al-Tahtawi said in his *Hashiyya ala'l Durr al-Mukhtar*[607] (4/152-153):

"According to the majority of scholars of *tafsir*, the ayat, '*They parted into groups in the religion,* 'referred to the people of *bid'ah* who would arise in this Ummah. In a Hadith reported by Umar (may Allah be pleased with him), Rasulullah (Peace and blessings be upon him) said to Aisha (may Allah be pleased with her), 'The *ayat* about the partitions into groups in the religion refers to the people of *bid'ah* and to the followers of their *nafs* who would arise in this Ummah.' Allah declared in the 153rd *ayat* of *Surah Al-An'am*, '*This is My Straight path, so follow it! Follow not other ways, lest you be parted from His way!'* (that is, Jews, Christians, and other heretics departed from the right path; you should not part like them!). In the 103rd *ayat* of *Surah Al-Imran*, Allah declares, '*And hold fast, all of you together, to the rope of Allah, and do not separate!* '(see later for a brief commentary). Some scholars of *tafsir* said that Allah's rope meant *Jama'ah*, unity. The command, '*Do not separate*', shows that it is so and the *Jama'ah* are the possessors of *fiqh* and *ilm* (knowledge). One who descents from *fuqaha* (scholars of *fiqh*) as much as a span falls into heresy, becomes deprived of Allah's help and deserves Hell, because the *fuqaha* have been on the right path and have held on to the Sunnah of Rasulullah (Peace and blessings be upon him) and on to the path of al-Khulafa ar-

[607] Translation presented here - http://masud.co.uk/who-are-the-ahl-as-sunnah-wal-jamaah/

Rashideen, the Four Khaliphs (may Allah be pleased with them). As-Sawad al-Azam, that is, the majority of the Muslims, are on the path of *fuqaha*. Those who depart from their path will burn in the fire of Hell. O believers! Follow the unique group which is protected against Hell! And this group is the one that is called *Ahl as-Sunnah Wa'l Jama'ah*. For, Allah's help, protection and guidance are for the followers of this group, and His wrath and punishment are for those who dissent from this group. Today, this group of salvation comes together in the Four Madhhabs, namely the Hanafi, Maliki, Shafi'i, and Hanbali."

Indeed, Imam al-Tahtawi also said after the last line quoted above:

"Whoever falls outside these four Madhhabs in this time (zaman) then they are the people of innovation (Ahlul-Bid'a) and the hell fire."

That is the verdict of Imam al-Tahtawi on the likes of these detractors who deliberately avoided some points of ijma that the major jurists of the past had reached centuries ago, as well as attacking the taqlid of these four Madhhabs that have stood the test of time from their inception in the days of the actual Salafus-Salihin till our time.

On p. 711 the two detractors brought in another section heading as follows:

THE OPINIONS OF OTHER SCHOLARS WITH REGARDS TO TOUCHING AND KISSING THE PROPHET'S (ρ) GRAVE

The very first quotation they mentioned was as follows:

Imaam Ghazzalee said, *"This is the custom of the christains and jews"* (*Ihyaa Uloom ud deen* (1/271), also cited by Samhudee in his *Wafaa al-Wafaa* (4/215).

Note, Imam al-Ghazali did not say this about the grave of the Prophet (Sallallahu alaihi wa sallam) but the generality of the graves. Hence, it is deceptive to bring in such a section heading and quote some point which is not about the actual Prophetic grave! After this they quote the next example:

Shaikh Shihaab Khafaajee in his explanation of Qaadhee A'yaadh's *ash-Shifaa* says, *"That which the sharee'ah does not legislate us to kiss, is prohibitively disliked, as some of the general masses do with regards to kissing the graves of the Auliyaa and blessed places."* He goes onto say, *"It is prohibitively disliked to rub ones stomach or back agasint the wall of the blessed grave..."* (*Naseem ur-Riyaadh Sharh Shifaa Qadhee A'yaadh* (3/337, 517) Maktabah Azhariyyah, Cairo Egypt Edn.1326H)

The above is not the full disclosure and unrelated to the issue at hand which is about touching the grave of the Prophet (Sallallahu alaihi wa sallam), and not the graves of other Muslims. Indeed, the above-named Hanafi scholar known as Imam al-Khafaji has also said more as quoted a few pages back. This was stated already:

The Hanafi scholar known as **al-Qadi Shihabuddin al-Khafaji (d. 1069 AH)** said in his commentary on the Shifa of Qadi Iyad, known as *Nasim al-Riyadh* (3/524), the following with regard to the last quotation:

وهذا أمر غير مجمع عليه؛ ولذا قال أحمد والطبري: لا بأس بتقبيله والتزامه. وروي أنَّ أبا أيّوب الأنصاري كان يلتزم القبر الشريف، قيل: وهذا لغير من لم يغلبه الشوق والمحبّة، وهو كلام حسن

"And this order is not agreed upon, and therefore ***Ahmed (ibn Hanbal) and al-Tabari said: There is no problem in kissing it (the grave)*** *with his commitment. It is related that* ***Abu Ayyub al-Ansari (ra) would cling to the noble grave. It is said: And this [practice] is for those not overwhelmed by longing and love, and this is good speech."***

This indicates that al-Khafaji accepted Imam Ahmed ibn Hanbal did permit touching or kissing the noble grave and more significantly he knew of the narration of Abu Ayyub al-Ansari (ra) at the actual noble grave, and his action there as reported in the Musnad Ahmed and Mustadrak al-Hakim.

One now wonders why these two detractors deliberately failed to mention this significant quotation that annihilates their claims?!

On the same page the detractors also quoted the following from al-Samhudi's *Wafa al-Wafa* (4/216):

> Samhudee says, *"It is in the Tuhfa of Ibn Asaakir (who said), "It is not from the Sunnah to touch the wall of the blessed grave (of the Prophet (ρ) nor to kiss it or to do tawaaf of it as the ignorant ones do. Rather this should be prohibited as it is impermissible…"*

Indeed, that is the position we adhere to. Note, that Ibrahim al-Harbi did permit touching the wall of the sacred chamber as quoted above from al-Buhuti. The next quotation they brought forth was as follows:

He goes onto say, *"**Izz bin Jama'ah** after mentioning what Nawawee said, Saroojee al-Hanafee said, "Do not press your stomochs againt the wall (of the grave) or touch it with your hands, A'yaadh said in ash-Shifaa from the book of Ahmad bin Sa'eed al-Hindee from those who stand near the grave, they are not to press against the grave, nor touch it or to stand there for a length of time."* (*Wafaa al-Wafaa Bi-Akhbaar Daar al-Mustafaa* (4/216).

The above is not about the specific touching of the grave of the holy Prophet (Sallallahu alaihi wa sallam) directly within the actual sacred chamber as it is inaccessible to the vast majority of Muslims on earth from the time of the Sahaba onwards.

What these detractors ignored and deliberately avoided mentioning was what al-Samhudi mentioned on the very next page of his *Wafa* (4/217) from the very same Ibn Jama'a:

قال العز: في كتاب العلل و السؤالات لعبد الله بن أحمد بن حنبل عن أبيه رواية أبي علي بن الصواف عنه، قال عبد الله: سألت أبي عن الرجل يمسّ منبر رسول الله صلى الله عليه و سلم، و يتبرك بمسه، و يقبله، و يفعل بالقبر مثل ذلك رجاء ثواب الله تعالى، قال: لا بأس به،

Translation:[608]

*Al-'Izz (ibn Jama'a) said: It is mentioned in Kitab al-'Ilal wa l-Su'alat of 'Abd Allah ibn Ahmad ibn Hanbal from his father in the transmission of Abu 'Ali al-Sawwaf from him, 'Abd Allah [ibn Ahmad] said: "I asked my father about a man touching the pulpit of the Prophet (Allah bless him and grant him peace), taking blessing by touching it and kissing it**, and he behaves with the grave likewise**, hoping for reward from Allah (Exalted is He). He said: **There is no harm in this."***

After the above quote, al-Samhudi mentioned:

قال العز بن جماعة: و هذا يبطل ما نقل عن النووي من الإجماع.

"Al-Izz ibn Jama'a said: 'This nullifies what al-Nawawi transmitted on the (alleged) Ijma.'"

The above quote from Ibn Jama'a is available in his *Hidayatus Salik ila'l Madhahib al Arba'a fil Manasik* (p. 1390).

On p. 712 the two detractors mentioned:

Allaamah Ibn al-Muflih mentioned that those who hold it to be correct to place the hands on the grave, do not do this to seek benefit, or blessing from them, but rather they do this from the angle of shaking hands with the living (as they would if the person of the grave was living). As for those who do not say or agree with this

[608] Translated by Zameelur Rahman in his translation of a section of I'la al-Sunan of Zafar Ahmed al-Uthmani

use the hadeeth of Umar about the black stone, and there are 2 reports from Ahmad concerning this (*Adaab ash-Sharee'ah* (2/294-295), Edn. al-Manaar, Cairo Egypt, 1349H).

Indeed, they merely summarised what Ibn Muflih said from one of his works. Let us mention once again what was quoted earlier from Ibn Muflih on this matter from another one of his works:

Another well-known Hanbali Imam whom was associated with Ibn Taymiyya was Imam **Shamsud-Din Muhammad Ibn Muflih al-Hanbali** (d. 763 AH). Ibn Muflih mentioned the following in his *Kitab al-Furu* (3/412-413):

وَيَجُوزُ لَمْسُ الْقَبْرِ بِالْيَدِ، وَعَنْهُ: يُكْرَهُ؛ لِأَنَّ الْقُرْبَ يُتَلَقَّى مِنْ التَّوْقِيفِ، وَلَمْ يَرِدْ بِهِ سُنَّةٌ؛ وَلِأَنَّهُ عَادَةُ أَهْلِ الْكِتَابِ، وَعَنْ الشَّافِعِيَّةِ كَهَذَا، وَعَنْ الْحَنَفِيَّةِ مِثْلُهُ وَالَّذِي قَبْلَهُ، وَعَنْهُ: يُسْتَحَبُّ، صَحَّحَهَا أَبُو الْحُسَيْنِ فِي التمام، لأنه يشبه مُصَافَحَةَ الْحَيِّ، لَا سِيَّمَا مِمَّنْ تُرْجَى بَرَكَتُهُ.

Meaning:

"And it is permissible to touch the grave with the hand, and from him (Ibn Hanbal): 'It is disliked.' Because closeness is received from standing still, and it is not mentioned in the Sunna, for it is from the custom of the People of the Book.[609] From the Shafi'is is likewise, and similarly with the Hanafis that came before. From him (Ibn Hanbal): 'It is desirable'. This

[609] Christians/Jews.

has been authenticated by Abul Hussain (Ibn Abi Ya'la) in 'al-Tamam', for it resembles the handshaking with the living, particularly from those who are hoped that blessing is sought."

This quotation from Ibn Muflih shows the difference of opinion amongst the various Madhhabs on touching the grave, but he has mentioned from Abul Hussain that the strongest view from Imam Ahmed ibn Hanbal is that it is desirable (mustahab). This is in diametric opposition to what Ibn Taymiyya and the two detractors think was the actual position of Imam Ahmed ibn Hanbal.

After this they quoted a more recent scholar of theirs known as Nawab Siddiq Hasan Khan who belonged to none of the Sunni Madhhabs like the Shaykh he admired a few decades before his time, namely al-Shawkani. Here is what they stated:

> Allaamah Nawaab Siddeeque Hasan Khaan said, *"The permissibility of kissing the graves of the righteous (people) is in need and requires authentic texts. Similarly using as evidence and deducing from the authentic hadeeth pertaining to the kissing of the black stone is incorrect. If this was correct then the salaf and the Imaams of this Ummah would have transmitted it and because this is not the case therefore the analogical reasoning is also incorrect. However those who do kiss the graves can be potentially lead to very unlawful acts (like Shirk) and engross them in the darkness of Shirk and Bid'ah."* (*A'un al-Baaree A'la Mukhtasar al-Bukhaari* (3/194)

Once again, this quotation is not related to touching the grave of the Prophet (Sallallahu alaihi wa sallam) as per the Abu Ayyub al-Ansari (ra) narration. Earlier the narration about Bilal (ra) and his action at the grave of the Prophet (sallallahu alaihi wa sallam) was mentioned. One of those who authenticated this narration was al-Shawkani.

Shaykh Muhammad Ali al-Nimawi mentioned it at the end of his *Atharus-Sunan*[610] as follows:

Abu ad-Darda (ra) said: "Bilal (ra) saw the Messenger of Allah (Sallallahu alaihi wa sallam) in his dream saying to him, 'What is this unkind behaviour, Bilal? Is it not time that you visited me, Bilal? So, he awoke in grief, scared and fearful, and rode his mount intending (to go to) Madinah ***. He went to the tomb[611] of the Prophet (Sallallahu alaihi wa sallam) and began to weep there and rub his face upon it.*** *Then al-Hasan and al-Husayn came along and he began to embrace and kiss them, and they said to him, 'We desire to hear your call to prayer which you used to call for the Messenger of Allah (Sallallahu alaihi wa sallam) in the mosque.' So he did so, and climbed up on the flat roof of the mosque, and stood where he used to stand. When he said, 'Allahu akbar (Allah is greater), Allahu akbar (Allah is greater),' (the people of) Madinah were thrown in to turmoil. Then when he said, 'Ashhadu al'la ilaha illa'Llah (I witness that there is no god but Allah),' they were even more agitated. When he said, 'Ashhadu anna Muhammadan Rasulullah (I witness that that there is no god but Allah),' the young unmarried women emerged from their chambers and said. 'Has the Messenger of Allah (Sallallahu alaihi wa sallam) been raised from the dead? No one had ever seen a day in Madinah in which there were more men and women weeping after the Messenger of Allah (Sallallahu alaihi wa sallam) than that day.'" (Ibn Asakir narrated it, and al-Taqi as-Subki said that its chain of transmission is excellent.)*

[610] See the English translation (pp. 491-492, no. 1112, Turath publishing, London, 2012)

[611] The translator has incorrectly translated the Arabic word qabr as tomb but it is actually the physical grave

Their own Imam, **Muhammad Ali al-Shawkani**, deemed the narration from Bilal to have a jayyid (good) chain. It was stated before:

"Shaykh Muhammad Ali al-Shawkani in his *Nayl al Awtar* (9/415, Subhi Hallaq edition) mentioned it from Ibn Asakir and declared the chain to be Jayyid (good). On top of this he mentioned the Abu Ayyub (ra) narration by referencing it to Musnad Ahmed. This shall be mentioned further later on."

Now is the time to mention what al-Shawkani stated in his *Nayl al-Awtar* (9/415):

وَقَدْ رُوِيَتْ زِيَارَتُهُ – صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ – عَنْ جَمَاعَةٍ مِنْ الصَّحَابَةِ مِنْهُمْ بِلَالٌ عِنْدَ ابْنِ عَسَاكِرَ بِسَنَدٍ جَيِّدٍ، وَابْنُ عُمَرَ عِنْدَ مَالِكٍ فِي الْمُوَطَّإِ، وَأَبُو أَيُّوبَ عِنْدَ أَحْمَدَ، وَأَنَسٍ ذَكَرَهُ عِيَاضٌ فِي الشِّفَاءِ، وَعُمَرُ عِنْدَ الْبَزَّارِ، وَعَلِيٌّ – عَلَيْهِ السَّلَامُ – عِنْدَ الدَّارَقُطْنِيِّ وَغَيْرُ هَؤُلَاءِ،

"And what has been related in visiting (ziyara) him (The Prophet) – Sallallahu alaihi wa sallam – from a group of the Companions, of them are Bilal (ra) as recorded by Ibn Asakir with a good chain of transmission, Ibn Umar (ra) as in Malik's Muwatta, Abu Ayyub (ra) as in (Musnad) Ahmed, Anas (ra) has been mentioned by (Qadi) Iyad in al-Shifa, Umar (ra) as in (Musnad) al-Bazzar and Ali (alaihis salam) as recorded by al-Daraqutni and other than these…"

Note how al-Shawkani mentioned the Abu Ayyub (ra) narration from Musnad Ahmed and did not weaken it or say this is an act of Shirk recorded in Musnad Ahmed. The editor of this edition of *Nayl al-Awtar* was the late Subhi Hallaq, who went out of his

way to weaken this narration in the footnote,[612] but he did not weaken the narration from Bilal (ra).

The following was also mentioned earlier on:

Indeed, Imam Taqiuddin al-Subki has also left another comment on touching the grave of the Prophet (Sallallahu alaihi wa sallam) using the above quoted narration from Bilal, as quoted in the *Tuhfatul Zawar* (p. 70) of Imam ibn Hajar al-Haytami,[613] as follows:

قال السبكى : وليس اعتمادنا فى الأخذ بذلك فى دليل السفر للزيارة على رؤيا المنام
فقط بل على فعل بلال سيما فى خلافة عمر بن الخطاب –رضى الله تعالى عنه–،
والصحابة متوافرون، ولا يخفى عنهم هذه القصة ولم يقل أحد منهم فى ذلك شيئاً،
ورواية بلال –رضى الله تعالى عنه– مؤكدة كل ذلك فقد تلخص لنا من هذه القصة
دلالة على شد الرحال إلى الزيارة وعلى جواز مس القبر الشريف وعلى التبرك بالتزامه،
فإن فعل بلال ذلك بحضرة أكابر الصحابة، وسكوتهم عليه أوفى دليل على جواز
هذه(١١٩) الأمور ومما استفاض عن ابن عبدالعزيز أنه كان يبرد البريدى أى يرسل
الرسول من الشام، يقول له: سلم لى على رسول الله –ﷺ–، وذلك فى صدر من
صدر التابعين، وممن ذكر عنه مثل هذا الإمام أبو بكر فى مناسكه. قال: وكان عمر بن
عبدالعزيز يبعث بالرسول قاصداً من الشام إلى المدينة ليقرأ على النبى –ﷺ– السلام ثم
يرجع(١٢٠) انتهى.

Translation:

“Al-Subki said: Our reliance in taking this as evidence for the permissibility of traveling to visit is not solely based on the dream vision, but also on the action

[612] 9/415, footnote no. 9.

[613] Al-Haytami did not mention the name of the book by al-Subki that he was quoting from, but nevertheless the quote cannot be dismissed as al-Haytami was a reliable authority in the Shafi’i school and he was quoting from his fellow Shafi’i, Taqiuddin al-Subki.

of Bilal (ra), especially during the caliphate of Umar ibn al-Khattab, may Allah be pleased with him, while the Companions were present in great numbers, and this story was not hidden from them yet none of them said anything about it. And Bilal's narration, may Allah be pleased with him, affirms all of that. So, we can summarize from this story an indication of the ***permissibility of travelling for visitation, touching the noble grave, and seeking blessings through adherence to it, for Bilal did that in the presence of the senior Companions and their silence about it is the strongest evidence for the permissibility of these matters.***

And it was widely narrated from (Umar) Ibn 'Abd al-'Aziz that he used to dispatch the mailman, meaning send a messenger from Syria, telling him: Convey greetings from me to the Messenger of Allah' - and that was in the era of the early Successors (Tabi'in), and among those it is mentioned from in this regard is Imam Abu Bakr in his *Manasik*. He said: Umar ibn 'Abd al-'Aziz would send a messenger travelling from Syria to Madina to convey greetings upon the Prophet, peace and blessings be upon him, then return. End of quote."

On p. 713 the two detractors mentioned:

A group of scholars have prohibited such actions and declared them to be unlawful and discussed this practise at greater length, from the likes of,

Imaam Ghazzaalee in *Ihyaa Uloom ud deen* (1/259),

Imaam Qadhee A'yaadh in *ash-Shifaa* (2/85)

Imaam Tartooshee in *al-Hawaadith Wal-Bid'ah* (pg.148)

Imaam Suyootee in *al-Amr Bil-Ittibaa* (pg.125)

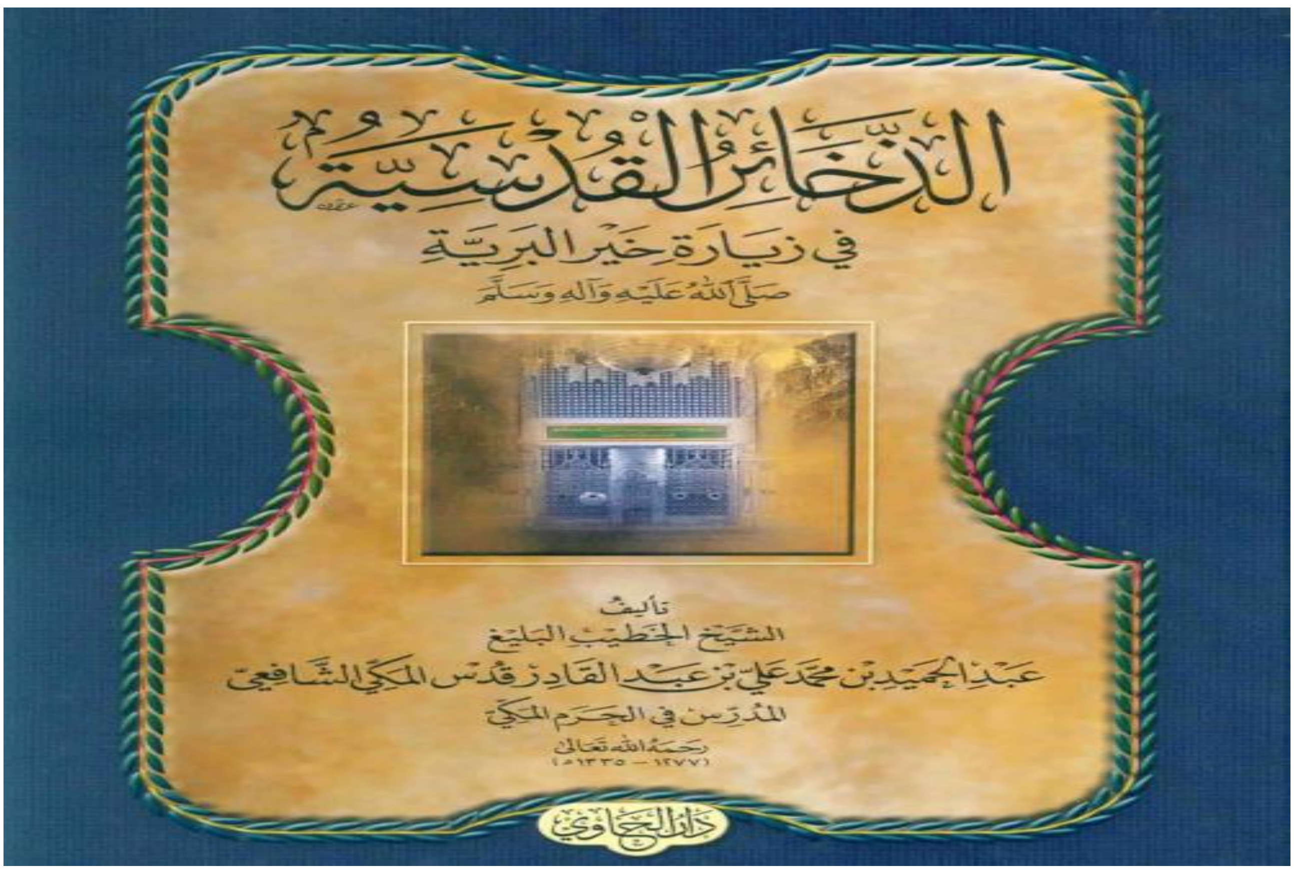
Shaikh Samhudee in *Wafaa al-Wafaa Bi-Akhbaar Daar al-Mustafaa* (4/215+)

And many others.

Note, they have not mentioned if all of the named scholars were speaking specifically about the grave of the Prophet (Sallallahu alaihi wa sallam) and the specific act of touching it like Abu Ayyub (ra) did. If it is about practices connected to the graves of the generality of the Muslims alone, then that is not the subject matter overall at hand and it has already been clarified that we do not endorse any act that violates the Sharia with supporting quotations from some of the earlier generations of scholars. Some scholars did permit touching graves of noble people in general with etiquette and not to worship or commit polytheism at the site of such graves as has been demonstrated, but the two detractors calculatedly avoided mentioning such quotations!

It is worth quoting a lengthy point by a later Makkan Shafi'i scholar known as **Shaykh Abdul Hamid ibn Muhammad Ali ibn Abdul Qadir Ali Quds al-Makki al-Shafi'i** (d. 1335 AH). He said the following in his *al-Dhaka'ir al-Qudsiyya fi Ziyara Khayr al-Bariyya* ﷺ:

Title page:



Between pp. 145-147

وألاَّ يقبل القبر الشريف ولا يمسحه بيده ، ولا يلصق بطنه وظهره بجداره ، أو بالحاجز المستور بالكسوة أو بالشباك ؛ فإن كل ذلك مكروهٌ ؛ لما فيه من آستعمال خلاف الأدب في حضرته صلَّى الله عليه وسلم .

وقصد التبرك لا ينفي الكراهة ؛ لأنه جهلٌ بما يليق من الأدب ، ولا آغترار بما يفعله أكثر العوام ؛ فإن الصواب الذي قاله العلماء وأطبقوا عليه خلافه ؛ كما صرَّح به النووي في « إيضاحه » ، وأطال آبن حجر في « المنح » ، و« الجوهر » في ترجيحه[٢] .

قال في « الإحياء » : (مَسُّ المشاهد وتقبيلها عادة اليهود والنصارى) اهـ[٣]

وذكر سيدي عبد الوهاب الشعراني ما يوافق ذلك .

وعن الزعفراني : أن ذلك من البدع التي تُنكر شرعاً ؛ وحينئذٍ : فالأدب أن يبعد منه كما يبعد منه لو حضر في حياته صلَّى الله عليه وسلم ، وهـٰذا هو الصواب المعتمد كما تقدَّم ، فلا تغترَّ بالجهلة العوامّ الذين يفعلون خلاف ما ذكرناه ، بل اتبع الهدى ، ولا يضرك قلَّة السالكين ، وإياك وطرقَ الضلالة ، ولا تغترَّ بكثرة الهالكين .

والأدب فيما وافق الشرع لا فيما أحدثه الإنسان من غير أن يشمَله دليلٌ شرعيٌّ ، هـٰذا ؛ وكالقبر الشريف في جميع ذلك مشاهد الأنبياء والأولياء .

نعم ؛ إن غلبه حالٌ صحيحٌ أو وَجْدٌ صادقٌ . . فلا كراهة في جميع ما يصدر

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(١) ذخيرة أولي الكيس (خ/ ٤٤/أ) .

(٢) انظر « الإيضاح » (ص٤٥٦) ، و« المنح » (٤٩٢ ـ ٤٩٣) ، و« الجوهر المنظم » (ص١٧٨ ـ ١٨٢) .

(٣) إحياء علوم الدين (١/ ٢٧١) .

منه ، ولا أعتراض عليه ، فمن كان له في ذلك قصدٌ صالح ، وحمله عليه فَرْطُ الشوق والحب الطافح . . جاز له ذلك ، سيما لمن هو علىٰ قدم الوقوف في مقام الخضوع والانكسار ، ورفع الأكفِّ بالذلِّ والافتقار ؛ إذ كما يطلب الخضوع بالقلب . . يطلب ذلك بالجوارح .

وإن تمريغَ الوجه والخدِّ واللِّحية بتُرْبِ الحضرة الشريفة وأعتابها في زمن الخلوة المأمونِ فيها توهم عاميٍّ محذوراً شرعياً بسببه . . أمرٌ محبوبٌ حسنٌ ، فلا أعتراض علىٰ فاعله ؛ فقد تغلب المحبة والشوق علىٰ بعض الناس فترفع الحجب عن نظره ، ويصير كالمشاهد لوجهه المكرَّم صلَّى الله عليه وسلم ، المماسِّ لحبيبه حتىٰ يخرجه ذلك عن قياس العادات إلىٰ حقائق النازلات ، أذاقنا الله سبحانه وتعالىٰ ذلك والمحسنين إلينا وذرارينا بمنِّه وجوده وكرمه ، آمين .

وعلىٰ ذلك يحمل ما جاء عن بلالٍ رضي الله عنه : من أنه لمَّا زار النبي صلَّى الله عليه وسلم من الشام . . جعل يبكي ويمرِّغ وجهه على القبر المعظَّم(١) .

وعن أبن عمر رضي الله عنهما : أنه وضع يده اليمنىٰ عليه(٢) .

وعن أبي أيوب الأنصاري رضي الله عنه : أنه التزمه ، ووضع وجهه عليه(٣) .

وعن فاطمة رضي الله عنها : أنه صلَّى الله عليه وسلم لمَّا قُبِر . . أخذت قبضةً من تراب قبره الشريف وجعلته علىٰ عينها ، وبكت وقالت منشدةً هـٰذين البيتين : [من الكامل]

مـاذا علىٰ مـن شـمَّ تـربـةَ أحمـدٍ ألاَّ يشـمَّ مـدى الـزَّمـان غـواليـا

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(١) أخرجه ابن عساكر في « تاريخ مدينة دمشق » (٧/ ١٣٦ ـ ١٣٧) ، والذهبي في « سير أعلام النبلاء » (١/ ٣٥٨) ، والسبكي في « شفاء السقام » (ص٥٣ ـ ٥٤) وذكر طرقه .

(٢) عزاه الإمام الصالحي رحمه الله تعالىٰ في « سبل الهدىٰ والرشاد » إلى الإمام الخطيب بن جملة رحمه الله تعالىٰ .

(٣) أخرجه الحاكم (٤/ ٥١٥) وأحمد (٥/ ٤٢٢) ، والطبراني في « الكبير » (٤/ ١٥٨) ، وابن عساكر في « تاريخ مدينة دمشق » (٥٧/ ٢٤٩) .

صُبَّتْ عليَّ مصائبٌ لو أنَّها صُبَّتْ على الأيَّامِ عُدْنَ لياليا(١)

وقد وضع الشيخ الإمام السبكي حُرَّ وجهه علىٰ بساط دار الحديث التي مسَّها قدم النووي رحمه الله تعالىٰ ؛ كما أشار إلىٰ ذلك بقوله :

وفي دار الحديث لطيف معنى .... البيتين المتقدمين(٢)

وكان سيدي العارف بالله الحسن البكري يُمرِّغ وجهه ولحيته علىٰ عتبة البيت الحرام ، وبحِجْر إسماعيل ، ونحو ذلك .

قال بعض العلماء : وجواز هٰذا بحسب حال الفاعل كما رأيت ؛ فإن أهل الأدب يعرفون الأدب ، وغيرهم ينبغي لهم الزجر عن هٰذا .

لكن قال الحافظ ابن حجر رحمه الله تعالىٰ : (آستنبط بعضهم من مشروعية تقبيل الحجر الأسود ، جواز تقبيل كل من يستحق التعظيم من آدميٍّ ، وغيره ، فأما تقبيل [يد] الآدمي . . فمعلومٌ من كتاب الأدب ، وأما غيره . . فقد سئل أحمد ابن حنبل عن تقبيل منبر النبي صلَّى الله عليه وسلم المنيف ، وقبره الشريف ، فلم ير به بأساً)(٣) .

وذكر الخطيب بن جملة : أن عبد الله بن أحمد ابن حنبل رضي الله عنه قال : (سألت أبي عن الرجل يمسُّ منبر النبي صلَّى الله عليه وسلم ، ويفعل بالقبر مثل ذلك ـ يريد بذلك التقرب إلى الله تعالى ـ فقال : لا بأس بذلك)(٤) .

ونُقِل عن [ابن] أبي الصيف اليمني أحد علماء مكة المشرفة من الشافعية : جواز تقبيل المصحف ، وكتب الحديث ، وقبور الصالحين(٥) .

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(١) ذكرهما الحافظ أبو اليمن ابن عساكر رحمه الله تعالىٰ في « إتحاف الزائر » (ص١٦٧) بسنده .
(٢) تقدم ذكرهما (ص٤٢) .
(٣) انظر « فتح الباري » (٣/ ٤٧٥) .
(٤) انظر « العلل ومعرفة الرجال » (٣٢٤٣) للإمام أحمد ابن حنبل رحمه الله تعالى ، و« وفاء الوفا » (٤/ ١٤٠٥) .
(٥) انظر « فتح الباري » للحافظ ابن حجر العسقلاني رحمه الله تعالىٰ (٣/ ٤٧٥) .

A translation of the above:

“And not to kiss the noble grave or wipe it with his hand, and not press his stomach and back to its wall; or against the barrier covered with the curtain or the window. For indeed all of that is disliked; because of what is in it of using contrary to proper manners in his presence, may Allah send blessings and peace upon him.

And intending blessing does not negate dislike; because it is ignorance of what is proper from manners. And do not be fooled by what most of the laypeople do. For the correct opinion which the scholars have stated and agreed upon its opposite as al-Nawawi clarified in his Explanation (Idah) and Ibn Hajar elaborated in al-Minah and al-Jawhar in his preference.

He (al-Ghazali) said in al-Ihya’: Touching the shrines and kissing them is the way of Jews and Christians.” End quote.

And my master Abd al-Wahhab al-Sha’rani mentioned what agrees with that.

And from al-Za’farani: That this is from the innovations that are denounced legally. And at that time: Therefore, the etiquette is to keep distance from it as one would have kept distance from it if they were present during his lifetime, peace be upon him. And this is the relied upon correct opinion, as preceded. So do not be fooled by the ignorant laypeople who do the opposite of what we mentioned. Rather, follow the guidance, and the fewness of those taking the path does not harm you. And beware of the ways of misguidance. And do not be fooled by the multitude of those doomed.

And proper manners are in what agrees with the Sacred Law, not in what man has innovated without any legal proof encompassing it. This is the case, and the noble grave is the same in all of that as the shrines of the Prophets and Saints.

Yes, if he is overcome by a pure state or true ecstasy, then there is no dislike in anything that issues from him, and no objection to him. So, whoever has a good intention in that, and overflowing fervor and ardent love carried him to it, it is permissible for him, especially for one firmly established in the station of humility, brokenness, raising the palms in lowliness and need, as one seeks humility with the heart, one seeks that with the limbs.

And rubbing the face, cheek, and beard in the soil of the noble presence and its threshold during the time of seclusion safely therein, the laypeople may wrongly assume it to entail some legal caution, but it is a praiseworthy good matter, so there is no objection to the one doing it. For love and longing have overcome some people, so the veils are lifted from their vision, and they become as if seeing his noble face directly, touching their beloved, which takes them out of the measurement of habits into the realities of occurrences. May Allah, in His glory and majesty, let us experience that and do good to us and our offspring with His grace, generosity, and kindness. Amin.

This explains what came from Bilal, may Allah be pleased with him, that when he visited the Prophet, may Allah send blessings and peace upon him, from Syria, he began crying and rubbing his face on the magnificent grave.

And from Ibn Umar, may Allah be pleased with them both, that he placed his right hand on it (the grave of the Prophet ﷺ).

And from Abu Ayyub al-Ansari, may Allah be pleased with him, that he clung to it and placed his face upon it.

And from Fatimah, may Allah be pleased with her, that when he (the Prophet) was buried, she took a handful of the soil of his noble grave and placed it on her eyes, and wept and recited these two verses:

What is upon one who smells the soil of Ahmed

Except to forever smell the days going by disasters poured upon me, if they had poured upon the days, they would have become nights going by

And the Shaykh, Imam al-Subki rubbed his face on the carpet of the Hadith school[614] touched by the foot of al-Nawawi, may Allah have mercy on him, as he alluded to that by saying:

In the Hadith school there is a subtle meaning…the two preceding verses

And my master, the knower of Allah, al-Hasan al-Bakri would rub his face and beard on the threshold of the Sacred House, and the Stone of Isma'il (as), and the like.

Some of the scholars said: The permissibility of this is according to the state of the one doing it, as I have seen. For the people of manners know manners, and it is befitting to deter others from this.

However, al-Hafiz Ibn Hajar, may Allah have mercy on him, said: 'Some derived from the legislation of kissing the Black Stone the permissibility of kissing anyone deserving veneration from mankind and others. As for kissing the hand of a human, it is known from the book of manners. And as for other than him, Ahmed bin Hanbal was asked about kissing the noble pulpit of the Prophet (peace be upon him) and his noble grave, and he did not see any issue with it.'

[614] This being Darul Hadith al-Ashrafiyya in Damascus which still exists in our time.

And al-Khatib ibn Jumla (d. 764 AH) mentioned: Abdallah ibn Ahmed ibn Hanbal, may Allah be pleased with him, said: I asked my father about a man touching the pulpit of the Prophet (peace be upon him) and doing likewise with the grave, intending by that to draw near to Allah the Exalted. So, he said: There is no issue with that.

And he relayed from Ibn Abi al-Sayf al-Yamani, one of the scholars of the noble Makka from the Shafi'is, the permissibility of kissing the Mushaf (the Qur'an), and books of Hadith, and graves of the righteous."

THE RED CLOTH IN THE GRAVE OF THE PROPHET ﷺ

In Arabic the words being referred to in the heading is **قطيفة حمراء** – which is a red garment made from velvety material. In the initial 2005 article it was mentioned by the writer of these lines:

One wonders how they would react to this Hadith in Sahih Muslim and the actions of some from the Salaf:

صحيح مسلم

الجزء الثاني >> 11- كتاب الجنائز. >> (30) باب جعل القطيفة في القبر.

91 - (967) حدثنا يحيى بن يحيى. أخبرنا وكيع. ح وحدثنا أبو بكر بن أبي شيبة. حدثنا غندر ووكيع. جميعا عن شعبة. ح وحدثنا محمد بن المثنى (واللفظ له) قال: حدثنا يحيى بن سعيد. حدثنا شعبة. حدثنا أبو جمرة عن ابن عباس ؛ قال: جعل في قبر رسول الله صلى الله عليه وسلم قطيفة حمراء. (قال مسلم) أبو جمرة اسمه نصر بن عمران. وأبو التياح اسمه يزيد بن حميد. ماتا بسرخس.

Sahih Muslim (Translated by Abdul Hamid Siddiqi, Number 2113):

Ibn 'Abbas said that a piece of red stuff was put in the grave of Allah's Messenger (may peace be upon him).

Some have said that the above act was carried out by Shaqran[615] and later the cloth was removed from the grave. Others like Waki ibn al Jarrah consider it only valid for the Nabi (sallallahu alaihi wa sallam).

[615] Some have spelt it as Shuqran

Let them explain if they consider this action to be a bad Bid'a or is it over veneration, or what?!

Here is a list of books mentioning the above narration with chains of transmission:

1) Sahih Muslim (no. 967)
2) Musnad Ali ibn al-Ja'd (no. 1286)
3) Musnad Abu Dawud al-Tayalisi (no. 2873)
4) Musnad Ahmed ibn Hanbal (no. 2021 and no. 3341)
5) Musnad al-Bazzar (no. 5307)
6) Musnad Ibn al-Jarud (no. 549)
7) Jami al-Tirmidhi (no. 1048)
8) Sunan Ibn Majah (no. 1628)
9) Al-Sunan al-Kubra (no. 2150, no. 7085) of al-Nasa'i
10) Al-Wafa (no. 46) of al-Nasa'i
11) Musannaf ibn Abi Shayba (no. no. 11876, Awwama edition)
12) Sahih ibn Hibban (no. 6631)
13) Al-Mu'jam al-Awsat (no. 6876) of al-Tabarani
14) Al-Mu'jam al-Kabir (no. 12963) of al-Tabarani
15) Hilyatul Awliyya (7/203) of Abu Nu'aym a-Isfahani
16) Al-Musnad al-Mustakhraj ala Sahih Muslim (no. 2169) of Abu Nu'aym a-Isfahani
17) Akhbar Asbahan (mo. 980) of Abu Nu'aym a-Isfahani
18) Al-Sunan al-Kubra (3/408) of al-Bayhaqi
19) Dala'il al-Nubuwwa (7/254) of al-Bayhaqi
20) Mukhtasar al-Ahkam (no. 955) of Abu Ali al-Hasan al-Tusi
21) Al-Awsat (no. 3136) of Ibn al-Mundhir

22) Ithaf al-Za'ir wa itraf al-muqim li'l sa'ir fi ziyara al-Nabi, Sallallahu alaihi wa sallam (1/153) of Abul Yaman ibn Asakir

23) Al-Thani min al-Misbah fi Uyun al-Sihah (no. 10 and no. 48) of Abdal Ghani al-Maqdisi

Now, in order to answer the simple question at the end of this quotation they brought in the following section heading:

ABUL HASAN'S THEOLOGICAL RHETORIC & GREEK POLEMICS AT ITS HEIGHT

They started off on p. 715 by stating:

> This is how we will react, a classical trick and an innate trait of Abul Hasan Hussain Ahmed of always digressing and diverging from the direct topic in hand and just confusing the issue in order to gain weight with the readers. This is is just an extremely feeble and deceptive attempt to confuse and beguile the readers with other none relevant issues and narrations that have no relevance to the topic in hand.

Hence, instead of simply answering the question they went off on a vast tangent of defamation, abuse and boasting of their own so called research skills as is their habit. This can be seen from pp. 715-716 of their pdf file. Many of these dishonourable insults and unscholarly drivel will soon be shown from their pens

towards the end, and is in no need of answering as it is of no scholarly benefit or linked to the main topic at hand.

Nevertheless, since their chapter heading was around so-called Greek polemics which they failed to prove was connected to myself, then it is apt to mention who is far more accused of indulging in philosophical polemics. Namely, their Shaykh al-Islam, **Ibn Taymiyya al-Harrani** (d. 728 AH)! Ibn Taymiyya is known to have refuted Greek philosophy etc but let us see what some scholars of the past have also mentioned about him.

Imam al-Dhahabi said the following in his advice to Ibn Taymiyya under the title *al-Nasiha al-Dhahabiyya*[616]:

"Too much talking, if free of mistakes, hardens the heart when it concerns the halaal and haraam. So how should it be when it concerns the words of the Yunusiyya, the philosophers, and expressions of kufr, which make hearts go blind? By Allah, we've become a laughing stock in existence. How long will you disinter the details of philosophical expressions of kufr for us to refute with our minds? You've swallowed, man, the poison of the philosophers and of their works more than once; and by too much using of a poison one's constitution gets addicted. It collects, by Allah, in the body."

616 https://www.darultahqiq.com/did-imam-al-dhahabi-write-al-nasiha-al-dhahabiyya-to-ibn-taymiyya/
The Salafis of this age are generally dismissive of this short letter and attempted to spread their theory it is not by al-Dhahabi. In the given link it has been mentioned:
What gives strength to the authenticity of this letter being by Hafiz al-Dhahabi is the fact that Ibn Qadi Shuhba, who is known as a biographer of the later Shafi'i Madhhab, as well as being a Historian, had actually given his Sahih Isnad back to al-Dhahabi. This letter reached him from: al-Qadi Burhan ibn Jama'a (d. 790 AH) from the Hafiz of Hadith: Abu Sa'eed al-Alai'e (d. 761 AH), who took it from his teacher: Hafiz al-Dhahabi.

Imam Ibn Rajab al-Hanbali (d. 795 AH) said in his *Dhayl Tabaqat al-Hanabila* (2/326) with regard to Ibn Taymiyya and his involvement with philosophy and odd questions:

"(Some) groups among the Imams of the traditionists, those of them who knew the Qur'an by heart and their jurists, loved the shaykh and considered him great. *They however did not love his deep involvement (tawaghghul) with the Kalam theologians and the philosophers, just as it had been the way of the earlier Imams of the traditionists like al-Shafi'i, Ahmad (Ibn Hanbal), Ishaq (ibn Rahwayh), Abu Ubayd (al-Qasim ibn Sallam) and their like. Likewise, many scholars, among the jurists, the traditionists and the virtuous, hated his dedication (tafarrud) to some odd questions which the Ancients (Salaf) had disapproved.*"[617]

On p. 720 they brought in some narrations from the Tabaqat of ibn Sa'd which they presented without translating the chains of transmission, let alone analysing their authenticity! They complained with aggression of my not translating some points from Arabic to English, but they are far more guilty as well, and so displayed their usual arrogant hypocrisy! Here is what they put out in English from pp. 721-723:

From the Tabaqaat al-Kubra we can decipher, that,

'IN MENTIONING ABOUT WHAT WAS PLACED DOWN IN THE PROPHET'S (ρ) **GRAVE'**

[617] Translated by Yahya Michot, Vanites, 600 and in his A Mamluk theologian's commentary on Avicenna's Risala Adhawiyya, p. 166.

"Ibn Abbaas (ψ) said, a red shawl/(a soft velvety type of garment like a chador) was placed (on the floor) of the Prophet's (ρ) grave, Wakee said, this is specific and restricted only to the Prophet (ρ)."

Ja'afar bin Muhammad narrates from his father that it was Shaqraan, the servant of the Prophet (ρ) who placed the garment."

Hasan (τ) narrates. "A small red garment/shawl was spread underneath (on the ground) which the Prophet (ρ) used to wear, because the ground was dewy and wet."

Jaabir bin Abdullaah[618] *(τ) said, "A small red shawl/garment was placed in the Prophet's (ρ) grave which he used to wear."*

Hasan (τ) said, "I heard the Messenger of Allaah (ρ) say, "Spread and place my garment in my grave for verily the earth does not consume the bodies of the Prophets."

Qataadah said, "A garment/shawl was spread beneath the Prophet (ρ) in his grave."

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[618] This narration from Tabaqat ibn Sa'd (2/261, no. 239) has a weak chain of transmission as it contains Adi ibn al-Fadl who is an abandoned (matruk) narrator as Ibn Hajar mentioned in his *Taqrib al-Tahdhib* (no. 4545), as well as Muhammad ibn Umar (al-Waqidi) who Ibn Hajar also graded as matruk in his *Taqrib al-Tahdhib* (no. 6175)

Suleimaan bin Yasaar said, "There was a servant who would usually serve the Prophet (ρ), when the Prophet (ρ) was being buried, he (the servant) saw the garment/shawl of the Prophet (ρ) which he used to wear, so he spread it (on the grave) and said, "No one will ever wear this after you, so it was left as it was."

(please note the Arabic word used for the shawl or garment denotes a garment that was soft and possessing properties like a velvet material does.)

Tabaqaat al-Kubraa (2/260-241) of Muhammad Ibn Sa'ad, Edn. 1st, 1421H/2001ce, Maktabah al-Khaanajee, Cairo, Egypt. Ed. Alee Muhammad Umar.

Tabaqaat al-Kubraa (2/228-229) Edn 1st 1410H/1990ce, Daar al-Kutub al-Ilmiyyah, Beirut, Lebanon. Ed. Muhammad Abdul Qaadir A'ta.

Tabaqaat al-Kubraa (2/299-300), Edn. 1st 1968ce, Daar Saadir, Beirut, Lebanon. Ed. Ehsaan Abbaas)

It has already been mentioned that the red velvet fabric was put in the noble grave by Shaqran (ra). As for the narration they translated from Ibn Sa'd:

Hasan (τ) narrates. "A small red garment/shawl was spread underneath (on the ground) which the Prophet (ρ) used to wear, because the ground was dewy and wet."

The chain of transmission with its text in the *Tabaqat Ibn Sa'd* was:

2390– أَخبَرَنا مُحَمد بن عَبد الله الأَنصاريُّ، أَخبَرَنا الأَشعَثُ بن عَبد المَلِك الحُمرانيُّ، عَن الحَسَنِ،؛ أَنَّ رَسولَ الله صَلى الله عَلَيه وسَلم بُسِطَ تَحتَهُ سَمَلُ قَطيفَةٍ حَمراءَ كانَ يَلبَسُها، قالَ: وكانَت أَرضًا نَديَّةً.

The chain being: Ibn Sa'd --- Muhammad ibn Abdullah al-Ansari --- al-Ash'ath ibn Abdul Malik al-Humrani from al-Hasan.

Ibn Hajar al-Asqalani mentioned in his *Tahdhib al-Tahdhib* (1/357) that al-Ash'ath al-Humrani related from al-Hasan al-Basri, and he died in either 142AH or 146AH. This means that the Hasan in the chain is al-Hasan al-Basri who died in the year 110 AH and he did not meet the Prophet (Sallallahu alaihi wa sallam) and thus this narration has a missing link(s) as he did not name his sources who informed him of what he related in terms of wording and more so the ground being dewy and wet.

Now as for the following narration they put out from Ibn Sa'd:

Hasan (τ) said, "I heard the Messenger of Allaah (ρ) say, "Spread and place my garment in my grave for verily the earth does not consume the bodies of the Prophets."

Let us present the original Arabic:

2392– أَخبَرنا حَماد بن خالِدٍ الخَيّاطُ، عَن عُقبَةَ بن أَبِي الصَّهباءِ، قالَ: سَمِعتُ الحَسَنَ، يَقول: قالَ رَسولُ الله صَلى الله عَليه وسَلم: افرِشوا لِي قَطيفَتِي فِي لَحدي؛ فَإِنَّ الأَرضَ لَم تُسَلَّط عَلَى أَجساد الأَنبياءِ.

The chain of transmission being:

Ibn Sa'd --- Hammad ibn Khalid al-Khayyat --- Uqba ibn Abi'l Sahba --- al-Hasan.

Uqba ibn Abi'l Sahba died in the year 167 AH according to *Tarikh Baghdad* (14/194) and it mentioned he related from al-Hasan al-Basri. This means that the al-Hasan in the above chain was not any of the Sahaba but al-Hasan al-Basri the Tabi'i.

Secondly, the two detractors claimed that al-Hasan heard from the Prophet (Sallallahu alaihi wa sallam), when they misunderstood what was mentioned in the original Arabic! Therefore, they mistranslated, or should one say they both lied against Ibn Sa'd and al-Hasan?! If the writer of these lines had made such a gross blunder there is little doubt, they would have declared me a liar! Hence, the above narration is also broken chained and not authentic by itself.

After the narrations from Ibn Sa'd they presented other narrations from the *Marasil* of Abu Dawud (a mursal narration from al-Hasan), with references also to the *Musannaf Ibn Abi Shayba*, *Musannaf Abdur Razzaq,* and then from *al-Sira an-Nabawiyya* (p. 406) from Imam al-Dhahabi. They said on p. 728 of their file:

Imaam Dhahabee brings the narration of Ibn Abbaas (ψ) from Muslim but prior to that he brings another report which explans what the **red ‘STUFF’** was and it also says what and why Shaqraan did, again adding to the reports transmitted by Ibn Sa’ad,

After that they showed the digital image of the narration they were referring to as follows:

وقال ابن إسحاق حدثنى الحسين بن عبد الله عن عكرمة عن ابن عباس
قال : كان الذين نزلوا القبر ، فذكرهم سوى العباس ، وقد كان شُقران حين
وضع النبي ﷺ في حفرته أخذ قطيفة(١) قد كان النبي ﷺ يلبسها ويفترشها ،
فدفنها معه في القبر ، وقال : والله لا يلبسها أحد بعدك ، فدفنت معه . وقال
أبو جمرة عن ابن عباس إن النبي ﷺ لما توفي ألقي في قبره قطيفة حمراء .
أخرجه مسلم .

Al-Dhahabi did not mention the authenticity of the above narration whose chain of transmission contains: al-Hussain ibn Abdullah relating from Ikrima. Al-Hussain is a weak narrator (da’eef) according to Ibn Hajar in his *Taqrib al-Tahdhib* (no. 1326):

1326 – الحُسَيْن بن عبد الله بن عبيد الله بن عباس بن عبد المطلب الهاشمي، المدَنيُّ: ضعيفٌ، من الخامسة، مات سنة أربعين، أو بعدها بسنة. ت ق.

Al-Hussain did take from Ikrima as Ibn Hajar mentioned in his *Tahdhib al-Tahdhib* (2/341). Hence, the above narration has a weak chain of transmission! Note also, that the two detractors failed to translate what they presented from the *Marasil* of Abu Dawud and the above narration presented by al-Dhahabi! Not to forget their presenting of the above weak narrations to suit their agenda despite spending pages upon pages of deficient effort to weaken the Abu Ayyub al-Ansari (ra) narration)!

Hence, their actual words presented on p. 716 also apply to them:

> The irony of the matter is that he has not even translated some of these reports and the ones he has pasted in English, he relied on the translations of others, and yet he is the so called Shaikh of the Soofee Hanafees on the internet!!! Take heed. **At least have the guts or capability to translate what you copy and paste.**

Not only that they bragged about themselves by saying from pp. 716-717:

> **we will entertain him this time** in order to teach him that in the future he needs to refrains from digressing, diverging and manipulating the issue under discussion.

Their entertainment has surely made them a laughing stock for what was shown above about al-Hasan al-Basri allegedly hearing from the Prophet (Sallallahu alaihi wa sallam), and then transmitting weak chained narrations too!! They also showed 9 pages of digital images from Ibn Kathir's *al-Bidaya wa'l Nihaya*, but

failed to translate a single word, let alone a single narration! Hence, once again their own hypocritical statement of not translating applies to them more so.

The above narration mentioned by al-Dhahabi is found in its fuller version with the same al-Hussain ibn Abdullah in the chain of transmission as in *Sunan Ibn Majah*, which the two detractors showed with digital images between pp. 742-744 of their file. On p. 745 they said:

> Although this narration has been graded weak by Shaikh Zubair, as one can see from the scans, it does however have authentic supporting narrations from various other routes which have been cited already and as Shaikh Zubair has elucidated. Our point here is to show this **red STUFF** was a velvet garment of the Messenger of Allaah (ρ) which was placed in the grave.

What Zubair Ali Zai was strengthening is the portion of the narration in Sunan Ibn Majah (no. 1628) mentioning what place the Prophets are to be buried on their passing away. It was not about the red velvet material and Shaqran's action. Zubair Ali referred it to *Jami al-Tirmidhi* (no. 1018) which is nothing to do with what Shaqran did but about where Prophets are to be buried.

Had they gone back to Jami al-Tirmidhi they would have noticed the action of Shaqran being mentioned under no. 1047. Al-Tirmidhi mentioned under no. 1048 the following from Ibn Abbas (ra) without a chain:

"It has been reported from Ibn Abbas that he disliked placing anything under the deceased in the grave, and some of the people of knowledge followed that."

A similar point has been mentioned in the follow up to *Jami al-Tirmidhi* known as *Mukhtasar al-Ahkam* (5/82) by Abu Ali al-Hasan ibn Ali al-Tusi (d. 312 AH).

There is also a similar report from Ibn Abbas (ra) found in *al-Sunan al-Kubra* by al-Bayhaqi:

6722 – وَقَدْ رُوِيَ، عَنْ يَزِيدَ بْنِ الْأَصَمِّ، عَنِ ابْنِ عَبَّاسٍ: " أَنَّهُ كَرِهَ أَنْ يَجْعَلَ تَحْتَ الْمَيِّتِ ثَوْبًا فِي الْقَبْرِ "

"It has been related from Yazid ibn al-Asam from Ibn Abbas (ra): 'That he disliked putting under the deceased a garment (thawb) in the grave."

The authenticity of both of these variants from Ibn Abbas (ra) are not known due to the lack of complete chains of transmission being mentioned by al-Tirmidhi and al-Bayhaqi.

On p. 748 of their pdf file the two detractors said:

> Shaqraan (τ) being a servant of the Messenger of Allaah (ρ), may have known of this order and command of the Messenger of Allaah (ρ) and as some of the reports suggest he saw the soft red garment and fulfilled the Prophet's (ρ) command and placed the garment on the floor of the grave.

Plus, on p. 749 they said:

Well we hope we do not need to answer this is light of the clarification we have provided, the actions of the salaf were based on the Prophet's (ρ) command himself and as for his saying bad bidah, all bid'ah is bad there is no concept of bad or good bid'ah.

This point of theirs is not agreed upon since Imam al-Nawawi said in his *Khulasatul Ahkam*:

3652 – وَأما حَدِيث ابْن عَبَّاس، قَالَ: جعلُوا فِي قبر النَّبِي صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قطيفة حَمْرَاء. رَوَاهُ مُسلم.

فَقَالَ الْعلمَاء: إِنَّمَا جعلهَا شقران بِرَأْيهِ، وَلم يُوَافقهُ أحد من الصَّحَابَة، وَلَا علمُوا بِفعْلِهِ.

Meaning:

"As for the hadith of Ibn Abbas (ra): he said: 'A red velvety cloth was placed in the grave of the Prophet (sallallahu alaihi wa sallam).' It was related by Muslim (in his Sahih). ***The scholars said: But rather it was placed by Shaqran by his own opinion, and not one of the Sahaba agreed with him, and nor did they know of his action."***

On p. 746 they mentioned the following from Taqiuddin al-Maqrizi:

al-Maqreezee said, *Hasan (τ) narrates. "A small red garment/shawl was spread underneath (on the ground), which was worn by the Prophet (ρ), this was done because the ground was dewy and wet."* (*Imtaa'a al-Asma'a* (pg.551)

They did not question the authenticity of the above narration and relied on al-Maqrizi (d. 845 AH) as an authority. If that is their methodology in relying on al-Maqrizi merely quoting it then they should have realised that al-Maqrizi has also quoted the Abu Ayyub (ra) narration in the same work known as *Imta al-Asma* (12/383) without rejecting it. This shall be quoted in the section below on the gradings on the Abu Ayyub (ra) narration by various scholars.

Not only that, but al-Maqrizi also quoted a narration from Ishaq ibn Ibrahim known also as Imam Ishaq ibn Rahawayh (d. 238 AH). In his *Imta al-Asma* (14/618) he quoted a narration from Qadi Iyad's *al-Shifa* as follows:

قال إسحاق بن إبراهيم الفقيه ومما لم يزل من شأن من حج المرور بالمدينة والقصد الى الصلاة في مسجد رسول اللَّه صلى اللَّه عليه وسلم، والتبرك برؤية روضته، ومنبره، وقبره، ومجلسه، وملامس يديه، ومواطئ قدميه، والعمود الّذي كان يستند، إليه وينزل جبريل بالوحي فيه عليه وبمن عمره، وقصده، من الصحابة وأئمة المسلمين، الاعتبار بذلك كله.

The above can be seen in the English translation of the Shifa (p. 233) as follows:

"Ishaq ibn Ibrahim, the faqih, said that when someone goes on hajj, he should go to Madina with the intention of praying in the mosque of the Messenger of Allah, ***seeking the blessing of seeing his Meadow, his minbar, his grave, the place where he sat, the places his hands touched and the places where his feet walked and the post on which he used to lean,*** where Jibril descended to him with the revelation, and the places connected with the Companions and

the Imams of the Muslims who lived there. He should have consideration for all these things."

This report has also been recorded by the following scholars:

1) *Madkhal* of Ibn al-Hajj al-Maliki (1/261)
2) *Shifa al-Siqam* (p. 150) of Taqiuddin al-Subki
3) *Khulasa al-Wafa* (1/365) by al-Samhudi
4) *Al-Badr al-Tamam Sharh Bulugh al-Maram (5/415)* by Hussain ibn Muhammad al-Maghribi (d. 1119 AH)

On the same page they also quoted from Ibn Nasiruddin al-Dimashqi as follows:

Ibn Naasir ud deen ad-Dimashqee [842H] said, *"Ibn Sa'ad has transmitted from the Maraseel of Suleimaan bin Yasaar, who said, "A servant would serve the Prophet (ρ), when the Prophet (ρ) was being buried, he (the servant) saw the garment/shawl of the Prophet (ρ) which he used to wear, so he spread it (on the grave) and said, "No one will ever wear this after you, so it was left as it was."*

It is in al-Jaam'e at-Tirmidhee via Ja'afar bin Muhammad from his father who said, "It was Shaqraan, the servant of the Prophet (ρ) who placed the garment." (*Salawatul Kaiyyib Bi-Wafaat al-Habeeb Sallalahu Alayhee Was-Sallam* (1/155), edn? Daar al-Buhooth Li-Dirasaat al-Islaamiyyah, UAE. Ed. Saaleh Yoosuf Ma'nooq and Haashim Saaleh Mana'a)

This is the same Imam Ibn Nasiruddin who compiled the work known as *al-Radd al-Wafir* in defence of Ibn Taymiyya. They quoted from his *Salawatul Ka'iyyib bi Wafa al-Habib, Sallallahu alaihi wa sallam*, but one wonders what they would think of Ibn Nasiruddin for quoting the following narration (on p. 191) with regard to Fatima (ra):

وَأول من زار الْقَبْر الشريف فِيمَا أعلم سيدة نسَاء هَذِه الْأمة فَاطِمَة [عَلَيْهَا السَّلَام] ، فَإِنَّهُ لما رمس النَّبِي صلى الله عَلَيْهِ وَسلم، جَاءَتْهُ وَأخذت قَبْضَة من تُرَاب الْقَبْر الشريف، فَوَضَعته على عينيها، وبكت وأنشدت تِلْكَ الْبَيْتَيْنِ

"The first to visit the noble grave in what I know of was of the lady (Sayyida) of the women of this Umma, Fatima (peace be upon her), so that when the Prophet (Sallallahu alaihi wa sallam) was buried, ***she came and began to take a fistful of soil from the noble grave and she placed it on her eyes***, and she cried and recited two verses…"

On p. 748 of their file the two detractors said:

Abul Hasan Hussain Ahmed has agreed and acknowledged via the statement of Imaam Wakee ibn al-Jarrah that this action was specific and restricted to the Messenger of Allaah (ρ) ie one of his Khasaa'is.

Indeed, the point from Waki ibn al-Jarrah (d. 197 AH) was mentioned in the Tabaqat of ibn Sa'd (2/260, no. 2388) and in the Musnad of Ali ibn al-Ja'd[619] (no. 1286).

Despite failing to entertain this writer as they promised they should have also mentioned that what Waki ibn al-Jarrah said was not apparently affirmed by his own pupil, **Imam Ahmed ibn Hanbal**. The following has been recorded by Abu Bakr ibn al-Mundhir in his *al-Awsat (5/456)* after mentioning the narration on the red garment from Ibn Abbas (ra):

وكان أحمد بن حنبل يرخص في القطيفة تلقى القبر محتجا بحديث ابن عباس ، وروينا عن ابن عباس أنه كره أن يجعل تحته ثوب ، يعني في القبر

"And Ahmed ibn Hanbal would permit the garment (qatifa) to be placed in the grave by using the evidence from the hadith of Ibn Abbas (ra), and it was related to us from Ibn Abbas (ra) that he disliked placing under it a garment (thobe), meaning in the grave."

On p. 748 the two detractors said:

So we ask in light of the findings above, what point or significance does this narration have with our discussion. Exactly!!! Nothing. There is no correlation at all with our contention and discussion, Abul Hasan Husain Ahmed in order to

[619] The two detractors declared Ibn al-Ja'd to be a Shi'a liar! See the section headed: ***THE DETRACTORS DECLARED THE RELIABLE HADITH NARRATOR ALI IBN AL JA'D TO BE A SHIA LIAR***

confuse and beguile the people just added this hadeeth just to add weight to a sinking boat.

We personally think this is outright treachery and a manipulation of Islamic rulings just to suit his needs. Dear readers this clearly shows the deception and deceit of Abul Hasan.

Rather, what they have failed to realise is that the narration from Shaqran (ra) is about an action connected to the grave of the Prophet (Sallallahu alaihi wa sallam), and according to Imam al-Nawawi it was from the personal opinion of Shaqran (ra). This is the same situation with the action of Abu Ayyub al-Ansari (ra) and what he did at the grave of the Prophet (Sallallahu alaihi wa sallam). Namely, a spontaneous act of veneration at the grave side without a clear statement from the Prophet (Sallallahu alaihi wa sallam) allowing all the Companions to perform such a deed.

Thus, what they stated on p. 749 needs mentioning:

As for veneration we believe in it and promote veneration of the Messenger of Allaah (ρ) but only as much as the compnanions did and how much the Sharee'ah allows us, in a manner which is established and proven from the Book and Sunnah. The question is why do you maniupate the Book and Sunnah to prove your unsanctioned venerations!

If it is proven by quoting a whole host of scholars that the narration from Abu Ayyub al-Ansari (ra) is authentic, one wonders if the two detractors would fall

into line with Imam Ahmed ibn Hanbal who allowed specifically touching the Prophet's (Sallallahu alaihi wa sallam) grave as proven above to be the strongest report from him or not?! Would they also agree with what was quoted above from Imam Ishaq ibn Rahawayh as recorded by Qadi Iyad in *al-Shifa*.

It seems highly doubtful that these detractors would permit this or even agree with Imam Ahmed ibn Hanbal as they actually think it is an act of Shirk or Bid'a at least! These individuals are the adherents of the doctrines of Muhammad ibn Abdal Wahhab and Ibn Taymiyya to a certain extent; hence it is worth quoting towards the end of this section what Sulayman ibn Abdal Wahhab said to his own brother Muhammad on matters to do with graves etc.

On p. 751 they mentioned Shaykh Zafar Ahmed Uthmani saying the following with a quotation from al-Samhudi:

He says, "The visitor should refrain from bowing to the grave when sending salutations. Ibn Jama'ah said: "Some of the scholars have said it is from the innovations, whilst those with no knowledge think that it is a characteristic of veneration." (E'laa as Sunan 10/508) of Shaikh Zafar Ahmed Uthmanee)

What they deliberately avoided mentioning is what Shaykh Zafar Ahmed said just before the above quote which is as follows:

I say: Therefore, the common people should be banned from this in order to block the means, ***but there is no justification for such harshness as striking and pushing one who cannot control himself in the chest, due to what you know of the scope of flexibility therein.*** *The visitor should refrain from bowing [his head] to the grave when sending salutation.*

Hence, note the harshness he was referring to which is what he witnessed in Masjid al-Nabawi as quoted a few pages earlier on. One wonders if these detractors would object to Shaykh Zafar and Imam al-Samhudi and the other named scholars in the following quotation[620]:

Narrated from Dawud ibn Abi Salih, he said: Marwan came one day to find a man placing his face on the grave [of the Prophet (peace and blessings be upon him)], whereupon he grasped his neck and said: "Do you know what you are doing?" He said: "Yes!" He turned to him, and it was **Abu Ayyub al-Ansari** (Allah be pleased with him). Then he said: "I have come to the Messenger of Allah, and I have not come to a stone. I heard Allah's Messenger (Allah bless him and grant him peace) say: 'Do not cry upon religion when those worthy of it take charge of it, but cry upon it when those unworthy of it take charge of it.'" **Al-Hakim transmitted it and said: "The *isnad* is *sahih*," and al-Dhahabi agreed with him in *Talkhis al-Mustadrak* (4:515), and he said: "*Sahih*."**

I say: The place from which evidence is drawn from it is Abu Ayyub's statement: "I have come to the Messenger of Allah, and I have not come to a stone." Thus, the hadith: "Whoever visited me after my death, it is as though he visited me during my lifetime," is strengthened thereby. And it is established thereby that the ruling in His (Exalted is He) saying: "Had they, when they wronged themselves, come to you and sought forgiveness from Allah, and the Messenger sought forgiveness for them, they would surely have found Allah Relenting, Merciful" (Qur'an 4:64) remains after his (Allah bless him and grant him peace) departure, and is not severed thereby. And when the one who came to his grave is like the one who came to the Messenger of Allah (Allah bless him and grant him peace), which believer will be satisfied with himself to not go to the Messenger

[620] Translated by Zameelur Rahman in his translation of a section of *I'la al-Sunan* of Zafar Ahmed al-Uthmani.

of Allah (Allah bless him and grant him peace) while he is able to [do] so, even if he expends soul and spirit? **And who will prevent tying saddles for that purpose when he knows that the Messenger of Allah (Allah bless him and grant him peace) is alive in his grave, and whoever comes to his grave, he has come to the Messenger of Allah (Allah bless him and grant him peace)? Only those who deny his (Allah bless him and grant him peace) life in his grave deny this,** and his ears have not heard the statement of Abu Ayyub: "I came to the Messenger of Allah (Allah bless him and grant him peace), and I have not come to a stone," **or his heart is empty of his love, and his mind is empty of its core. As for the consumed, do not ask of them, for by Allah! They have not come to a grave, and they came only to the Messenger of Allah (Allah bless him and grant him peace),** and when they return to their lands, their hearts cleave for parting from their beloved (Allah bless him and grant him peace) and their minds are at unease. Al-Badr ibn Jama'ah recited while crying upon his departure due to his journey away from the blessed Prophetic City (on its occupant a million blessings and greetings):

I yearn to visit the town of Layla,
And my time [of departure] from her visit is near.
I used to think the nearness of the land extinguishes
The heartache of desire, but the heartache [only] grew.

And from the sweetest and most remarkable of them is an ode by Imam al-'Arif bi Llah Abu Muhammad al-Baskari where he said:

The land of the beloved has most right of your desire for it
And [that] you yearn with rapture for its memory.
And [tears appear] beneath the eyelids when you intend to visit;
O son of noblemen! You must enter into it!
For indeed you are you when you descend into Taybah,
And you remain grazing in the shades of its high grounds.

Until he said:
And rejoice, for it is confirmed in an authentic report
That God has named it Tabah (pleasant).
And from it is:

No place is there like Madinah, and sufficient for it
Of honour is Muhammad's entrance into its grounds.
Until he said:
Verily, I am fearful of the thought of departing from her,
When my heart will be persistently aching and moaning.
And rarely have I seen the condition of one bidding farewell,
But my soul mourned him and his grievance.
Until he said:
O Lord! I ask from You the virtue of contentment
With littleness of it [i.e., provision] and love of her sanctuary,
And Your pleasure over me always and its permanence
Until my heart meets its end;
For I am the one whose soul You gave its demand
And You accepted its invitation, and oh, its joy!
For the proximity of the greatest to fulfil his trust,
And the most honoured of those proximity to whom is boasted,
The one who brought wonders and a light which
Treated the hearts of blindness and cured them,
The most deserving of creatures of the mark of nobility which
Is called wasilah, the best to be given it;
A man, the essence of creation, the secret of its existence,
Yasin, the elixir of virtues, Taha –
This is enough for me! For I cannot complete the description of his qualities
Even if I had mouths the number of pebbles.

His fine features are many so I am incapable of limiting them,
And I tarried but we did not find for them any similitude.
Verily I was guided from the Book by a verse,
Whereupon I knew that his loftiness is unparalleled.
I found the excellence of the worlds limited
And the virtues of the Chosen One endless.

Where is the path to exhaust the praise of one
Who God said to him – and it is sufficient honour for you:
"Verily those who pledged to you, they only,"
As he says: "pledged to Allah"?55
This is honour, for have you heard the like of it?
How wonderful his noble upbringing! How wonderful!
Send blessing on him and send peace, for by that
The souls will be guided to their rightness and their richness.
Allah, send blessing on him without limitation,
And on him from blessings the most productive of them,
And on the elders, his family, the lamps of guidance.
Love his family and those who befriend them!
And likewise peace be upon him and then on them,
And on his band which he purified,
I mean the noblemen, possessors of intelligence, his companions,
The nation of piety and those who adopted their guidance.
And all praise to Allah, the Generous. And this
Is accomplished, and my hope is that he approves of it.

Al-Badr ibn Farhun, one of the companions of its composer said that one of the pious saw the Prophet (Allah bless him and grant him peace) in [his] dream – Al-Badr said: I am unsure whether it was the shaykh [himself] or other than him –

and he recited to him this ode. When he reached its ending, the Prophet (Allah bless him and grant him peace) said: "We approve of it! We approve of it!"56

The author of Wafa' al-Wafa' said:

This is why I concluded my book with it, that perhaps it will be approved by the Messenger of Allah (Allah bless him and grant him peace) so he will look on it with the eye of acceptance, and I will acquire from him the object of hope through [his] satisfaction.57

I say: This is why I concluded this tenth part of I'la' al-Sunan with it. Perhaps it may be approved by the Messenger of Allah (Allah bless him and grant him peace), so he will look on it with the eye of acceptance, and I will acquire from him the object of hope through [his] satisfaction.

To Allah be attributed the excellence of the one who said:

When the nobles of my family are satisfied with me,
Then the base of them remain angry at me.
And I say as the speaker said:
O Seal of Prophethood, I came to you with purpose:
I hope for your approval and I seek protection in your sanctuary.

And indeed I complete this book – and all praise to Allah by Whose blessing and greatness good deeds are accomplished – **facing the lofty grave**58**, while positioned before the Messenger of Allah (Allah bless him and grant him peace), standing.**

Footnotes:

[55] This is a reference to the verse: “Verily those who pledge allegiance with you, they, in fact, pledge only with Allah.” (Qur’an 48:10)
[56] Ibid. 5:129
[57] Ibid
[58] After ‘Asr on Friday towards the end of the sacred [month] Dhu l-Qa‘dah, in the year 1352 after the Prophetic Migration, on its bringer a million blessings and greetings (1934 CE). (Mawlana Zafar Ahmad al-‘Uthmani)

Now let us finish this section with what Sulayman ibn Abdal Wahhab said to his own brother Muhammad ibn Abdal Wahhab.

Here are some quotes from the thesis entitled: *The Hanbali and Wahhabi Schools of Thought As Observed Through the Case of Ziyārah (pp. 67-99)*, by Cameron Zargar:

<u>Sulaymān ibn ‘Abdi’l-Wahhāb (d. 1210 A.H. / 1795/6 C.E.)</u>

Sulaymān was the brother of Muḥammad ibn ‘Abdi’l-Wahhāb as well as a scholar257 and the judge of Ḥuraymilā’258. According to the historian Ḥusayn Ibn Ghannām (d. 1811 C.E.), who was a follower of Ibn ‘Abdi’l-Wahhāb’s teachings,259

Sulaymān is said to have “created doubt” in the minds of others, causing them to reject Wahhabism260 and to have sent a letter to the people of al-‘Uyaynah, creating “doubts” in their minds. Sulaymān had, according to Ibn Ghannām, secretly escaped to the city of Ḥuraymilā’ and had begun propagating against his brother’s cause. He had already caused an uprising in Ḥuraymilā’ in 1165 A.H. / 1751/2 C.E.261 Muḥammad Ibn ‘Abdi’l-Wahhāb, who feared losing further support, sent a letter entitled *Mufīd al-mustafīd fī kufr tārik al-tawḥīd* to the people of al-‘Uyaynah in response to Sulaymān’s anti-Wahhabi propaganda.262

There are four major arguments of particular concern in Sulaymān's *Al-Ṣawā'iq al-ilāhiyyah fī al-radd 'alā al-Wahhābiyyah* that challenge Wahhabi thinking from the perspective of the traditional *madhhab* system. 1. The Wahhabis unrightfully do *takfīr* of Muslims for acts that are, at worst, simply forbidden and do not take one out of the realm of Islam.263 2. The Wahhabis are not qualified to perform *ijtihād*.264 3. Their opinions are contrary to those of the imams, *ijmā'*265 and the correct understanding of the verdicts of Hanbali scholars and even Ibn Taymiyyah. 4. The Wahhabis have formed their own *madhhab* and give opinions based on their own illegitimate understanding (in terms of proper *fiqh* methodology).266

The Wahhabis, Sulaymān writes, were not authorized to determine what is greater or lesser *shirk*, as they were not qualified to do independent *ijtihād* (forming new opinions that differed with the verdicts of the imams). The inability to make this distinction led the Wahhabis to believe that many Muslims had fallen into a state of apostasy. Sulaymān writes:

Where do you get this that a Muslim who says *shahādatayn*, if he calls upon one who is absent or dead... or touches a grave or takes dirt from that this is greater *shirk*... and that it is permissible to shed his blood and take his property?... If you say, we understood this from the Book and the *sunnah*, I say, your understanding means nothing. And it is not permissible for another Muslim to act in accordance with what you understand. For, the *ummah* all agrees, as mentioned earlier, that *istinbāṭ* (deriving a verdict) is a station that belongs to those who have absolute *ijtihād*.267

Rather, according to Sulaymān, many of the acts that the Wahhabis classified as manifestations of greater *shirk* were merely considered *makrūh* or forbidden by previous Hanbali scholars. Sulaymān finds fault in the Wahhabis for doing *takfīr* to Muslims who perform acts such as kissing and wiping graves. Furthermore, he argues, the Wahhabis are guilty of doing *takfīr* to those who do not do *takfīr* of ones who commit these acts near graves. Sulaymān then refers the Wahhabis to standard books of *fiqh* that are rooted in the school of thought of Ibn Ḥanbal. He writes:

As for seeking blessings, wiping graves, taking dirt from them and circumambulating them, these issues have been mentioned by scholars. Some of consider them to be *makrūh*. Others consider them to forbidden. And not one of them has said that the one who performs these acts is an apostate, as you say. Rather, you do *takfīr* to one who does not do *takfīr* of the one who performs these. And the issue is mentioned in the book of corpses in the chapter on burying and visiting the deceased. So, if you desire to refer to that which I have mentioned, read *Al-Furū'*268 and *Al- Iqnā'*269 and other books of *fiqh*.

And if you find fault in those who wrote these books, which would not be a big deal coming from you, you should know that they did not relate their own *madhhab*. Rather, they related the *madhhab* of Aḥmad ibn Ḥanbal and his likes from among the imams of guidance, whose guidance and understanding the *ummah* has all agreed upon, save the stubborn. And you claim high stations and that you adhere to proofs without doing *taqlīd* to the imams. But, as mentioned earlier, this is against *ijmā'*.270

Concerning asking the deceased for help, Sulaymān writes:

... you have done *takfīr* of those who ask one who is absent or deceased [for something]. In fact, you claim that the idolaters who disbelieved and denied God and His messenger, blessings and peace be upon him, were less of idolaters than one who asks other than God on land or water. And you use your own understanding as proof, [even though this] is impermissible and cannot be relied upon by others... Do you believe that calling upon one who is absent is necessarily an act of disbelief, even though the imams of Islam did not know of such [an opinion]?...271

Footnotes:

257 Al-'Uthaymīn, p. 30.

258 Al-'Uthaymīn, p. 62.

259 Vassiliev, Alexei, *The History of Saudi Arabia*, p. 13.

260 Ibn Ghannām, vol. 2 (*Kitāb al-ghazawāt al-bayyāniyyah wa'l-futuḥāt al-rabbāniyyah*), p. 692.

261 Ibn Ghannām, vol. 2, pp. 691-2.

262 Ibn Ghannām, vol. 2, pp. 695-6.

263 Ibn 'Abdi'l-Wahhāb, Sulaymān, *Al-Ṣawā'iq al-ilāhiyyah fī al-radd 'alā al-Wahhābiyyah*. See p. 45.

264 See pp. 35, 44 and 109 of *Al-Ṣawā'iq*.

265 For example, see p. 34 of *Al-Ṣawā'iq*.

266 Ibn 'Abdi'l-Wahhāb, Sulaymān, Al-Ṣawā'iq, p. 43.

267 Ibn 'Abdi'l-Wahhāb, Sulaymān, Al-Ṣawā'iq, p. 44.

268 A work by Shams al-Dīn Muḥammad ibn Mufliḥ al-Maqdisī (d. 763 A.H. / 1361/2 C.E.) that contains

the opinions of prominent Hanbali jurists. The book was perceived as being of great value by the likes of
Ibn Kathīr, a student of Ibn Taymiyyah.

269 Al-Ḥajjāwi's book discussed above.

270 Ibn 'Abdi'l-Wahhāb, Sulaymān, Al-Ṣawā'iq, pp. 52-3.

271 Ibn 'Abdi'l-Wahhāb, Sulaymān, Al-Ṣawā'iq, pp. 117-8.

A DOCUMENTATION OF THE DIABOLICAL DIATRIBE, ABUSIVE LANGUAGE AND SLANDER BY THE TWO DETRACTORS

In this section direct quotes from the original pdf file of the two detractors will be displayed to demonstrate the vile and appalling vitriol filled slanders that the two detractors penned, in order to demean the writer of these lines and others too.
It is also worth pointing out the stupendous haughtiness, insolence, harshness, being self-impressed and outright defamation of these two individuals of ill repute upon the writer of these lines and others by quoting directly from their woefully inadequate work.

This exercise is to demonstrate how far these individuals truly are from the way of the original Salaf, the Hadith scholars, jurists (Fuqaha) and the virtuous one's from the Khalaf in terms of adab (good manners) and humility.

Allah ta'ala mentioned:

Al-Quran Surah 49. Al-Hujurat, Ayah 11-12

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرْ قَوْمٌ مِنْ قَوْمٍ عَسَىٰ أَنْ يَكُونُوا خَيْرًا مِنْهُمْ وَلَا نِسَاءٌ مِنْ نِسَاءٍ عَسَىٰ أَنْ يَكُنَّ خَيْرًا مِنْهُنَّ ۖ وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ ۖ بِئْسَ الِاسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ ۚ وَمَنْ لَمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ ۖ وَلَا تَجَسَّسُوا وَلَا يَغْتَبْ بَعْضُكُمْ بَعْضًا ۚ أَيُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ تَوَّابٌ رَحِيمٌ

Translation:

O you who believe! Let not a folk deride a folk who may be better than they (are), nor let women (deride) women who may be better than they are; neither defame one another, nor insult one another by nicknames. Bad is the name of lewdness after faith. And whoso turns not in repentance, such are evil-doers.

O you who believe! Shun much suspicion; for lo! some suspicion is a crime. And spy not, neither backbite one another. Would one of you love to eat the flesh of his dead brother? Ye abhor that (so abhor the other)! And keep your duty (to Allah). Lo! Allah is Relenting, Merciful.

Abu Hurayra (ra) reported: The Messenger of Allah, peace and blessings be upon him, said:

مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ

Whoever believes in Allah and the Last Day, let him speak goodness or remain silent. **(**Sahih Muslim 47).

Abdullah ibn Amr reported: The Messenger of Allah, peace and blessings be upon him, said:

إِنَّ مِنْ خِيَارِكُمْ أَحْسَنَكُمْ أَخْلَاقًا

Verily, among the best of you are those with the best character. (Sahih al-Bukhari, no. 3366).

Abu Huraira (ra) reported: The Messenger of Allah, peace and blessings be upon him, said:

خَيْرُكُمْ إِسْلَامًا أَحَاسِنُكُمْ أَخْلَاقًا إِذَا فَقُهُوا

The best of you in Islam are those with the best character, if they have religious understanding. (Musnad Ahmed no. 10066 and 10240)

Ibn Mas'ud (ra) reported: The Messenger of Allah, peace and blessings be upon him, said:

لَيْسَ الْمُؤْمِنُ بِالطَّعَّانِ وَلَا اللَّعَّانِ وَلَا الْفَاحِشِ وَلَا الْبَذِيءِ

"The believer does not insult others, does not curse others, is not vulgar, and is not obscene."

'Iyad ibn Himar (ra) reported: The Messenger of Allah, peace and blessings be upon him, said:

إِنَّ اللَّهَ أَوْحَى إِلَيَّ أَنْ تَوَاضَعُوا حَتَّى لَا يَبْغِيَ أَحَدٌ عَلَى أَحَدٍ وَلَا يَفْخَرَ أَحَدٌ عَلَى أَحَدٍ

Verily, Allah has revealed to me that you must be humble towards one another, so that no one oppresses another or boasts to another. (Sahih Muslim 2865).

Abu Huraira (ra) reported: The Messenger of Allah, peace and blessings be upon him, said:

الْمُسْلِمُ مَنْ سَلِمَ النَّاسُ مِنْ لِسَانِهِ وَيَدِهِ وَالْمُؤْمِنُ مَنْ أَمِنَهُ النَّاسُ عَلَى دِمَائِهِمْ وَأَمْوَالِهِمْ

The Muslim is the one from whose tongue and hand the people are safe, and the believer is the one people trust with their lives and wealth. (Sunan al-Nasa'i 4995).

Ibn Mas'ud reported: The Messenger of Allah, peace and blessings be upon him, said:

عَلَيْكُمْ بِالصِّدْقِ فَإِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ وَمَا يَزَالُ الرَّجُلُ يَصْدُقُ وَيَتَحَرَّى الصِّدْقَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ صِدِّيقًا وَإِيَّاكُمْ وَالْكَذِبَ فَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ وَمَا يَزَالُ الرَّجُلُ يَكْذِبُ وَيَتَحَرَّى الْكَذِبَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَّابًا

You must be truthful. Verily, truthfulness leads to righteousness and righteousness leads to Paradise. A man continues to be truthful and encourages honesty until he is recorded with Allah as truthful. And beware of falsehood. Verily, falsehood leads to wickedness and wickedness leads to the Hellfire. A man continues tell lies and encourages falsehood until he is recorded with Allah as a liar. *(*Sahih Muslim 2607).

Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said:

أَتَدْرُونَ مَا الْمُفْلِسُ

Do you know who is bankrupt?

They said, "The one without money or goods is bankrupt." The Prophet said:

إِنَّ الْمُفْلِسَ مِنْ أُمَّتِي يَأْتِي يَوْمَ الْقِيَامَةِ بِصَلَاةٍ وَصِيَامٍ وَزَكَاةٍ وَيَأْتِي قَدْ شَتَمَ هَذَا وَقَذَفَ هَذَا وَأَكَلَ مَالَ هَذَا وَسَفَكَ دَمَ هَذَا وَضَرَبَ هَذَا فَيُعْطَى هَذَا مِنْ حَسَنَاتِهِ وَهَذَا مِنْ حَسَنَاتِهِ فَإِنْ فَنِيَتْ حَسَنَاتُهُ قَبْلَ أَنْ يُقْضَى مَا عَلَيْهِ أُخِذَ مِنْ خَطَايَاهُمْ فَطُرِحَتْ عَلَيْهِ ثُمَّ طُرِحَ فِي النَّارِ

Verily, the bankrupt of my nation are those who come on the Day of Resurrection with prayers, fasting, and charity, *but also with insults, slander,* consuming wealth, shedding blood, and beating others. The oppressed will each be given from his good deeds. If his good deeds run out before justice is fulfilled, then their sins will be cast upon him and he will be thrown into the Hellfire. (Sahih Muslim 2581).

Anas ibn Malik reported: The Messenger of Allah, peace and blessings be upon him, said:

التَّأَنِّي مِنَ اللَّهِ وَالْعَجَلَةُ مِنَ الشَّيْطَانِ

"Calmness is from Allah, and recklessness is from Satan." (Al-Sunan al-Kubra of al-Bayhaqi, no. 18651).

Let us now proceed to provide examples of how the two detractors opposed the overall message mentioned in the above evidences.

They accuse us of thuggery, but they are the ones who showed their vile manners throughout their pdf file. On p. 52 they said:

> Dear readers, these people constantly act like thugs and are always threatening us in order to stop what we are doing but in reality this just motivates even further.

Here is an example of the height of folly in terms of self-deluded bragging of their own putrid pdf file that has been fully responded to with Allah's aid, as on p. 58:

> Oh we just remembered one little matter, this answer is over 750 pages just on his 15 pages. We will inshaAllaah by the mercy and Aid of Allaah answer his magnum opus and BY ALLAAH WATCH WHAT WE DO HIS,

On p. 58 they also used insulting language:

> This indeed is a laughing matter – when they cannot answer the ilmee points and get diarohea, this is their last resort, they repeat this so much thinking that this is the only answer have left. What childish young boys.

Rather, these two detractors are younger than myself as it is known they were born around 1979 from publicly available data and were around their mid-30s when compiling their putrid piece. Here is an example of delusional prattling on a profession that I am not linked to as they falsely claimed on p. 99:

> WHY NOT, Abul Hasan the apologist and the step brother of GF HADDAD, how silly and stupid is this, the writer of the original article was GF Haddad, we replied to his article and along comes the Mr hero Abul Hasan Hussain Ahmed is answering on GF Haddad's behalf, maybe he has been reading too many comic books which he may have confiscated from his pupils at school!!!!! Abul Hasan Hussain Ahmed this is not your lunchtime casual reading in the staff room.

The reader can take note how they brought in irrelevance to a topic that is linked to the noble Science of Hadith. It would not be far-fetched to state that the Salaf did not write in such demeaning ways.

It seems that they were thinking of food when attempting to be scholarly on p. 134 by saying:

> So if he did not learn hadeeth or its sciences what did he learn if anything at all or was he **too busy eating chicken in the restaurants**!!!

p. 146:

...jumped crying, screaming and shouting like a little a spoilt brat, oh the reference was (5/245) and these 2 opponents cited (5/243), where has his childish crying and shouting like a spoilt brat gone now...

p. 183:

"What a stupid and nonsensical statement..."

p. 184:

"...narrow beguiled mind and in his usual huffing and puffing abhorrent Hanafee anger.."

p. 187:

Yet again this **fairy story** that Abul Hasan always cries of **FINAL GRADING,** this is his way of clutching on to straws and trying to falsely convince the readers as "you have to believe me as I am the one who is saying this is Ibn Hajr final grading." Dear readers, read his response yourselves and his other articles and you will see that he is always saying FINAL GRADING, when will he ever stop this childish cry, it's getting boring and beyond a joke.

p. 188:

Did what, such lame childish points not befitting to those wanting to express the truth to the general public, such cries are synonymous with a dummy falling out a child's mouth.

And on p. 237:

I suspect this would have been a very difficult task especially since he was too busy eating burgers in the fast food takeaways of Beirut and Damascus!!!

On p. 484:

What a waste of Abul Hasans time studying with his so called teachers or was he too busy having arabic in the coffee shops of Beirut!!!!

On p. 187:

Do us a favour and next time when your trying to study the sciences of hadeeth at least try to pay some attention however little it may be.

If they had paid greater attention and did some deep tahqiq they would have surely mentioned far more of those who actually authenticated the Abu Ayyub (ra) narration; but their brag filled pdf file was bursting with incompetent research due to their hasty and sloppy attempt to avoid mentioning far more that would have defeated their rash objectives.

On p. 296:

So let us ask here, why was there a childish rampage and a dummy throwing session when Abul Hasan claimed we left out alleged statements of praise, when here we find they were not even praises as such!!!!

More lies of a profession that I am not linked to from p. 313:

> Especially the school teacher, who after being intoxicated with gases and fumes of elements of the periodic table and the traumatic bellowing of his pupil winding him up will no doubt coerce him into resorting to such drastic approaches and utilising this as a form of venting his anger.

On p. 336 they lied by saying I took from Mahmud Saeed Mamduh when the fact is I have never met him:

> We also find from the above passage the school teacher Abul Hasan Hussain Ahmed (do you remember your meeting with Mahmood Sa'eed Mamduh – the isnaad beggar) copied this passage in this response to us and we would also like to remind the readers of Abul Hasan Hussain Ahmed's claim he once made when we has saying, "oh people lack original research and they copy and paste...

Alhamdulillah, we do not need to beg for asanid or ijazat unlike a number of the Arab pseudo-Salafis who usually hide the fact they also take from our Sunni scholars but forget to mention their creedal and fiqhi affiliations.

A lie that we are Mu'tazili in our ways on p. 338:

This is just an absurdity, far from the sciences of hadeeth and nothing but sharp theological mutazilee rhetoric and a weak feeble attempt in clutching on to straws with regards to authenticating this narration by any means possible.

On p. 339 they said:

Mr Mahmood seems to be in a deep soofee ecstatic wahdatul wajood trance which has led him to such elaborate fairy tales.

It would have been wise to prove that Mamduh actually affirms *Wahdatul Wujud* in the first place.

On p. 384 they said:

Furthermore his allegation levied on us, that we knew fully well of Imaam Dhahabee's declaration and claiming we blatantly disregarded this has been fully answered in detail in the previous sections. So this is the reality of the claims of this ignorant wannabe PDF scholar.

It sure is astonishing to see their own hypocrisy as they too are issuers of pdf files!

On p. 389 the duo spoke in the single form for some bizarre reason with no shred of proof:

> I wonder how they get their ijazahs and what they really actually studied from the sciences of hadeeth, this just proves they probably begged for their isnaads.

Rather, it is known the duo are not recognised by any serious scholar to be remotely capable of grading narrations, let alone being any type of scholar! The readers are in the know by now that one of them spent time in jail for major fraud! While the other was exposed by their own senior Salafi writer known as Wasiullah Abbas.

They even bragged about themselves on p. 455:

> Alhamdulillaah Rabbil A'lameen we have had the pleasure of studying this book on numerous occasions with our teachers and coupled with the fact we studied basic Farsi and knowing Urdu very well, we present our translation of this passage.

On p. 390 they said:

> This has already been mentioned but we have re-iterated it here for the readers and for the people to see how **cunning and treacherous** Abul Hasan Hussain Ahmed really is.

The reality is they failed to mention so much more vital information that has been shown in this reply. Indeed, it must have involved cunning and treacherous planning for Kamran Malik to become a convicted fraudster which came to light from 2010, and when he was writing his joint failure with Imran Masoom on the Abu Ayyub (ra) narration. This is a disgraceful dishonour to the name of the real Ahlul-Hadith, when a convicted fraudster can have a work related to Hadith

distributed in the public domain in order to beguile the less knowledgeable readers, and his co-author, Imran Masoom, is equally responsible for working alongside such a disturbed individual who was motivated by monetary gain via mortgage fraud!

On p. 393:

> Dear readers, this has indeed shown up the real level of honesty, research and the mythical 'Scholarship' of Abul Hasan, who does not even know the basics and yet he was soofee chanting "HIS FINAL GRADING."

Alhamdulillah, true scholars have authorised the writer of these lines, unlike the background of these two detractors whose biography on the Islamic sciences is virtually unknown and hidden from public gaze to investigate. Plus, their folly in not knowing the final gradings has been aptly demonstrated in this document as they despised showing the actual and final gradings of some of the authors discussed in this response due to it being against their personal agendas.

On p. 445 they spurted out more ramblings:

> We all have our moments or was this another one of those senseless urges after having read all those comic books and magazines you confiscated from your naughty pupils at school, or was it an outbust of anger from endless winding up by your pupils or was it we ask the toxic and hazardous fumes and gasses in your science lab that fogged and blinded your brain and senses. Mr hero wanna be PDF scholar If the author himself did not have the audacity to reply, what possessed you to be the hero and lone ranger.

First establish the throne and then sit on it as a saying goes! They were dishonest in their false claim that I teach Science to youngsters! Hence, the above scenario is a concoction of their own decrepit minds. It is best they adhere to their own statement from p. 208 of their insignificant pdf file:

> The point being, we are not here to pretend or to belittle people based on petty childish things, or attempt to put them down by showing an inconsistency in a reference in a false attempt to show to the people the individual is incapable or at the very least incompetent in researching which was Abul Hasan Hussain Ahmed's failed attempt. Please use this as a lesson in the future and remain within your ignorant muqallid limits.

They think they are capable of ijtihad and reject taqlid of the Sunni Madhhabs, but on the other hand are ready to make taqlid of their own selective group of mainly later scholars when it suits their own biased agenda.

On p. 125 they claimed about GF Haddad:

> This is extreme bigoted partisanship in its clearest form, why! Just because **GF Haddad is a fellow hanafee[621]!!!**

On p. 147:

[621] GF Haddad was not a Hanafi when they wrote their false claims on p. 125 and p. 147 of their pdf file and they contradicted themselves as shown on p. 450 of the same pdf file!

This applies most apply and correctly to GF Haddad himself. Shame on you, double standards and a manifest and clear example of blind bigotry and staunchness for your fellow Hanafee brother.

On p. 446:

At his fellow hanafee brother, as he is the one who made the blunder.

This too is a gross lie as GF Haddad is a Shafi'i. They showed they are contradictory and mentally maladjusted too. In the above examples they clearly claimed that GF Haddad is a Hanafi but then on p. 450 they admitted the reality and thus contradicted themselves:

GF Haddad (former hanafee),

This shows that they have weak memories while compiling their so-called research.

On pp. 529 of their corpulent pdf file:

Indeed O Muslims Abul Hasan Hussain Ahmed this **hallucinating school teacher claimant of hadeeth scholarship** and a hanafee muqallid who by his own admission in being a muqallid by default does not have the capability to seek or search the truth.

On the contrary I was not a school teacher as they falsely claimed so this is sufficient to declare them as gross liars! Plus, being a Muqallid does not bar the qualified to speak about matters related to the Science of hadith, but what it does relate to is the non-performance of Ijtihad, which the two decrepit detractors think they are capable of despite their weak Arabic, English and abysmal research skills.

On p. 750 they claimed:

> Darut Tahqiq is a disgrace to the word Dar and tahqiq, hanafee muqallids obligate taqleed on everyone and yet on the other hand they set up these research centres, but they are still too ignorant to understand the texts. Where is the intellct and common sense in this. You claim to be muqallids and at the same time you set up Dar ut tahqiq!!!!

Rather, the readers can judge for themselves how much valuable information these two detractors left out with regard to the Abu Ayyub al-Ansari (ra) narration, due to their half-baked, brag filled, so called research skills which are in reality petulant, and spiced with sultry slanders of the most puerile form. They also demonstrated some form of delusional mental health issues when they said illogically on p. 716:

> Therefore this shows Abul Hasan Hussain Ahmed is really an actual copy and paste al-PDF scholar, or ctrl c+v al-PDF scholar. Salaam Ya Salaam to the Shaikina, Shaikhuna, Sidi, Sada of Abu Zahra/Faqir, irfan alawi, Abu Layth and all the other blind bigoted hanafee muqallids.

Similarly on p. 750:

Therefore this shows Abul Hasan Hussain Ahmed is really an actual copy and paste al-PDF scholar, or ctrl c+v al-PDF scholar. Salaam Ya Salaam to the Shaikina, Shaikhuna, Sidi, of Abu Zahra/Faqir, Irfan Alawi, GF Haddad, Abu Layth, Asrar Soofee, Tahir..

Let us mention some sincere advice (nasiha) from Imam Ibn al-Salah to the would be Ahlul-Hadith of this age from the school that the two detractors are attached to. Ibn al-Salah said in his Muqaddima[622]:

"The science of hadith is a noble science consistent with good morals and virtuous habits and incompatible with bad morals and shameful habits. It is one of the sciences of the hereafter and not of this world. Let whoever seeks to take up teaching hadith and lecturing on some of its sciences first make his intention sound and pure and cleanse his heart of earthly aims and their stains. Furthermore, let him be on guard against the affliction which comes from the love and heedlessness of rank."

Here is an audio clip entitled: **Beware of Fanaticism O Salafiyoon!** By Rabi al-Madkhali warning against the excesses of his own Salafi sect members which applies to the likes of the two detractors too:

https://www.youtube.com/watch?v=DsehdJriWqI

[622] Published in English under the title: An Introduction to the Science of the Hadith (Kitab Ma'rifat anwa ilm al-hadith, p. 166), translated by Eerik Dickinson and reviewed by Professor Muneer Fareed, Garnet publishing, 2006.

The two detractors also brought in allegations of plagiarism which have been responded in this work. They mentioned on p. 58:

> In this regard in a flute and feeble attempt to discredit us say, "Oh you plagiarised Shaikh Zubair Alee's work." This indeed is a laughing matter – when they cannot answer the ilmee points and get diarohea, this is their last resort, they repeat this so much thinking that this is the only answer have left. What childish young boys. We don't even think Shaikh Zubair has even spoken about this narration let alone us plagiarising anything from him. This suffices and a lambasting of their squeals of plagiarism.
>
> We will also show and we will back our claim of Abul Hasan plagiarised content from his so called 'Dr Eesaa bin Maa'ne al-Himyaree.' You wanted proof, you shall have it.

The claims about al-Himyari have been addressed already, and the fact that they have plagiarised from their late authority: Zubair Ali Zai has also been proven in another work[623]. It will be demonstrated below what other so called Salafis think about Zubair Ali Za'i too.

[623] Entitled: *The Blazing Star in Defence of a Narration from Malik al-Dar* (pp. 171-182)

The slanders of al-Albani against Shaykh Abdal Fattah Abu Ghudda

As for the disgraceful language these two detractors used throughout their pdf file then it is not something they initiated. This type of outrageous behaviour and insults against others they despise with injustice has an origin in the methodology of their later so-called late Hadith master of the age (Muhaddith al-Asr): Muhammad Nasirud-Din al-Albani. Hence, these detractors were merely continuing on the so called manhaj (methodology) of their autodidactic Hadith writer.

Dr. Emad Hamdeh mentioned the following in his work entitled: ***Salafism and Traditionalism: Scholarly Authority in Modern Islam*** (pp. 54-55):

In 1975 Albānī wrote a book titled Kashf al-Niqāb Ammā fī Kalimāt Abī Ghudda min al-Abātīl wa l-Iftirā"āt (Removing the Veil from the Falsehood and Fabrications in Abū Ghudda's Words), attacking Abū Ghudda for criticizing him and Salafis, yet refusing to have a discussion in person. Albānī's book is an excellent example of the emotionally charged debates that took place between Albānī and Traditionalists. Albānī attacked Abū Ghudda, calling him ignorant, an intentional liar, transgressor, and fabricator, an enemy of Ibn Taymiyya, Ibn Qayyim, Muhammad b. Abd al- Wahhāb, and even implied that Abū Ghudda was a spy.

Albānī's attacks on Abū Ghudda were very personal. For instance, he despised Abū Ghudda to the extent that he made the supplication: ***Ashal Allāhu yadaka wa qata'a lisānaka ("May God paralyze your hand and cut off your tongue!").***62

Albānī also said to a group of his students: ***"In my view, the students of knowledge like yourselves know very well that Abū Ghudda is in relation to knowledge like the gland of a camel (ghudda ka ghuddat al-ba'īr). Do you know the gland?*** You know that he does not have a sound creed, neither does he have knowledge of the Qur'ān and Sunna."63

Abū Ghudda, who rarely mentioned Albānī by name, protested against Albānī for beginning a book about religious creed with insults. He also objected to how Albānī constantly refers to him as a Hanafī in a derogatory manner, "as though being a follower of Abū Hanīfa ˙is something to be ashamed of."64 Despite Albānī's open criticism, Abū Ghudda did not immediately respond by publishing a work directly attacking Albānī. He states that he was compelled to publicize a book explicitly mentioning Albānī by name because he was accusing him of many different things. Abū Ghudda published a work titled Kalimāt fī Kashf Abātīl wa Iftirā'āt (Words About Uncovering Falsehood and Fabrications).

Footnotes:

[62] N. Albānī, *Kashf*, 103.

[63] Audio clip of Muḥammad Nāṣir al-Dīn al-Albani, "Ṭāmāt wa Munkirāt al-Jahūl al-Albānī al-Wahhābī Mudda'ī al-Salafiyya Raḥima-hu Allāh," www.youtube.com/watch?v=yRpKoWWUECU&feature=player_embedded#, last accessed December 12, 2011.

[64] A. Abū Ghudda, *Kalimāt*, 11, 39.

To listen to al-Albani on tape attacking Shaykh Abdal Fattah Abu Ghudda and others one may listen to it here:

https://archive.org/details/albani-attacks-on-abdul-fattah-abu-ghudda-and-others

THE PLAGIARISATION OF REFERENCES BY THE TWO DETRACTORS FROM ZUBAIR ALI

Indeed, Zubair Ali Za'i wrote a short article in attempting to weaken the Malik al-Dar narration.[624] See the following link under the title –

مالک الدار کی روایت کی تحقیق

Original link - http://www.deenekhalis.ahlulhdeeth.com/play-197.html

Also posted here -
http://forum.mohaddis.com/threads/%D9%88%D8%B3%DB%8C%D9%84%DB%92-%DA%A9%DB%92-%D8%A8%D8%A7%D8%B1%DB%92-%D9%85%D8%A7%D9%84%DA%A9-%D8%A7%D9%84%D8%AF%D8%A7%D8%B1-%D9%88%D8%A7%D9%84%DB%8C-%D8%B1%D9%88%D8%A7%DB%8C%D8%AA-%DA%A9%DB%8C-%D8%AD%D9%82%DB%8C%D9%82%D8%AA.297/post-7537

The article was dated 19-6-10, which was before the postings of the two detractors, Abu Khuzaimah and Abu Hibban, whose article was uploaded on the 14th of July 2011[625] as stated in the beginning of this response. They also used another article by the same Zubair Ali Za'i as presented in his magazine known as ***al-Hadith*** (no. 66), which has his earlier piece on al-A'mash dated as 17-8-09. Proof of their plagiarising from these two sources by Zubair Ali will be presented below with scanned evidence.

[624] This chapter is from my work: The Blazing star in defence of a narration from Malik al-Dar (p. 171 onwards). Pdf available here - https://archive.org/download/TheBlazingStar/The%20Blazing%20Star.pdf

[625] See here - https://ahlulhadeeth.wordpress.com/2011/07/14/the-first-reply-to-asraar-rasheed-as-soofee-al-bareilwee/

Note how Zubair Ali quoted from the Risala of Imam al-Shafi'i with the same page number in the last link as follows (p. 1):

امام شافعیؒ فرماتے ہیں:

''ہم مدلس کی کوئی حدیث اس وقت تک قبول نہیں کریں گے جب تک وہ حدثنی یا سمعت نہ کہے۔''

[الرسالہ:ص۵۳]

There are different types of Tadlees and levels of those who committed it (mudallisun) and so one need to see how other Hadith masters post-Shafi'i treated the an-ana type narrations of al-A'mash from Abu Salih outside the Sahihayn. This is something the opponents have failed to mention or demonstrate its acceptability. This matter will be raised below.

Examples of Imam al-Shafi'i relating narrations from the link of al-A'mash using the transmission terminology – 'an-ana'

In his *Kitab al-Umm* there are several examples but for brevity the following will suffice:

3/167:

(أَخْبَرَنَا) سُفْيَانُ عَنْ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: «الرَّهْنُ مَرْكُوبٌ، وَمَحْلُوبٌ» .

7/173:

(قَالَ الشَّافِعِيُّ) أَخْبَرَنَا أَبُو مُعَاوِيَةَ عَنْ الْأَعْمَشِ عَنْ شَقِيقٍ عَنْ عَبْدِ اللَّهِ قَالَ: الْجُنُبُ لَا يَتَيَمَّمُ وَلَيْسُوا يَقُولُونَ بِهَذَا وَيَقُولُونَ لَا نَعْلَمُ أَحَدًا يَقُولُ بِهِ وَنَحْنُ نَرْوِي عَنْ «النَّبِيِّ – صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ – أَنَّهُ أَمَرَ الْجُنُبَ أَنْ يَتَيَمَّمَ»

وَرَوَاهُ ابْنُ عُلَيَّةَ عَنْ عَوْفٍ الْأَعْرَابِيِّ عَنْ أَبِي رَجَاءٍ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ عَنْ «النَّبِيِّ – صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ – أَنَّهُ أَمَرَ رَجُلًا أَصَابَتْهُ جَنَابَةٌ أَنْ يَتَيَمَّمَ وَيُصَلِّيَ» .

7/174:

(قَالَ الشَّافِعِيُّ) – رَحِمَهُ اللَّهُ تَعَالَى – أَخْبَرَنَا وَكِيعٌ عَنْ الْأَعْمَشِ عَنْ عَمْرِو بْنِ مُرَّةَ عَنْ زَاذَانَ أَنَّ عَلِيًّا – رَضِيَ اللَّهُ عَنْهُ – كَانَ يَغْتَسِلُ مِنْ الْحِجَامَةِ وَلَسْنَا وَلَا إيَّاهُمْ نَقُولُ بِهَذَا.

7/176:

(أَخْبَرَنَا الرَّبِيعُ) : قَالَ: أَخْبَرَنَا الشَّافِعِيُّ قَالَ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ عَنْ الْأَعْمَشِ عَنْ مِنْهَالٍ عَنْ عَبَّادِ بْنِ عَبْدِ اللَّهِ أَنَّ عَلِيًّا كَانَ يَخْطُبُ عَلَى مِنْبَرٍ مِنْ آجُرٍّ فَجَاءَ الْأَشْعَثُ وَقَدْ امْتَلَأَ الْمَسْجِدُ وَأَخَذُوا مَجَالِسَهُمْ فَجَعَلَ يَتَخَطَّى حَتَّى دَنَا وَقَالَ: غَلَبَتْنَا عَلَيْك هَذِهِ الْحَمْرَاءُ فَقَالَ عَلِيٌّ: مَا بَالُ هَذِهِ الضَّيَاطِرَةِ يَتَخَلَّفُ أَحَدُهُمْ ثُمَّ ذَكَرَ كَلَامًا وَهُمْ يَكْرَهُونَ لِلْإِمَامِ أَنْ يَتَكَلَّمَ فِي خُطْبَتِهِ وَيَكْرَهُونَ أَنْ يَتَكَلَّمَ أَحَدٌ وَالْإِمَامُ يَخْطُبُ وَقَدْ تَكَلَّمَ الْأَشْعَثُ وَلَمْ يَنْهَهُ عَلِيٌّ – رَضِيَ اللَّهُ عَنْهُ – وَتَكَلَّمَ عَلِيٌّ وَأَحْسَبُهُمْ يَقُولُونَ يَبْتَدِئُ الْخُطْبَةَ وَلَسْنَا نَرَى بَأْسًا بِالْكَلَامِ فِي الْخُطْبَةِ تَكَلَّمَ فِيهَا رَسُولُ اللَّهِ – صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ – وَعُمَرُ وَعُثْمَانُ – رَضِيَ اللَّهُ عَنْهُمَا –.

An example from the Musnad of al-Shafi'i (p. 59):

أَخْبَرَنَا ابْنُ عُيَيْنَةَ، أَخْبَرَنَا الْأَعْمَشُ، عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامِ بْنِ الْحَارِثِ قَالَ: صَلَّى بِنَا حُذَيْفَةُ عَلَى دُكَّانٍ مُرْتَفِعٍ فَسَجَدَ عَلَيْهِ، فَجَبَذَهُ أَبُو مَسْعُودٍ الْبَدْرِيُّ فَتَابَعَهُ حُذَيْفَةُ، فَلَمَّا قَضَى الصَّلَاةَ قَالَ أَبُو مَسْعُودٍ: أَلَيْسَ قَدْ نُهِيَ عَنْ هَذَا؟ فَقَالَ لَهُ حُذَيْفَةُ: أَلَمْ تَرَنِي قَدْ تَابَعْتُكَ

The detractors need to explain why Imam al-Shafi'i narrated these mu'anan narrations form al-A'mash without any negative criticism.

They said:

Haafidh al-Elaa'ee (d 861) clearly says *"it is the accepted stance that without samaa the hadeeth will not be relied upon"* Why?

The same has been said from the likes of Imaam Shubah in Masaltus-Tasmiyyah pg.47), Haafidh Dhahabee in his Meezaan 2/224, Imaam A'maar al-Harawee (Ellal al-Hadeeth Fee Kitaab Saheeh al-Muslim bin al-Hajjaj pg.138 no.35, Haafidh Ibn Qattaan al-Faasee in Bayaan al-Wahm wal-Eeyhaam 2/435 no.441, Tahaawee in Mushkil al-Athaar 5/434 no.2192, Imaam Daarqutnee al-Ellal al-Warradah 10/95 no.1888, Nawawee in Sharh Saheeh Muslim 1/72 no.109, Ibn Khuzaimah, Imaam Bazzaar, Ibn Hibbaan, Haafidh ibn al-Jawzee, Imaam Alee ibn al-Madeenee, Imaam Suyootee, and many many more.

Reply:

They have not given a reference to where al-Ala'i mentioned what they ascribed to him so this is not a proof to negate the authenticity of the chain of transmission for this narration from Malik al-Dar, especially since a number of scholars have

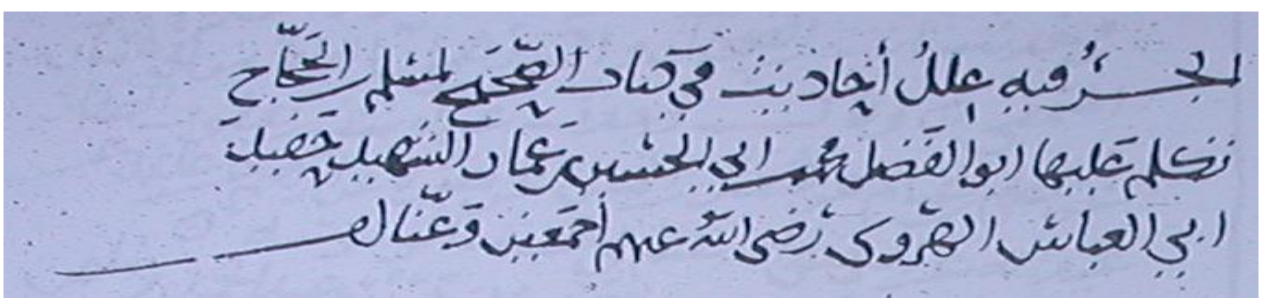
already been shown above to have authenticated the narration. They claimed that al-Ala'i passed away in 861 AH, but the actual date should be 761 AH.

As for the other references then they have not given any quotations and it would be unsurprising if it were not specific to the discussion at hand. **One wonders if they actually discovered these references themselves or did they not actually take it from Zubair Ali Za'i?!**

One of the references they mentioned was what they described as:

"Imaam A'maar al-Harawee (Ellal al-Hadeeth Fee Kitaab Saheeh al-Muslim bin al-Hajjaj pg.138 no.35"

In reality, the name of the author is Ibn Ammar al-Shahid (not A'maar as they claimed) and he authored a short text whereby he attempted to demonstrate weakness in some narrations in Sahih Muslim. The title of the published edition is *I'lal al-ahadith fi Kitab al-Sahih li Muslim ibn al Hajjaj*, though the manuscript title is *al-Juzz fihi i'lal ahadith fi Kitab al-Sahih li-Muslim ibn al Hajjaj*, as can be seen below:


الجزء فيه علل أحاديث في كتاب الصحيح لمسلم بن الحجاج
تكلم عليها أبو الفضل محمد بن أبي الحسين بن عمار الشهيد حفيد
أبي العباس الهروي رضي الله عنهم أجمعين وعنا

The above reference was also given before them by Zubair Ali Za'i in his article found in ***al-Hadith*** magazine (no. 66, pp. 9-10, dated August 2009), so it

seems clear they actually took it from him without acknowledging it! This is what Zubair Ali stated:

٤) اعمش عن ابی صالح کی سند والی ایک روایت کے بارے میں ابوالفضل محمد بن ابی الحسین احمد بن محمد بن عمار الہروی الشہید (متوفی ۳۱۷ھ) نے فرمایا:

"و الأعمش كان صاحب تدليس فربما أخذ عن غير الثقات"

اور اعمش تدلیس کرنے والے تھے، وہ بعض اوقات غیر ثقہ سے روایت لیتے (یعنی تدلیس

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کرتے) تھے۔ (علل الاحادیث فی کتاب الصحیح لمسلم بن الحجاج ص ۱۳۸ ح ۳۵)

One wonders if they also affirm that there are defective narrations in Sahih Muslim or not? The quote provided by Zubair Ali was also mentioned in the article linked earlier from - http://www.deenekhalis.ahlulhdeeth.com/play-197.html

This is what he said on p. 2

٤)اعمش عن ابی صالح والی سند پرجرح کرتے ہوئے امام ابو الفضل محمد الہروی الشہید(متوفی۳۱۷ھ) نے کہا:

'' اعمش تدلیس کرنے والے تھے، وہ بعض اوقات غیر ثقہ سے روایت لیتے تھے۔'' [علل الاحادیث فی کتاب الصحیح لمسلم:ص۱۳۸]

They also said:

"Imaam Daarqutnee al-Ellal al-Warradah 10/95 no.1888"

The actual title is *al-I'lal al Warida* and nor Warradah as they claimed. This is an example of their lack of competency in transcribing the name of a work by al-Daraqutni. Indeed, they seem to have used Zubair Ali's article from his *al-Hadith* magazine (no. 66, p. 10), as shown below:

۷) دارقطنی نے الاعمش عن ابی صالح والی ایک روایت کے بارے میں کہا:
"و لعل الأعمش دلسه عن حبیب و أظهر اسمه مرة، واللّٰه أعلم"
اور شاید اعمش نے حبیب (بن ابی ثابت) سے تدلیس کی اور ایک دفعہ اس کا نام ظاہر کر دیا۔
واللہ اعلم (العلل الواردۃ ج ۱۰ ص ۹۵ ح ۱۸۸۸)

They attributed a reference to al-Dhahabi's, Mizan al-I'tidal (2/224), but failed to quote what was said. **This point will be revisited**, as it is a point that is actually against their claim!

They also referred to Imam al-Suyuti without mentioning any of his specific works. Nevertheless, this major Muhaddith who was a Sufi scholar of the Shadhili tariqa has also recorded the narration from Malik al-Dar without any

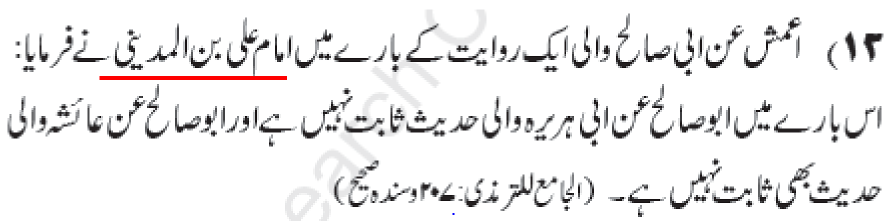
form of rejection in his monumental hadith collection known as *Jami al-Ahadith* (25/388, no. 28209).

The reader may recall their first point when they said:

"1) The scholars are united that one should not delve into hadeeth and its sciences if he does not understand the basics."

The above two examples show their lack of competency in transcribing the names of works or the name of an author! It would be advisable that they learn the names precisely and then transliterate them proficiently from Arabic to English.

They mentioned the name of **Imam Ali ibn al-Madini** above but did not show specifically if he rejected the narration from Malik al-Dar by identifying any form of Illa (hidden defect). The following section will clarify how Imam al-Bukhari quoted his Shaykh, Ibn al-Madini on this very narration. Nevertheless, it is clear that they mentioned Ibn al-Madini since Zubair Ali Za'i mentioned a quote from him by using the Jami of al-Tirmidhi. This can be seen in the same *al-Hadith* magazine (p. 11) as follows:


۱۳) اعمش عن ابی صالح والی ایک روایت کے بارے میں امام علی بن المدینی نے فرمایا:
اس بارے میں ابوصالح عن ابی ہریرہ والی حدیث ثابت نہیں ہے اور ابوصالح عن عائشہ والی
حدیث بھی ثابت نہیں ہے۔ (الجامع للترمذی: ۲۰۷ وسندہ صحیح)

If the opponents could have quoted what they ascribed to each of the authors one by one in their full context using original Arabic quotations, then it may have been seen how their claims apply to this narration from Malik al-Dar via the route of al-A'mash from Abu Salih. Since they failed to do this due to their elusiveness, one will move onto their other claims below. However, before this let us also show how they came off with the other references "they" provided as if they were

skilled enough to do this!! Indeed, once again the name of **Zubair Ali Za'i** needs to be mentioned. The detractors also mentioned the following references:

Haafidh Ibn Qattaan al-Faasee in Bayaan al-Wahm wal-Eeyhaam 2/435 no.441

Once again, this precise reference was mentioned before them by their relied upon authority, Zubair Ali Za'i, who stated on p. 2 of the internet link mentioned above:

٥)حافظ ابن القطان الفاسیؒنے اعمش عن ابی صالح کی سند والی روایت کے بارے میں فرمایا:
''اور اعمش کی عن والی روایت انقطاع کا نشانہ ہے کیونکہ وہ مدلس تھے۔'' [بیان الوہم و الایہام:ج ۲ ص ٤٣٥]

He also mentioned it in his article in *al-Hadith* magazine (no. 66, p. 10):

٥) اعمش عن ابی صالح کی سند والی ایک روایت کے بارے میں حافظ ابن القطان الفاسی المغربی نے کہا: '' و معنعن الأعمش عرضة لتبين الإنقطاع فإنه مدلس ''
اور اعمش کی عن والی روایت انقطاع کا نشانہ ہے کیونکہ وہ مدلس تھے۔
(بیان الوہم والایہام ج ۲ ص ۴۳۵ ح ۴۴۱)

The detractors also said:

Tahaawee in Mushkil al-Athaar 5/434 no.2192

Zubair Ali also mentioned this reference before them in *al-Hadith* magazine (no. 66, p. 10):

٦) طحاوی نے اعمش عن ابی صالح والی روایت پر تدلیس کا اعتراض نقل کیا اور پھر ضعیف
سند سے سماع کی تصریح سے استدلال کیا۔ دیکھئے مشکل الآثار (ج۵ ص۴۳۴ ح۲۱۹۲)

The detractors also said:

Nawawee in Sharh Saheeh Muslim 1/72 no.109

Zubair Ali also mentioned this reference before them in *al-Hadith* magazine (no. 66, p. 10):

۸) اعمش عن ابی صالح والی ایک روایت کے بارے میں علامہ نووی نے کہا:
"والأعمش مدلس والمدلس إذا قال عن لا يحتج به إلا إذا ثبت السماع
من جهة أخرى...." اور اعمش مدلس تھے اور مدلس اگر عن سے روایت کریں تو وہ
حجت نہیں ہوتی اِلا یہ کہ دوسری سند سے سماع کی تصریح ثابت ہوجائے....
(شرح صحیح مسلم ج۱ ص۷۲ ح۱۰۹، دوسرا نسخہ ج۲ ص۱۱۹)

The detractors also said:

The same has been said from the likes of Imaam Shubah in Masaltus-Tasmiyyah pg.47)

Zubair Ali also mentioned this reference before them in *al-Hadith* magazine (no. 66, p. 7):

شعبہ (بن الحجاج البصری رحمہ اللہ) نے فرمایا: تین (آدمیوں) کی تدلیس کے لئے میں
تمھارے لئے کافی ہوں: اعمش، ابواسحاق اور قتادہ (مسألۃ التسمیہ ص ۴۷ وسندہ صحیح)

Note how the detractors also brought forth the names of the following scholars but gave no quotes from them. Their words are as follows:

Ibn Khuzaimah, Imaam Bazzaar, Ibn Hibbaan, Haafidh ibn al-Jawzee

Again, these are not names that they have managed to arbitrarily bring forth, but they were mentioned by Zubair Ali Za'i in his *al-Hadith* magazine!! Quotes:

Zubair Ali mentioned the following from ibn Khuzaima on p. 10:

۹) امام ابن خزیمہ نے اعمش عن ابی صالح والی ایک روایت کے بارے میں فرمایا:
اسے اعمش نے ابوصالح سے سُنا ہے اور اس میں تدلیس نہیں کی اور ابوسعید (الخدری رضی اللہ عنہ)
کی حدیث اس سند کے ساتھ صحیح ہے، اس میں کوئی شک نہیں ہے۔
(دیکھئے کتاب التوحید ص ۱۰۹ ح ۱۶۰)

Zubair Ali mentioned the following from al-Bazzar on p. 11:

۱۱) اعمش عن ابي صالح والی ایک روایت کے بارے میں محدث بزار نے کہا: "هذا
الحديث كلامه منكر، ولعل الأعمش أخذه من غير ثقة فدلسه فصار ظاهر سنده
الصحة و ليس للحديث عندي أصل" اور یہ حدیث: اس کا کلام منکر ہے، اور ہوسکتا
ہے کہ اعمش نے اسے غیر ثقہ سے لے کر تدلیس کر دی ہو تو ظاہراً اس کی سند صحیح بن گئی اور
میرے نزدیک اس حدیث کی کوئی اصل نہیں ہے۔ (فتح الباری ج ۸ ص ۶۲۴ تحت ح ۴۷۵۰)

Zubair Ali mentioned the following from Ibn Hibban on p. 10-11:

۱۰) حافظ ابن حبان البستی نے فرمایا: وہ مدلس راوی جو ثقہ عادل ہیں ہم ان کی صرف ان
روایات سے ہی حجت پکڑتے ہیں جن میں وہ سماع کی تصریح کریں مثلاً سفیان ثوری،
اعمش اور ابو اسحاق وغیرہم جو کہ زبردست ثقہ امام تھے.... الخ
(الاحسان بترتیب صحیح ابن حبان ج ۱ ص ۹۰، نیز دیکھئے میری کتاب علمی مقالات ج ۱ ص ۲۶۶)
حافظ ابن حبان کے اس قول سے معلوم ہوا کہ وہ سفیان ثوری اور اعمش کو طبقۂ ثانیہ
میں سے نہیں بلکہ طبقۂ ثالثہ میں سے سمجھتے تھے۔

Zubair Ali mentioned the following from ibn al-Jawzi on p. 11:

۱۲) حافظ ابن الجوزی نے اعمش عن ابی صالح والی ایک روایت کے بارے میں فرمایا:
"هذا حديث لا يصح..." یہ حدیث صحیح نہیں ہے... (العلل المتناہیہ ج ۱ ص ۴۳۷ ح ۷۳۶)

The detractors also said:

We give a gift to Asraar as he has even abandoned his scholars of his own Madhab when it comes to A'mash. Example, The grandfather of the Soofee Bareilwee's of recent times and no doubt light of Asraar's eyes Ahmed Raza Khan says *"And the anana report from a mudallis is seen as rejected"!!* Fatawa Ridhwiyyah 5/254) So now Asraar leaves his A'la Hadhrat also. Why? Answer?

Reply:

Once again, they have taken the quote from Fatawa Ridwiyya (5/245[626]) from Zubair Ali, who mentioned it as follows in his above-named article on the Malik al-Dar narration (p. 1):

فرقہ بریلویہ کے بانی احمد رضا خان بریلوی لکھتے ہیں:

"اور عنعنہ مدلس جمہور محدثین کے مذہب مختار و معتمدمیں مردود و نا مستند ہے۔" [فتاویٰ رضویہ:٥/٢٤٥]

The questions they should have asked is if any Hanafi from the Barelwi or Deobandi traditions for that matter has weakened the narration from Malik al-Dar, or even said that the an-ana of al-A'mash from Abu Salih in the specific sanad back to Malik al-Dar is an explicit defect that renders the sanad to be da'eef?! If they cannot name a single authority before the days of their so-called Muhaddith al-Asr, Nasir al-Albani, having weakened this narration at hand, then they fall under the revisionist camp of pseudo-hadith writers of this age who lack the credentials needed to be regarded as first rank Muhaddithin of impeccable characteristics, and sound knowledge, when making authentication or rejection of any narration.

More examples can be seen in the ***The Blazing Star in Defence of a Narration from Malik al-Dar***[627] (pp. 193-201 and pp. 222-227). One may also refer to p. 422 of this work for an expose on the friend of the two detractors namely, Ali Rida Qadri, and his own flagrant plagiarism under the section headed: ALI RIDA QADRI AND HIS PLAGIARISATION OF QUOTES FROM OTHER "SALAFIS."

[626] The detractors mistyped it as 5/254 when it is 5/245 as given by Zubair Ali Za'i above!

[627] Full pdf here - https://archive.org/download/TheBlazingStar/The%20Blazing%20Star.pdf

ALLEGATIONS AGAINST ZUBAIR ALI ZAI BY OTHER SALAFIS

On a well-known Arabic-Salafi forum known as sahab.net are the following allegations against Zubair Ali Zai:

http://www.sahab.net/forums/index.php?showtopic=53976

Quote:

تاريخ المشاركة : PM 08:52 | 2005 Feb 09

A visit to "Zubair Ali Zai"
Who is a strong Partisan of the deviant sect.
Lashkar-e-Taybaa.

All praise to the exalted Allah subhaan-u-wa-ta'aalah and his blessings on prophet sallallaahoalayhaywasallama:

I paid a visit to this man called Zubair Ali Zaee, and that was in his own town, named Hadroo, on 23 of Zil-hijjah 1425h, 3rd of Feb.2005, on Thursday evening at 7:30pm, he gave me a warm welcome and set me forward to lead a ishaa prayer, then after prayer we had a meeting, we asked about one another, new books and manuscripts, then I said to sheikh: the aim, from this visit, is to present some questions before u, recording all of that in a cassette recorder, and get to know your standpoint about that, so the peoples benefits, and we benefit. Here, the color of his face changed completely, and began looking at his watch and mobile phone, as if he wants to say that there is not enough time for that. I said: it's ok. After having dinner, we will direct these questions towards u, he

asked me to have a look at the question paper, and after reading the questions, he shouted: I will not answer these questions!! These are political questions, I will only answer taqleed question and sheikh Albani doesn't have irjaa. I said salf has talked in these issues previously and recently, what we are going to present before u are the methodological questions, that time behooves, but he got angry, when he didn't reply, I got up to leave, then he said: The dinner is ready, I said: u didn't answer these questions, and u didn't clear the fog surrounding u, so we don't need your dinner.

I asked him why he had not answered these questions. He said that these are political questions, I asked him about his view concerning the deviant sect laskhar-e-taybaa? He said they are from Ahle-Hadith but they have some mistakes, I said: they have mistakes in Fundamentals, he said: they are from Ahle-Hadith, and I've heard that he defends them completely, after he was a strong opponent of them but then lashkar-e-taybaa bought him by it's money, and then he stood up for them and defended them. Don't fear Allah Zubair!!! U sell your religion just for few coins and u fear the grasp of lashkar-e-taybaa that's u call it al-manhaj-al-salafi!! Then u go to salafi shyookh disguising by the dress of salfiyah while u actually belong to this group..lashkar-e-taybaa, and when u are in Saudia or Yemen u start blow your trumpet of being salafi and the well wisher of salafieen.

And this deviant sect, that called Jama'at–ul-dawah, the eminent scholars wrote books against them and declared them "daa'll" like sheikh rabee, sheikh ubaid jaabree, and u defend these sects, and then u come defend and support Ghura'baa–ahl-e-hadith, another deviant, gotten-off-the-right path sect, which centralizes in Karachi, among their big innovations Bai'ah, (pledge of allegiance) of their leader, Abdul-rehman salafi, he is Mubtade'(innovator) , doesn't know anything about islam, other than that, they have combined supplication after

obligatory paryers, they also write amulets..etc.Their founder is Abdulwahab sadree dehlvi multani. He came up with Shirkeeya matters, and said that one is allowed to cure patient by words, or verses contain shirk, whenever bitten or stunk by scorpio or any other animal. He also said that there is no dawah but by his permission. Like wise any marriage, or divorce, will not take place but after his permission, and he is the one who will collect Zakah from the peoples, and they are not allowed to pay that to anyone else..etc type of humiliations and blunders, which will be come at it's suitable time inshaAllah. And u Zubair, u declare them Ahl-e-Hadith 100%!!! U shoot things out of your mouth u are completely unaware about!! no difference between your methodology and methodology of syedqutb, hasanalbana, Ikhwaan-ul-muslemeen, who are implementing their old rule:

Ignore one another in disputed issues and matters, and corporate with one another in matters u agreed upon.

And it's very clear by your cooperation with takfeerie'en in Pakistan and your stand with them and u know them very well in Karachi and other cities, then u say that u don't want salafiya' of sheikh rabee bin haadee al madkhalee. Like wise u directed your poisonous arrows of criticism and hatred towards some pious and noble brothers, take for instance, yasir, u said that he is takfeeree, and that when he came to know your methodology, u accused him of takfeer. And that's actually as the saying goes: he alledged me of his disease and sneaked away.

I know brother yasir[628] very well, he is salafi, and we don't praise anyone upon Allah, I did'nt see any takfeer in him, but he is a warrior against takfeer.Zubair!!

[628] See the short article entitled: The Reality of Zubair Ali Zai and the Alum Rockers, posted here: https://ia601900.us.archive.org/34/items/ZubairAliExposedByYasirEtAl/Zubair%20Ali%20exposed%20by%20Yasir%20et%20al.pdf

it's true that he is not a student, and he does'nt have the knowledge of shari'ah, but his nature and his methodology is correct and right, better than your methodology by times. And we don't praise any one upon Allah.

So my salafi brothers, wherever u were, be ware of this man because he has got off the salafi track, the path of the salaf, and disguises behind salafiyah. and if he thinks really that he is salafi then he should answer the following questions:

Q: is the existence of numbered groups permissible among salafees?
Q: who is mubtad'e? and what are the rules that are to be applied while declaring ruling on mubtade?
Q: what is the difference between Jarh (desecration) of narrator and the desecration of mubtade'?
Q: what is the religious faction? Or group? And who is the Jammat-ul-heluq (Group of Circles) in Pakistan?
Q: what do u think about the methodology of the lashkar-e-taybaa? And are they salafees?
Q: Is the existence of Ameer (the leader and the president) is obligatory in Jihad? Or not? What do u think about the suicide attacks?
Q: what do u think about the leaders of the different sects? Is the Bai'ah (pledge of allegiance) of them is allowed and permissible in islam?
Q: Is the revolt against oppressor and the transgressor ruler is permissible?
Q: what is the salafi way of advising ruler?
Q: It has been quoted from u that u said that sheikh albani has Irjaa'a.
Q: what is your point of view about the methodology of Ghurabaa-e-Ahl-e-hadith and the tableeghee jamaat.
Q: Is there any right or allowed taqleed? Or it's forbidden with all it's kinds?
Q: what do u think of the one, denies an understanding of Salaf in finding meanings of the verses of shari'ah?

And says : just Kitaab and Sunnah.

Q: Is going to Ahl-ul-Bid'a and joining them in their meetings and conferences is among which is permissible?

Q: Is reading the books of Ahl-ul-Bid'a and benefiting from them are allowed?

Q: what do you think about syed qutb, safar hawali, salman al awdah, bin ladin, are they going on the right methodology?

Q: who are the notable and mentionable salafi scholars in Pakistan? And in Saudia?

Q: is that permissible to mention good deeds of mubtad'e with his bad deeds?

Q: What is the ruling upon protests and rallies?

Q: Should we warn against mubtad'e by his name? and should the warning be by the bid'a or the bid'a and the mubtad'e.

Q:What do u think about the methodology of the Hafiz Saeed? Should we benefit from his tapes and cassettes?

Q: What do u think about this saying: the meaning of Pakistan is la-elaa-ha-illa-l-Allah.

Q:What do u think about the one says: education or the propagation does not benefit but with Jihad.

Q: Do we say some one is Shaheed (Martyr) specifically?

Q: Are the agreements and the negotiations with the Kafir Enemy among which is permissible and allowed?

Q: Is the boycott of the Goods of Kuffar is permissible?

Q: Is that permissible for the ruler to attack the areas where the followers of the alqaueda or the wanted terrorists exist?

Q: Did u write forewords for the book of Mubassher Ahmed Rabaani,who is the Mufti of the Lashkar-e-taybaa?

Q:What do u think about abu yazid, and saifullah in Ryiadh? and Mubassher Rabbaani and Abdulsalaam Bhatwee?

Q: What do u think about sheikh rabee bin haadee almadkhalee? wheather he is salafi or not?

Q: And the one who says that taqleed is waajib, does he get out of the salafiyah, as u said about sheikh Rabee, and who said accoording to your saying among pious Salaf?

written by:

Abu Yousuf AbdulRehman Imaam uddin Salafi.

UAE.

Ajman.

In a pdf file entitled: **Reality of Ihyaa Al-Turaath Jamiat Ahle Hadith Jamaat al-Dawa**[629], there are more points with regards to Zubair Ali Zai and a self styled YouTuber who brings up matters to do with fiqh issues like Raful Yadayn, namely, **Engineer Muhammad Ali Mirza**.

On p. 156 it mentioned the following which should be a wake up call to the lovers of al-Albani like the two detractors:

Zubair Ali-Zai

This man spent the most part of his life attacking the Imam Mohammad Nasir-udeen Albani due to jealousy and hatred for his Manhaj. He then prior to his death befriended a Shia Rafidah by the name of Eng. Mirza who then corrupted Zubair Ali further to the extent that there is a video where the

[629] Available here - https://www.dailyislamicbenefits.com/wp-content/uploads/2019/05/Reality-of-Ihyaa-Turaath-and-JuD.pdf

Rafidah is attacking Ibn Qayyim, Ibn Taymiyyah and Zubair Ali agrees with this Rafidhi and is unable to clarify the truth nor defend the creed of Ahlus Sunnah. Shows his weakness and the fact that he does not understand the intent of the Shariah and he has weak understanding in any Uloom of the Deen whether it is Aqeedah or Manhaj or Hadith or fiqh. In this video Zubair Ali listens attentively to his Rafidhi student who continues to attack the creed of Ibn Taymiyyah through fabrication and lies. He repeatedly uses the terms 6th century Molvi in a derogatory manner and attributing it to Zubair Ali Zai (may Allaah have mercy on him) in front of him and he does not deny it. The Rafidee says don't provoke me to expose Ibn Taymiyyah. This shows the deep routed ignorance of Zubair Ali-Zai who was known for his attacks on the Salafi scholars of the past and present including our Shaykh, Imaam Rabee. This pretender to knowledge is considered among the senior Ahle Hadith scholars. So then Zubair differs with his student with regards to the status of Ibn Taymiyyah and in contradictory fashion affirms his love for his Rafidee student and says Ibn Taymiyyah was Shaykh ul Islaam proving that Zubair has been deceived. Zubair Ali starts off the conversation with his Rafidhi student by attacking Ibn Taymiyyah on the issue of Ibn Umar allegedly being called an innovator by Ibn Taymiyyah. This is all fabrication by Zubair Ali and there is no reality to this. In fact it was Umar Radi Allaah Anhu who made inkaar of his son in praying at places where the Prophet صلى الله عليه وسلم prayed. The caller says Ibn Taymiyyah had many incorrect beliefs and Zubair Ali continues to listen on not correcting but agreeing with the caller for the most part. The caller's mentions to Zubair that Ibn Taymiyyah declared the Sahabi an innovator and said the Messenger of Allaah صلى الله عليه وسلم aids the one in the grave who requests aid from him.

Zubair Ali Zai (May Allaah forgive him) is unable to understand and comprehend the speech of Shaykh ul Islaam Ibn Taymiyyah May Allaah have mercy on him

as he has not studied Aqeedah with the Salafi scholars. As for the foolish liar Ali Mirza he is completely ignorant of the Arabic language and therefore speaks with complete ignorance.

Ali Rafidhi says Ghulam Mustapha the senior student of Zubair Ali Zai (may Allaah have mercy on him) says “Kashf is Haqq” (accusing Ibn Taymiyyah of this Aqeedah of knowing the condition of the people in the graves)

Ali Rafidhi says: Mustapha says Ibn Taymiyyah has no mistakes in Aqeedah only mistakes in Ijtihaadi matters. Ali says Shaykh Sahib to say that a person can see “Azaab-ul-Qabr”, he can know the condition of the people in the graves through “Kashf”, if you point a finger at someone and he dies and he starts walking on water then we present these Karamaat in light of the Noble Quran and Sunnah, if that person is upon the Noble Quran and Sunnah then these Karamaat are Haqq and if not then rejected. This is what the Brailwis say…..!
Then Zubair Ali affirms these Aqeedah issues and not Ijtihaad issues and he says I consider this to be totally wrong and this speech is incorrect. Then Zubair Ali complains that his student Mustapha attacks him regarding these stances.

Rafidhi Ali then adds that Tahir-ul-Qadri the Brailwi gave 40 lectures on TV that Ibn Taymiyah is a Sufi and Brailwis say Ibn Taymiyah is Sufi. (Ali Rafidhi intent is for the people of Ahlul Hadith to hate and boycott the books of Ibn Taymiyah, as within these books we find the strongest refutations against the Rafidah, Christians, Jews, Khawaarij, Asharis and people of Kalaam. Also Ibn Taymiyyah has summarised the Manhaj of the Salaf and his books are bullets against the Ahlul Bidaah). Zubair Ali confirms that a person by the name of Imran Brailwi rang him to say Ibn Taymiyah is Sufi and we are buying his books.

Apparently this was a setup by Ali Mirza to which Zubair Ali fell for it. The Brailwis and the Deobandis along with all the other deviant sects hate Shaykh ul Islaam Ibn Taymiyyah.

After Ali has been attacking Ibn Taymiyah for 20 Mins or so he then asks Zubair Ali do you consider me to be an innovator and Zubair Ali replies in my heart I still have love for you and it has not decreased at all.

Ali says Mustapha should admit mistakes of Ibn Taymiyah otherwise I will classify him as non Ahle-Hadith i.e. an innovator. (Ali the one who hates the Sahabah is the one who doesn't even consider Rafida to be innovators yet so emotionally charged against Shaykh ul Islaam Ibn Taymiyah). Zubair Ali73 then says that Mustapha said: you are a partner with Ali and you have the same Aqeedah as Ali with regards to Ibn Taymiyah, your speech is different to what is in your heart. Zubair Ali acknowledges his most senior students consider him to be a hypocrite (in actions) but Zubair says I had patience with him.

The following74 is Mirza uniting with the Deobandi to attack the core Salafi Aqeedah and defame Shaykh-ul-Islaam. Mirza is an enemy to the Ahlul Hadith he has chosen to unite with all the sects to bring down the scholars of Salafiyyah.

Zubair Ali Zai (may Allaah have mercy on him) has a habit of attacking the Kibaar Ulama as this is an easy road to fame for him. So in his publication of the Al-Hadith magazine, issue no 11, page 41 he launches his vicious attack on Al-Allamah Rabee Bin Hadee Al Madkhali (May Allaah protect him) writing "In Saudi Arabia there are a type of Salafis known as As-Salafi Al-Taqleedi and in the Middle East the Taqleedi Salafis with them Shaykh Rabee has a high status."

There is no such thing as a Taqleedi Salafis this is Zubair Ali selfmade title in order to attack the true Salafi Dawah. Shaykh Rabee is the foremost in fighting against Taqleed, fighting against Hizbiyya, the strongest in following the Haqq. So this allegation is more applicable to Markazi Jamiat Ahle Hadith as their Hizbiyya is evidence of Taqleed ; despite the many serious mistakes in Aqeedah and Manhaj there is total silence, no one dare refute the Batil within their ranks but they are all asked to make Taqleed of the "Ameer".

In the same publication on p42 Zubair Ali launches into a personal attack on the Shaykh Rabee saying he suffers from sugar, blood pressure and many other illnesses…he considers those other than him to be stupid and fools. He makes Jarh upon some of the Kibaar Ulama of Pakistan. Zubair Ali intent like that of the other Hizbiyoon is that since the Shaykh is suffering from illnesses then he is incapable of making Jarh. Zubair Ali had a notebook in which he wrote comments against many of the Mashaykh of Pakistan and Saudi and this is well known to the Ahle Hadith Duaat.

Zubair Ali writes it is said about Shaykh Rabee he is Murji'ah and Zubair Ali agrees with this statement as previously he made this same attack of the Khwaarij upon Imam Albani when he said he is Murji. Zubair Ali and his team of Hizbiyoon are incapable of refuting Shaykh Rabee so they resort to these types of cheap attacks.

Zubair Ali should have refrained from mentioning these illnesses since he suffered from many. Just before his death his open love praise for the Rafidee Eng. Mohammed Mirza is proof that he is truly incapable of distinguishing the Haqq from the Batil.

Zubair Ali has spent most of his life attacking Imam Albani and his Hadeeth checking and put a lot of doubts on his works. Zubair Ali considers himself to be more knowledgeable about Ahadith then Imam Albani although no scholar has testified that for him. He considered Imam Albani's Manhaj to be incorrect and said he had many contradictions in his works. Again in this video75 Ali Rafidhi says Imam Albani has left us in a calamity due to his many mistakes. All the other questions are also directed in order to attack the Salafi Manhaj.

Zubair Ali praises the hardcore Takfeeri Aminullaah Peshawari and the Takfeeri Ghulamullah Rehmati. Further on he falls into the trap of Ali Rafidhi who lies against the Salafi state of Saudi Arabia and opens the door for Zubair Ali who says why the Saudis have named the Doors to Masjid Al-Nabwi after their Kings. What value do they have? He is asked who is a Takfeeri. He76 replied that who calls Muslims Kufaar is a Takfeeri. A Takfeeri is not the one who considers the ruler to be a Kafir perhaps the ruler does not implement the rule of Allaah جل جلاله. He is sitting as a Taghooti ruler.

The late Zubair Ali Za'i and the two detractors are also supporters of the late Badiuddin Sindi. The following section is about his anti-Hanafi efforts.

FALSE ALLEGATIONS OF BADIUD-DIN AL-SINDI AND A REFUTATION UPON HIM

The downloadable book at the bottom is an academic reply by the Saudi scholar from the town of Ahsa known as **Shaykh Dr. Rā'id al-Mulla** to a number of claims, distortions and outright lies of the late **Badiud-Dīn al-Sindi** (d. 1996) of Pakistan. The latter being probably the foremost Hadith authority for the self-styled "Ahl-e-Hadith" sect which also describes itself as being "Salafi." His prominent students and admirers include the likes of the late Zubair Ali Zai (d. 2013), Wasiullah Abbas and Irshad al-Haqq al-Athari. The late Muhammad Nasirud-Din al-Albani (d. 1999) and some of his associates were also concomitant with the late al-Sindi due to their sectarian associations. Such associates include the late Muqbil ibn Hadi al-Wadi'i (d. 2001), Rabi al-Madkhali, Ali Hasan al-Halabi, Salim al-Hilali, Asim al-Qaryuti and others.

The name of the book in response to al-Sindi is ***"Iftira'at Badiud-Dīn al-Sindi wa al-Radd alaihi – False allegations of Badiud-Din al-Sindi and a refutation upon him."*** Dr. Rā'id al-Mulla has responded to a number of the claims raised by al-Sindi in his anti-Hanafi diatribe filled work known as *at-Tawam al-Mur'isha fi bayan tahrifat Ahl al-Ray al-Mudhisha.*

Some of the features of the reply to Badiud-Din al-Sindi mentioned the following:

- Al-Sindi was a vehemently anti-Hanafi personality who went to the extreme of saying that Hanafi Fuqaha (jurists) are – مُخَنَّثِيِّ

bisexual/effeminate! This was noted from him during his lessons in the Masjid al-Haram in Makka during the mid 1970's while he used to teach Zahiri fiqh from the *Muhalla* of ibn Hazm al-Zahiri (d. 456 AH)! Complaints were raised against him back then which led to his prevention from teaching in the sacred Masjid[630]

- His son Nurud-Din was said to have been directly associated with the pseudo-Salafi extremist known as Juhayman al-Utaybi and the false Mahdi known as Muhammad al-Qahtani, who both violated the sanctity of Masjid al-Haram in Muharram 1400 AH/November 1979 with a few hundred more extremists. This revolting act led to the killing of Muslims and the prevention of daily prayers for around two weeks within Masjid al-Haram. See here for further details – https://www.darultahqiq.com/the-militant-pseudo-salafi-siege-of-makka-full-audio-book-20-11-19791-1-1400/
- The Madrasa of Ahlul-Ray and Ahlul-Hadith
- Imam Malik giving priority to the practice of the people of Madina (Amal Ahl al-Madina) over solitary reports (khabar al-wahid)
- The conditions of Imam Abu Hanifa in accepting reports
- The Sahaba who resided in Iraq and particularly in Kufa
- Personalities linked to Ahlul-Ray and Imam al-Dhahabi's statement
- Virtue of the Madrasa of Ahlul-Hadith and differences with Ahlul-Ray
- The debate between Imam Abu Hanifa and Imam al-Awza'i on raising the hands in Salah (Raful-Yadayn)
- Al-Sindi's lie and distortion against al-Hafiz Ibn Hajar al-Asqalani
- Some examples of the praise on Imam Abu Hanifa by the early Imams
- Al-Sindi and Imam Hammad ibn Abi Sulayman the teacher of Imam Abu Hanifa

[630] See an eye witness testimony from one of his own students below.

- Al-Sindi and his claim against Shaykh Mahmud al-Hasan with regard to the alleged distortion (Tahrif) of the Qur'an, as well as Shaykh Shibli al-Nu'mani
- Al-Sindi refuted over accusations of other alleged distortions emanating from some Hanafi scholars
- The issue of Raful-Yadayn (raising the hands in Salah)
- Al-Sindi refuted over the Maliki Imam – Asbag ibn Khalil. See the following on Asbag ibn Khalil and the lies of some admirers of al-Sindi – https://www.darultahqiq.com/those-who-truly-lied-against-shaykh-habibur-rahman-al-azami/
- Al-Sindi and the status of Muhammad ibn Shuja al-Thalji
- Reciting Sura Fatiha behind the Imam
- Al-Sindi refuted over a claim against Imam al-Kasani
- Al-Sindi refuted over his claim against Imam Fakhrud-Din al-Zaylai
- Al-Sindi refuted over his claim against Imam Qasim ibn Qutlubugha and the narration of the Sahabi Wa'il ibn Hujr (ra), with the additional (ziyada) wording 'under the navel' as in at least 4 manuscripts of the Musannaf Ibn Abi Shayba. See here for details – https://www.darultahqiq.com/contentions-on-the-ziyada-to-wail-ibn-hujrs-narration/ and https://www.darultahqiq.com/shaykh-awwama-affirming-navel-addition-ibn-abi-shaybahs-narration/ and https://www.darultahqiq.com/dirham-al-surra-fi-wad-al-yadayn-tahta-al-surra/
- Al-Sindi and his claim over a narration from Sunan Abi Dawud. See here for details – https://www.darultahqiq.com/did-any-hanafis-tamper-with-a-narration-in-sunan-abi-dawud/
- Al-Sindi and his claim over a narration from the Mustadrak al-Hakim. See here for more details – https://www.darultahqiq.com/hanafis-tampered-with-a-narration-in-the-mustadrak-of-al-hakim/

As well as a number of other significant issues.

Some examples of Badiud-Din al-Sindi's extremism and distortions:

A) Al-Sindi was one who said that it is not permissible to pray behind Muslims who are followers of the Hanafi School of jurisprudence! In an article that he wrote and which was translated into English under the title – 'The Necessity for the Imaam to Have Correct Aqidah' with an introduction by Abdullah Nasir Rahmani. The latter individual said*: "The subject matter of this treatise is that the prayer behind the follower of the Hanafi madhab should be abandoned due to the abundant mistakes in their aqeedah."*

Al-Sindi was asked the following with his answer:

Question: Is it correct to pray behind the followers of the Hanafi madhab?

Answer: *"All success is from Allaah. The following errors found in the basic beliefs of the Hanafi's make it forbidden to follow them in prayer."*

B) In the work entitled *'Answering the claims that there are no authentic narrations for 20 rak'ats Taraweeh'* (pp. 329-331) the following was demonstrated about al-Sindi:

In an article entitled: The Four Imaams on Taraweeh Prayer. The compiler(s) claimed:

Imaam Maalik (d.179H) (rahimahullaah) also supports eleven rak'ahs, as Shaykhul Islaam Ibn Taymiyyah mentioned in al Ikhtiyaraat (p.38) and as Jalaalud-Deen as-Suyootee mentions in al-Haawee lil Fataawaa (p.350), where he said: al-Jooree, one of our companions said, from Maalik who said: ""That

which ’Umar Ibnul-Khattaab gathered the people upon is more beloved to us, and that was eleven rak’ahs, and that was the prayer of Allaah’s Messenger (salllallaahu ’alayhi wa sallam).” It was said to him: Eleven rak’abs with the Witr. So he said: Yes, and thirteen is close.” Then he said: “I do not know from where they have introduced these numerous rukoo’s (bowings).”(2)

The last quote was referenced in footnote no. 2 to *Tanqeedus-Sadeed bi Risaalati Ijtihaad wat-Taqleed (p.266-268*) of Badee’ud-Deen as-Sindee.

Abu Khuzaimah and Abu Hibban also mentioned similarly in their “Qaul ul Saheeh” (p. 50):

Imaam Suyootee mentions the position of Imaam Maalik and says, “Allaamah Jauree informed us concerning Imaam Maalik that his statement was 11 raka’hs of Taraaweeh was beloved to him because Umar (Radhiallaahu Anhu) also gathered the people to pray 11 raka’hs and the prayer of the Messenger of Allaah (Sallalahu Alayhee Was-Sallam) was also 11 raka’hs. Another narration mentions 13 raka’hs with witr, now I do not know where these additional raka’hs have come from.” (al-Masaabeeh Fee Salaatul-Taraaweeh (2/77). Imaam Ibn Taymiyyah also mentions 11 raka’hs to be position of Imaam Maalik (see his Ikhtiyaaraat ilmiyyah (pg.38)

Imaam Badee ud deen says after mentioning the above statement of Imaam Suyootee, “We find the following things from the words of Imaam Maalik,

(1) The Imaam (Maalik) held the position of 11 raka’hs and not 20.

(2) This amount was beloved and favoured with him

(3) This number (of 11) was also acted upon by Umar.

(4) This is the number which Umar gathered the companions upon and this is what the Ijmaa is upon.

(5) This is also the number prayed by the Messenger of Allaah (Sallalahu Alayhee-Was-Sallam)

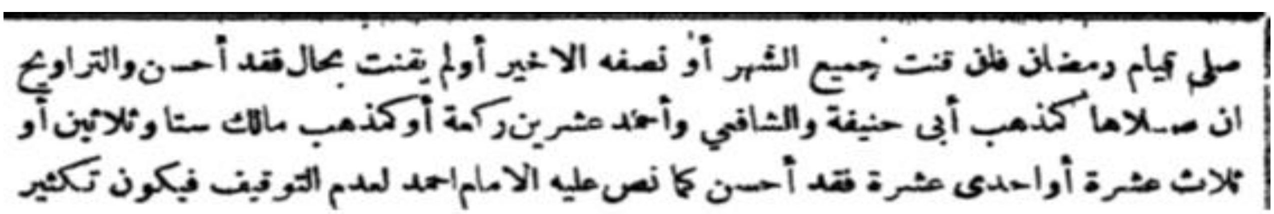
(6) There is no evidence as regards to an increase to 11 raka'hs.

(7) According to Imaam Maalik this increase (ie more than 11) is something new and created in the religions.

Reply:

The above quotes emanate ultimately from Badiud-Din al-Sindi, the Shaykh of Zubair Ali Za'i. The latter being the authority for Abu Khuzaimah and Abu Hibban.

Firstly, the work mentioned above as al-Ikhtiyarat was compiled by Shaykh Alaud-Din Abul Hasan Ali ibn Muhammad ibn Abbas al-Ba'li al-Dimashqi, who based it on the verdicts of Ibn Taymiyya. As for the page reference they mentioned, here is what Badiud-Din al-Sindi was referring to:


صلى قيام رمضان فلو قنت جميع الشهر أو نصفه الاخير أو لم يقنت بحال فقد أحسن والتراويح
ان صلاها كمذهب أبي حنيفة والشافعي وأحمد عشرين ركعة أو كمذهب مالك ستا وثلاثين أو
ثلاث عشرة أو احدى عشرة فقد أحسن كما نص عليه الامام احمد لعدم التوقيف فيكون تكثير

The tadlis (deceptive quoting) of Badiud-Din al-Sindi:

The above Arabic quote was also mentioned in a well-known pseudo-Salafi Fatwa website[631] as follows from the words of Ibn Taymiyya:

If a person prays Taraaweeh according to the madhhabs of Abu Haneefah, al-Shaafa'i and Ahmad, with twenty rak'ahs, or according to the madhhab of Maalik, with thirty-six rak'ahs, or with thirteen or eleven rak'ahs, he has done well, as Imam Ahmad said, because there is nothing to specify the number. So the greater or lesser number of rak'ahs depends on how long or short the qiyaam (standing in the prayer) is. Al-Ikhtiyaaraat, p. 64

What the late Badiud-Din al-Sindi clearly avoided mentioning from the above quote in al-Ikhtiyarat was that it mentions that the Madhhab of Abu Hanifa, al-Shafi'i and Ahmed ibn Hanbal was for 20 rak'ats! As for the Madhhab of Malik it was ascribed to have held the view for 36 rak'ats, 13 or 11 rak'ats! It is rather surprising that al-Sindi failed to mention all of this, and his disseminators made out as though only the view for 11 rak'ats was mentioned by ibn Taymiyya!

Besides this, what is clear is that even Ibn Taymiyya knew no second opinion for the Madhhabs of Abu Hanifa, al-Shafi'i or ibn Hanbal, besides it being 20 rak'ats. As for the position for 11 and 13 rak'ats ascribed to be a Maliki view, then this is not the view of most of the Maliki fuqaha (jurisprudents). It has already been mentioned above what the most famous view of the Maliki Madhhab is, and it is no less than 20 rak'ats.

C) In the work entitled – *The Hanbali position of placing the hands below the navel in Salah*[632] (pp. 100-101) it was said:

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[631] See here - https://islamqa.info/en/answers/9036/numbers-of-rakahs-in-tarawih-prayer

[632] Pdf available here - https://archive.org/download/HanbaliPositionOfPlacingTheHandsBelowTheNavel/Hanbali%20position%20of%20placing%20the%20hands%20below%20the%20navel.pdf

As if this was not bad enough they also referred their readers on the last page of *al-Jawab ar Rabbanee* to the work they also put out entitled "The Position of the Hands of the Prophet (sallallahu alaihi wa sallam) in The Prayer" by Badiud-Din Sindi

In the latter work (p. 19), the late Badiud-Din Sindi stated with no shred of evidence and with bold conviction:

"Further Imaam Shaafi'ee's actual madhaab is to place the hands upon the chest, and after finding an authentic hadeeth, ***Ahmad Ibn Hanbal started putting his hands upon the chest also.*** *Also Imaam Maalik mentions putting the hands upon the chest as many Hanafee's have recorded. It is thus clear from the above that the Imaams Maalik, Shaf'iee and Ahmad Ibn Hanbal advocated placing the hands upon the chest."*

Reply:

"Indeed, once again Allah's aid is sought. They have denied that Imam Ahmed ibn Hanbal considered it to be disliked to place the hands on the chest in Salah and went to the extreme of claiming that Imam Ahmed would actually place his hands on the chest in Salah!! They came to this baseless and futile position based on the point that Imam Ahmed recorded the narration from Hulb at-Ta'i in his Musnad which mentioned the placing of the hands on the chest.

Firstly, the narration from Hulb is also weak as has been admitted by some writers from within Salafism also in these days. Secondly, just because Imam Ahmed may have recorded this narration, then it is not a conclusive proof that he actually acted on that narration in all of his prayers. If these detractors think that he did then they are challenged to prove this unsubstantiated claim from

any of the recognised works that detail the actual verdicts of Imam Ahmed. These works are known as Masa'il works of which several were compiled by his various disciples like his two sons – Abdullah and Salih, as well as those by Ishaq ibn Mansur, al-Maymuni, al-Marrudhi, Baghawi, Muhammad ibn al Hakam, Abu Dawud al-Sijjistani, Harb al-Kirmani and others."

Please see pp. 108-110 of the above work where the following was mentioned refuting such a slanderous lie against Imam Ahmed ibn Hanbal:

To illustrate the claim made above, let us look at an authentic report emanating from the legal rulings of the great Hadith Master, Imam Ahmed ibn Hanbal (d. 241 AH), as reported by his disciple, the Imam of Hadith and author of the Sunan, Abu Dawud al-Sijistani (d. 275 AH), as reported in the latter's recension of the *Masa'il al-Imam Ahmed* (pp. 47-48), as follows:

وَسَمِعْتُهُ " سُئِلَ عَنْ ."قُلْتُ لِأَحْمَدَ " وَضْعُ الْيَمِينِ عَلَى الشِّمَالِ فِي الصَّلَاةِ تَخْتَارُهُ؟ قَالَ : نَعَمْ
يَكْرَهُ أَنْ " : وَسَمِعْتُهُ يَقُولُ."فَوْقَ السُّرَّةِ قَلِيلًا، وَإِنْ كَانَ تَحْتَ السُّرَّةِ فَلَا بَأْسَ : وَضْعِهِ، فَقَالَ
يَكُونَ، يَعْنِي : وَضْعَ الْيَدَيْنِ عِنْدَ الصَّدْرِ

Translation:

I said to Ahmed, 'Is your chosen position to place the right hand over the left in prayer?' He said, 'Yes.' And I heard that he was asked about placing it and he said, 'slightly above the navel. **If it is below the navel then there is no harm in it.'** I also heard him saying, **'It is disliked to be like that', that is: Placing the hands upon the chest (indas-sadr).**

This is firm evidence that has reached us from a Thiqa hafiz (trustworthy preserver of hadith) known as Abu Dawud, reporting directly from his teacher, Imam Ahmed ibn Hanbal, clearly saying that it is disliked (makruh) to place the

hands literally on or near the chest depending on how one translates the word inda (عِنْدَ)

The above quote is an absolute proof to annihilate the counterfeit claim that is actually no less than a lie from the two detractors themselves when they stated with great audacity:

"The hanafee replier is somewhat boastfully throwing a challenge saying Imaam Ahmad held it to be makrooh to place the hands on the chest. Yet before this he says and I quote, "To place under the navel was also Imam Ahmed's own position according to Hanbali's like: ibn Qayyim in Bada'i al-Fawa'id." Note Imaam Ibn Qayyim was not a hanbali[1] first and foremost.

This is an outright and manifest lie, this father of tablees[2] has no shame in lying upon the Imaam of Ahlus-Sunnah in attributing this opinion to him just in order to strengthen his futile position."

—————-

It is patently clear that Imam Ahmed allowed placing the hands in 2 places according to his own words as transcribed by Abu Dawud in his Masa'il:

1. Slightly above the navel – and this is not the chest (sadr) but what is known as below the chest
2. Under the navel

It is very clear that he disliked the hands being placed on the chest itself.

Footnotes:

[1] If only they could provide proof that ibn al-Qayyim never belonged to the Hanbali School. The well-known Hanbali biographer, Ibn Rajab al-Hanbali (d.

795 AH) has listed ibn al-Qayyim as a Hanbali in his *al-Dhayl ala Tabaqat al-Hanabila* (4/368, no. 551, Darul Kutub al-Ilmiyya edition). If such disputants hold that ibn al-Qayyim was not some type of Hanbali in fiqh at least, then they are in need of proof from the famous biographers close to his days to deny this point. Note also that ibn Rajab was a direct pupil of ibn al-Qayyim's also as he mentioned in the reference provided.

[2] They probably meant Talbees not Tablees

Also, it was said in *The Hanbali position of placing the hands below the navel in Salah* (pp. 148-149):

It has been conclusively shown with proofs from Abu Dawud, Abdullah ibn Ahmed ibn Hanbal and al-Muzani, that Imam Ahmed ibn Hanbal clearly disliked placing the hands literally on the chest, and this is called al-takfir. Hence, Badiud-Din al-Sindi's claims:

"Ahmad Ibn Hanbal started putting his hands upon the chest also."

"..And Ahmad Ibn Hanbal advocated placing the hands upon the chest."

Is a total misrepresentation of the facts by al-Sindi and it contradicts that which is presented via Hanbali literature as demonstrated earlier. One wonders if the detractors would dare to call their late authority a distorter or even a prevaricator for his brazen claims with regard to Imam Ahmed?! This is said for the simple reason that had we made a claim about Ibn Hanbal which was unsubstantiated then these types of detractors would have most likely hastened to declare us as liars and distorters as is their usual diabolical habit! One also wonders where did Ibn Hanbal find an 'authentic' hadith to place the hands on the chest as al-

Sindi claimed so categorically?! If he meant the one from Hulb at-Ta'i (ra) then it is not Sahih even according to other writers from the same sect as these detractors of disrepute, let alone acted upon by Imam Ahmed and the vast majority of Hanbali scholars.

D) In the work known as "The Position of the Hands in the Salah of the Prophet (sallallahu alaihi wa sallam)" by Badiud-Din Sindi he said on p. 17:

"As for the narration which is mentioned from Ibn Abee Shaybah, that the Prophet placed his hands below his navel, then this narration does not even have a basis for its existence. Alhamdullilah, we have both the original manuscript and the printed version of this book but neither of them has this narration recorded within it. So the liars have been caught out."

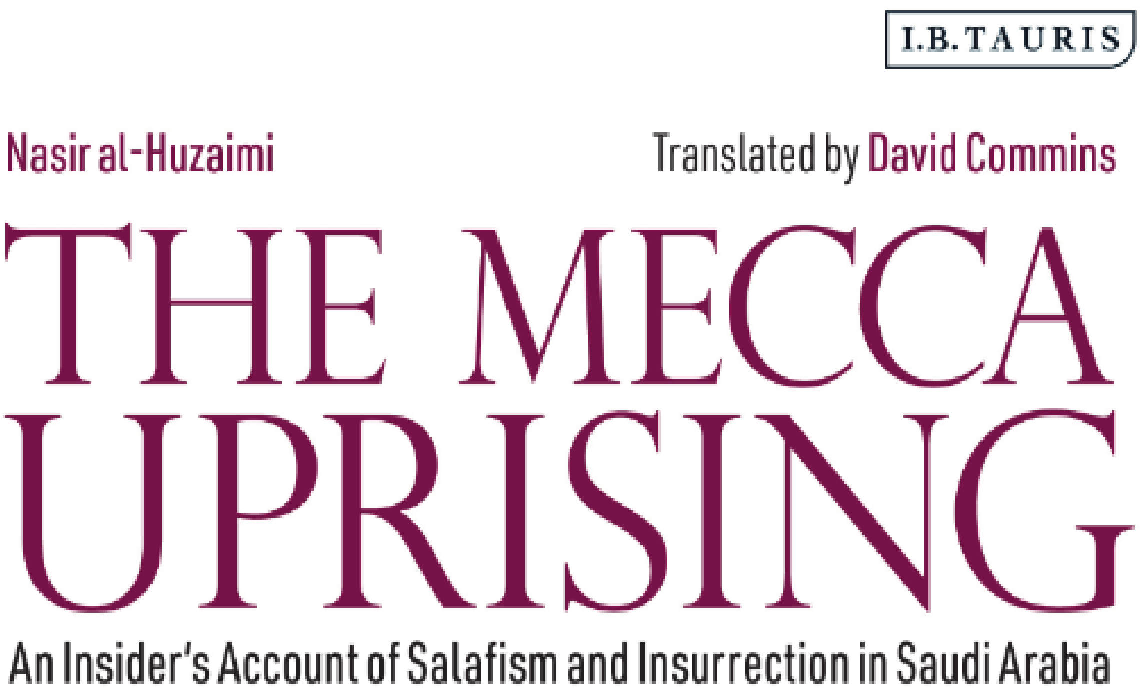
Reply: This too is another concoction and the proof against his claim may be seen from the manuscript image shown below. The manuscript he was referring to that was in his possession was historically a late copy known as the Pir Jhanda copy and it was scribed between the years 1317-1321 AH by Fath Muhammad Nizamani. Readers may refer to Shaykh Awwama's footnotes to his edition of the Musannaf Ibn Abi Shayba as typed up in English here for an indirect response to the claims of Badiud-Din al-Sindi where he mentioned the manuscripts that contained the extra wording 'under the navel' – https://www.darultahqiq.com/shaykh-awwama-affirming-navel-addition-ibn-abi-shaybahs-narration/

The pdf file against Badiuddin al-Sindi is available here:

https://ia800800.us.archive.org/33/items/BadiuddinAlSindiRefuted/BadiuddinAlSindiRefuted.pdf

Badiuddin al-Sindi and his defamatory anti-Hanafi taunts in Masjid al-Haram

The following is an English translation of an eyewitness account of what the pseudo-Salafi Khariji bandits led by Juhayman al-Utaybi[633] and his false Mahdi committed by illegally capturing Masjid al-Haram, the Qibla of all Muslims in Makka, back in November 1979 (1st of Muharram 1400 AH). It was put out by **Nasir al-Huzaimi** who also studied under the late Badiuddin al-Sindi:



Al-Huzaimi said on p. 79:

[633] See here - https://www.darultahqiq.com/the-militant-pseudo-salafi-siege-of-makka-full-audio-book-20-11-19791-1-1400/

After the sunset prayer, I attended Sheikh Badi's lesson on a controversial work on religious law by Ibn Hazm.[83] He was eventually forbidden from teaching Ibn Hazm's book and he replaced it with Ibn Kathir's exegesis. The reason for banning Ibn Hazm's book is that it attacked the four legal schools, especially the Hanafi legal school. **Next to Sheikh Badi's circle there was a group of Bukharan[84] students studying the Hanafi legal school.** **Sheikh Badi would speak loudly so that they would hear his offensive, ill-mannered remarks, like calling them effeminate jurists.[85] He frequently repeated those words to draw attention to the Bukharan students, as if to say, "Look at these effeminates abandoning the Prophet of God's Tradition for the opinions of mere men,"** and so on, until they complained about him to Sheikh Muhammad ibn Subayyil, the director of the Grand Mosque's religious affairs. They submitted a petition stating that Sheikh Badi was insolent toward the ulama and that he taught the Zahiri legal school, something no one ever did in the two holy places.[86] Sheikh Badi was summoned and asked to temper his language against the ulama of the four legal schools and to stop teaching Zahiri jurisprudence from Ibn Hazm's book. Sheikh Ibn Subayyil recommended that he teach Ibn Kathir's exegesis instead. That occurred after we had already covered a good portion of Ibn Hazm's book, then we began reading Ibn Kathir's exegesis.

From pp. 79-80:

One of the most important factors that shaped my religious outlook was studying with Sheikh Badi al-Din ibn Ihsanallah Shah al-Rashidi al-Sindi, even though it was hard to understand his Arabic accent when he spoke the classical language. At first, I found it difficult to understand what he was saying, especially because he spoke fast. I complained to Abd Allah al-Harbi about it. He told me that he had had the same problem and that he got used to his way of speaking after a few days. He also spoke with him [Sheikh Badi] about his fast way of speaking, and he slowed it down a little. In fact, after a while I got used to his accent and his speech became clear. Even though Sheikh Badi had traveled from a young age to Europe and some Asian countries, and even though he mastered a number of languages like Hindi, Farsi, English and Arabic in addition to his mother tongue Urdu, he remained a prisoner of his intellectual heritage. **True, he followed the Zahiri legal school,** but he denounced Ibn Hazm's treatise on love,[87] and he denounced Ibn Hazm for issuing a legal ruling that allowed singing. **Yet, he disputed with zeal anyone who doubted Ibn**

Hazm's creed and he maintained this position until his death. Some companions told me that Sheikh Badi used to reject the idea that his son **Nur al-Din** died in the Grand Mosque Incident, and [believed] that he was alive and well. It is strange that he supported his belief with a verse from the Quran (Surat al-Nisa', The Women 4:157), "They did not kill him or crucify him."[88]

Footnotes mentioned the following:

83 Ibn Hazm was an eleventh-century religious scholar in Muslim Spain. R. Arnaldez, "Ibn Hazm," *Encyclopaedia of Islam*, 2nd ed., Brill, 2006. His work on Islamic law, *al-Muhalla* (*The Sweetened* or *The Ordained*), is controversial for its adherence to the extinct "Zahiri" Legal School. On the Zahiri Legal School, see Abdel-Magid Turki, "Zahiriyya," *Encyclopaedia of Islam*, 2nd ed., Brill, 2006.
84 Students from the Central Asian city of Bukhara.
85 The Arabic word here is a crude pun on Hanafi.
86 Mecca and Medina.
87 The *Ring of the Dove* (*Tawq al-hamamah*).
88 The verse refers to Jesus.

Ibn Hazm al-Zahiri declared to have been a Jahmi by some Salafis

The readers should also be notified that some Salafis have declared Ibn Hazm to have been a Jahmi (meaning a nullifier of the divine attributes of Allah like Jahm ibn Safwan). An example from Ibn Abd al-Hadi al-Hanbali (a disciple and defender of Ibn Taymiyya's) said in his *Tabaqat Ulama al-Hadith*[634] (3/350, no. 993):

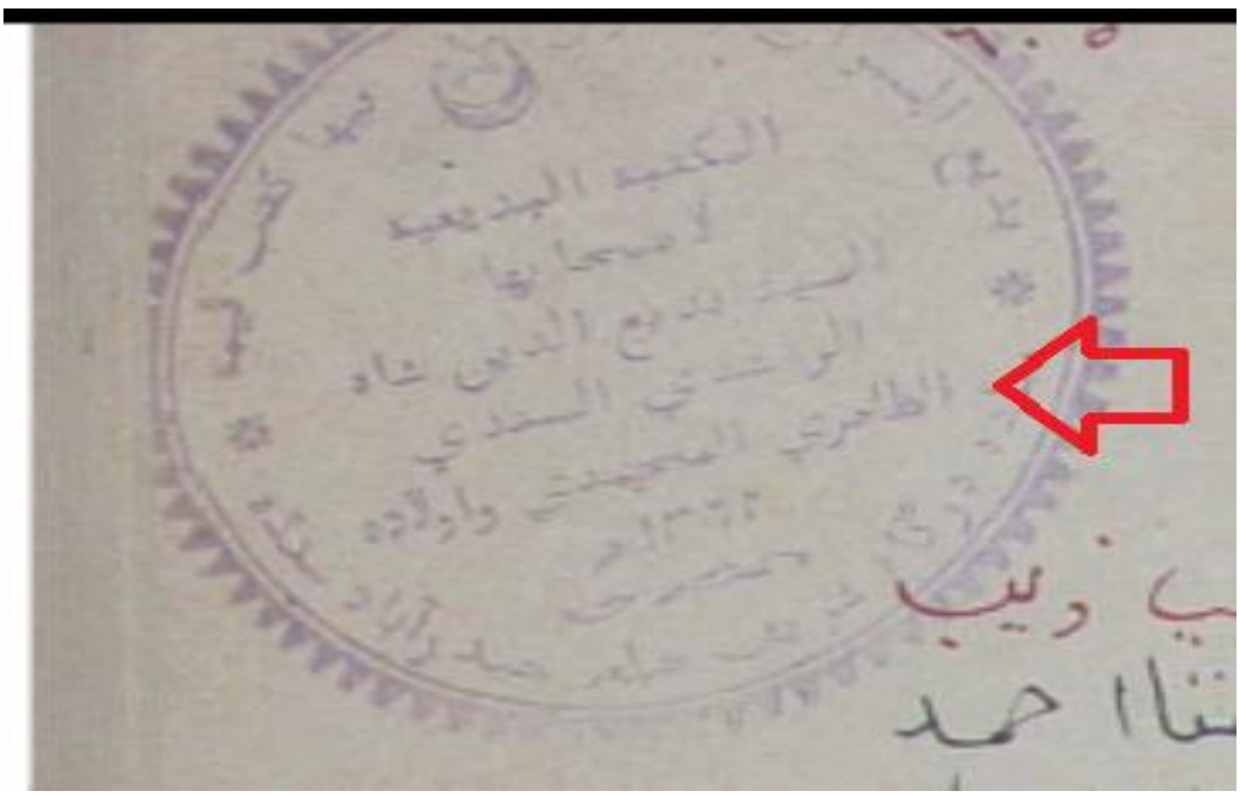
[634] See the following link with other quotes on Ibn Hazm and his aqida - https://al-maktaba.org/book/31621/38075

قلت: وقد طالعت أكثر كتاب "الملل والنِّحَل" لابن حَزْم فرأَيتُه قد ذكر فيه عجائبَ كثيرة ونقولًا غريبة، وهو يدُلُّ على قوةِ ذكاءِ مؤلِّفِه وكثرةِ اطّلاعه، لكنْ تبيَّنَ لي منه أنه جَهْميٌّ جَلْد، لا يثبت من معاني أسماء الله الحسنى إلّا القليل

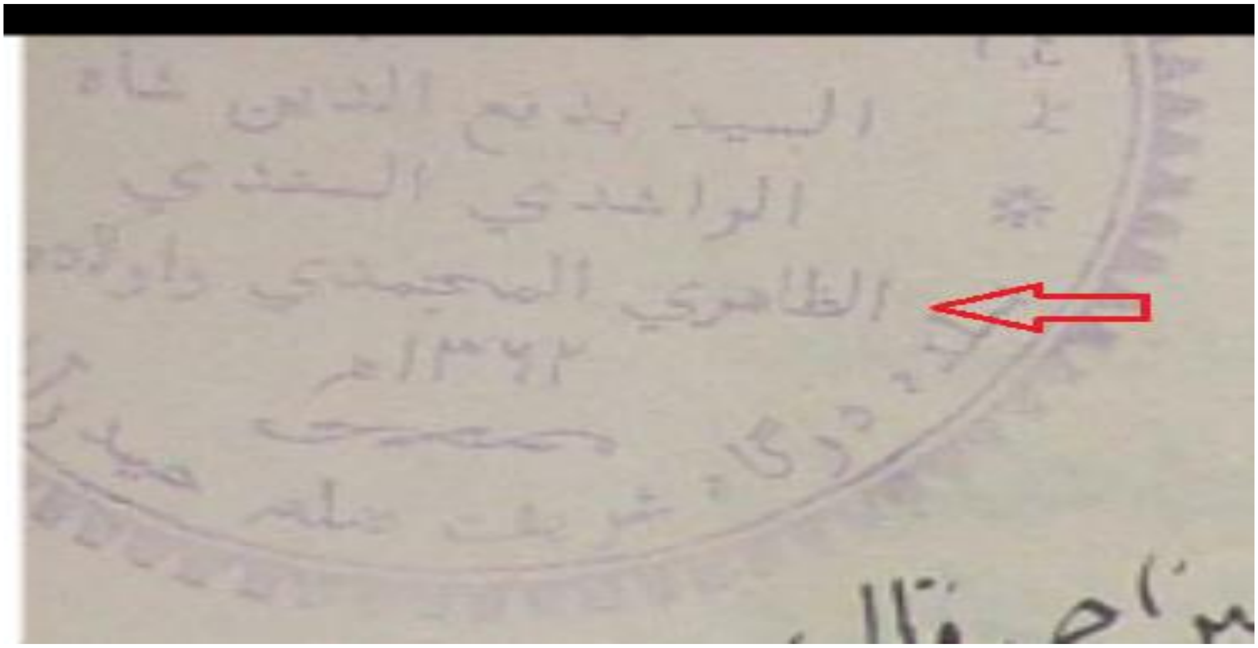
Meaning:

"I said: I have read most of the book Al-Milal wa al-Nihal by Ibn Hazm and I saw that he mentioned many wonders and strange opinions in it, which demonstrates the strength of the author's intelligence and his broad knowledge. However, it became apparent to me that he was a staunch Jahmi, affirming only a few of the meanings of the beautiful names of Allah."

If that be the case then the two detractors are in a predicament as their late authority, Badiuddin al-Sindi was strongly in favour of Ibn Hazm to the extent I have seen his personal stamp from manuscripts he possessed that mentioned his Zahiri affiliation. Examples:



And the following which reads as: ***"Al-Sayyid Badiud-Din Shah al-Rāshidi al-Sindi al-Zāhiri al-Muhammadi and his sons, (dated as) 1362 AH…"***



The readers who have reached this point would have noticed that the two detractors have had their photographs taken and publicised online too. Their own late authority, Badiuddin al-Sindi was against such photography. Audio of his views are available here - https://www.youtube.com/watch?v=1GvfcceDR7U

IBN HAZM AL-ZAHIRI, HIS DESPICABLE MANNERS AND THE ADOPTION OF HIS WAYS BY CERTAIN SALAFIS

In the last section it was mentioned how the late Badiuddin al-Sindi adopted the mannerisms of the likes of Ibn Hazm al-Zahiri (d. 456 AH) and called himself a Zahiri too. A group of Salafis also promote his contentious work known as *al-Muhalla,* and some of them have edited and published it in the past. The readers can also see in this work quotes from the highly contemptible manners and insolently rude language used by the two detractors being responded to, as well as by their late authority, al-Albani. The source of inspiration for such low-level mannerisms is the way of the literalist in fiqh, Abu Muhammad ibn Hazm al-Zahiri.

Abu Muhammad Ibn Hazm (d. 456 AH) was a 5th century Spanish scholar who switched from the Shafi'i Madhhab to the literalist school known as the Zahiri Madhhab named after Imam Dawud ibn Ali al-Zahiri (d. 270 AH). This school is well known for rejecting Qiyas (analogical reasoning) as a source of Islamic law and it has been revived in recent decades in some ways by the opponents of the Four recognised Sunni Madhhabs (Hanafi, Maliki, Shafi'i and Hanbali) that have dominated Islamic history. Ibn Hazm's work known as *al-Muhalla* has been published and promoted by those who have generally abandoned the following of one of the Four Madhhabs. What many of these followers omit to mention to their audience is the status of Ibn Hazm in the eyes of his contemporaries and some of the leading scholars of Islam after his time.

Quotes on what was said about Ibn Hazm and his ways:

Imam al-Dhahabī (d. 748 AH) said concerning Ibn Ḥazm al-Zahiri (d. 456 AH) in his Siyar aʿlām al-nubalāʾ(18/186–87):

"Then his independent legal reasoning led him to reject all analogy, be it apparent or hidden, and to embrace the external meaning of the text, the general sense of the Qurʾān and ḥadīth, the original absence of liability and the presumption of

continuity. He compiled many books on this and debated about it. He spoke and wrote at length, but did not address the Imāms with civility. In fact, he was crude in speech, was abusive and acted derisively. As a result, he was repaid in kind, as a group of Imāms turned away from and renounced his works. They scared people away from them and, in time, they were burned. Other religious scholars took an interest in them and scrutinized them, finding both fault and profit, borrowing some and censuring some." (Quoted from Refutations of Ibn Ḥazm by Mālikī authors from al-Andalus and North-Africa by Samir Kaddouri, from p. 554 of 'Ibn Hazm of Cordoba: The life and works of a controversial thinker.').

Samir Kaddouri said after quoting al-Dhahabi:

"To my mind, this text is one of the most accurate descriptions of Ibn Ḥazm and what befell him, and what he got into by going beyond the limits of moderation."

Imam al-Sakhawi (d. 902AH) on Ibn Hazm and Ibn Taymiyya:

وكذا ممن حصل من بعض الناس منهم نفره وتحامى عن الانتفاع بعلمهم مع جلالتهم علماً وورعاً وزهداً لإطلاق لسانهم وعدم مداراتهم بحيث يتكلمون ويجرحون بما فيه مبالغة كابن حزم وابن تيمية

"There are also those scholars of great learning, austerity, and asceticism **whom people avoided and whose knowledge they were careful not to utilise**, because of their loose tongue and lack of tact, which caused them to talk and criticise excessively. Such men were **ibn Hazm and ibn Taymiyya."** [al-Sakhawi, *I'lan bi al-Tawbikh* (pg. 163).[635]

Samir Kaddouri mentioned the following in the above-named work (p. 560) from Imam Abu'l Asbagh Isa ibn Sahl (d. 486 AH):

"Ibn Sahl said***: [Ibn Ḥazm] was criticized for many mistakes, and his ignorance of [the school of Mālik] became plain to those [in Majorca]. In spite of this, he did not cease to urge people to embrace his school and to invite them to accept his way."***

The following incident recorded also by Kaddouri from Ibn Sahl, reminds one of the deceptive dealings of some of those who strive to convert the followers of one of the Four Sunni Madhhabs, to an unrecognised and weak Madhhab, all in the name of following the Qur'an, Sunna and the Way of the Salaf, when in reality

[635] English translation in '*A history of Muslim Historiography* ', p. 284, by F. Rosenthal.

they are converting people to their own group of lesser ranking scholars and spokesmen from the last few decades in various Muslim lands:

"Among the examples of the disdain, deviation, lack of religiosity and outrageous behaviour that Ibn Ḥazm displayed at Majorca . . . during the time of Iqbāl al-Dawla ʿAlī b. Mujāhid was that whenever he met a young man there, [Ibn Ḥazm] worked to gain his favour and ordered his companions to trick him into coming to see him. When he then came to him, he treated him with deference, was generous to him and made him desire to be in his group of friends. He would tell him: You are, by the praise of God, endowed with an understanding that allows you to grasp jurisprudence without study or exertion, while those who study, drudge and plod like asses and are always distressed, and in spite of that, do not understand. A question that you understand and whose cause you know perhaps [suffices for one hundred questions. You will attain] what Mālik and others attained . . .

Then he tells his friends: Bring a question that we might test him on, so they mention a question [and ask him]: What is its judgment in your opinion? This young man is thus embarrassed and ceases to speak—as he does not see it and was not prepared for it. [Ibn Ḥazm] then tells him: It doesn't matter! Tell us how it seems to you. He and his friends pester him until this young man says: To me it seems so and so. Then [Ibn Ḥazm] says: God is great! I was right about you. You are more knowledgeable than Mālik concerning this issue, because he said such and such about it and you said so and so. Next, he attests to the correctness of his statement in the presence of his friends. He spends the remainder of his session marvelling at [the eminence of] this young man, pronouncing his statement to be sound and that of Mālik, with whom he had been associated, to be weak. He gradually turns to book that he wrote about this, which he entitled *Al-Muraṭār.* Human beings, now, are inclined to amusement, so this young man leaves, having been tempted by him, and goes to his father, mother and brothers and tells them:

I am more knowledgeable than Mālik, what's the story about Mālik?! Is he not a human being! In this way Ibn Ḥazm manages to court the affection of gullible people and fools for his repugnant legal school and his manifest deviation from religion, in contradiction to all the pious forebears, and to disdain and disparage them." (*al-Tanbīḥ ʿalā shudhūdh Ibn Ḥazm* by *Qāḍī* ʿĪsā b. Sahl, microfilm no. 5 at the Rabat National Library.)

Samir Kaddouri had studied the incomplete manuscript of Ibn Sahl mentioned in the last paragraph as *al-Tanbīḥ ʿalā shudhūdh Ibn Ḥazm.* See below for more with regard to Ibn Sahl and his work.

Kaddouri quoted (on p. 561) the well-known **Imam Abu'l Walid al-Baji** (d. 474 AH) who was a well-known Maliki Imam who debated and refuted Ibn Hazm:

Al-Bājī said:

"When [Ibn Ḥazm] was asked about a legal question, he would tell those present or the person asking: What do you say about it and how does it seem to you? He would continue to persuade him until he would give his opinion about it. [Ibn Ḥazm] would then commend his action and approve his opinion and say: What you say about this is better than what Mālik and other scholars say. He would suggest this to him and he would fill him with doubt about himself until he came to believe the opinion [suggested to him by Ibn Ḥazm], became arrogant and defamed Mālik and other scholars." (Al-Burzulī transmitted the statement of al-Bājī from his book *Firaq al-fuqahāʾ* in his *Nawāzil*, Beirut: Dār al-Gharb al-islāmī, 2002, vol. 6, p. 375).

After the above quote, Kaddouri said and quoted as follows (pp. 561-562):

According to Qāḍī ʿIyāḍ (d. 544 AH):

[Al-Bājī] found—upon his arrival in al-Andalus—that Ibn Ḥazm al-Dāwūdī enjoyed an excellent reputation, but his demeanour was reprehensible. His speech had an elegance that took hold of the hearts of the people. He had a way of moving freely in disciplines which the jurists of al-Andalus could not match at that time—due to their inadequacy in the use of philosophical speculation and the fact that they did not take it seriously—for not one of them would get up and debate him. His stature grew accordingly. They left the field to him, although they admitted that he created confusion. When **Abūl-Walīd** arrived in al-Andalus, possessing an exactness, thoroughness and familiarity with the ways of argument and debate that he had obtained during his journey, the people made him an *imām* on account of it. Debating sessions took place between him and Ibn Ḥazm that were the cause of the latter's humiliation and departure from Majorca—after he had been the leader of its inhabitants. His position then remained low afterwards. Abūl-Walīd mentioned in his book *al-Firaq* enough [details] from these sessions to satisfy anyone who reads it. (Quoted by Kaddouri from Qāḍī ʿIyāḍ, *Tartīb al-madārik*, 8/122).

Qāḍī Abū Bakr Ibn al-ʿArabī (d. 543 AH) described the atmosphere that prevailed in Majorca before al-Bājī's arrival there as follows:

"It proved agreeable to [Ibn Ḥazm] to be in the midst of people who had no insight except in points of positive law (masāʾil). If he demanded that they produce

evidence, they were incapable of providing it so he laughed at them with his friends." (Abū Bakr b. al-ʿArabī, al-ʿAwāṣim min al-qawāṣim, pp. 249–250)

Ibn Farḥūn states in *al-Dībāj al-mudhhab* (p. 198):

"[al-Bājī] held many debating sessions with [Ibn Ḥazm] that were recorded by people."

What, then, are the questions around which these debates centred? And is it true that al-Bājī was entirely victorious over Ibn Ḥazm in them?

For the answer to this, I cite an important text by al-Subkī (*Ṭabaqāt al-shāfiʿiyya al-kubrā*, 1/43):

[Ibn Ḥazm] went too far in this book of his [i.e., *al-Fiṣal*] in disparaging the Sunni ***Shaykh* Abū l-Ḥasan al-Ashʿarī** . . . Abū l-Walīd al-Bājī and others attacked Ibn Ḥazm for this and other reasons. He was expelled from his country and subjected to things that have been divulged in books, such as the purging of his books and other things.

Kaddouri quoted the following (on p. 564) from Abul Qasim al-Burzuli (d. 843 AH):

"Al-Bājī claimed that he got together with Ibn Ḥazm in Majorca and that there were disputes and arguments between them the upshot of which according to what he said was the suppression of [Ibn Ḥazm's] legal school . . . Then al-Bājī said: In sum, the man does not have strength of knowledge, nor proficiency in argumentation. He is, however, acquainted with empty matters and some initial knowledge . . ." (*Nawāzil al-Burzulī*, vol. 6, p. 375)

Kaddouri mentioned the following on p. 565 which gave indication of the way Ibn Hazm thought knowledge could be received in an ultra-short period of time. This reminds one of those who call for the abandonment of Taqlid of the Sunni Madhhabs in favour of do-it-yourself scholarship in this age in the shortest possible time using their inexperienced mind set:

In his *Nawāzil*, al-Burzulī transmitted what Abū l-Walīd al-Bājī related in *Firaq al-fuqahāʾ* about the debate his brother Ibrāhīm b. Khalaf had with Ibn Ḥazm. Al-Burzulī writes:

[Abū l-Walīd al-Bājī] said that his brother Ibrāhīm b. Khalaf al-Bājī met Ibn Ḥazm one day and that [the latter] said to him: What do you study under your brother?

He replied to him: I study a lot under him. He then asked: Should I not condense this knowledge for you so that he could teach you what will profit you in a short period of time of a year or less? He replied to him: If this were proper, he would have done it. He asked him: or in a month? He replied: That would be most desirable. He asked: or on a Friday? He replied: That would be more desirable to me than anything. He told him: If I bring you a question, submit it to the book of God. If you do not find it there, submit it to the *sunna*. If you do not find this there, submit it to the questions on which there is consensus. If you find it there, [well and good], but if you do not, then it is essentially permissible, so do it. I replied to him: What you guided me to requires a long life and sublime knowledge because it requires familiarity with the Qurʾān, familiarity with its abrogating and abrogated verses; its interpreted, obvious and clearly fixed meanings; its absolute and general injunctions; and so on among its judgments. It also requires the memorization of *ḥadīth*, the ability to tell the sound from the faulty ones; the strong, incomplete and problematic transmissions; their interpretation; the dating of their prior and later ones; and so on. It requires familiarity with questions of consensus and the adherence to them in all parts of Islam. There are few who comprehend this. (*Nawāzil al-Burzulī*, vol. 6, p. 375.)

Between pp. 565-567, Kaddouri mentioned the following with regard to Ibn Hazm:

1.9.4. *Al-Tanbīh ʿalā shudhūdh Ibn Ḥazm* by *Qāḍī* Abū l-Aṣbagh ʿĪsā b. Sahl

The jurist ʿĪsā b. Sahl was born in Jaén in 413/1022–3. He then moved to Cordoba and studied jurisprudence under its *shaykh*s. He occupied himself for a time as secretary to the *qāḍī*s in Cordoba and Toledo. He arrived in Ceuta between 467/1074 and 470/1077–8 approximately and was welcomed by its Barghawāṭī ruler. He then began to teach there until the beginning of 476/1083. Subsequently he moved to Tangier and was entrusted with the judiciary until the beginning of 480/1087. After that he entered al-Andalus and acted as *qāḍī* in Granada, where he died in 486/1093.

In *Barnāmaj Shuyūkh al-Ruʿaynī*, Abū l-Ḥasan al-Ishbīlī al-Ruʿaynī (d. 666/1267–7) refers to Ibn Sahl's book in refutation of Ibn Ḥazm when discussing a meeting that took place between Abū l-Ḥajjāj al-Aʿlam al-Shantamarī and Ibn Ḥazm. He summarizes it as follows:

Ibn Ḥazm met al-Aʿlam and asked him: Master, do the Arabs form the plural of *fāʿil* with *fuʿlān*? Al-Aʿlam said: I told him yes, and started to explain through examples. He then told me: So, what prevents *subḥān* from being the plural of *sābiḥ*? Al-Aʿlam said: I was amazed at his ignorance.

After this anecdote, al-Ruʿaynī says:

“. . . *Qāḍī* Abū l-Aṣbagh b. Sahl mentioned something like this in his book which he called *Tanbīh ʿalā shudhūdh Ibn Ḥazm . . ..*” (*Barnāmaj shuyūkh al-Ruʿaynī*, pp. 33–34.)

A substantial section of a manuscript of this book was discovered more than forty-five years ago in the Qarawayyīn Library in Fez. I do not know what happened to the manuscript itself after that, but it was preserved on a microfilm (no. 5) at the National Library in Rabat. I was able to study it and published two articles on it in which I discussed its contents and importance. Suffice it here to mention that the text is incomplete, comprising 269 pages, the larger part of which has been affected by termites. Its script is old Andalusī, which goes back to (roughly) the 6th/12th or 7th/13th century, and there are usually 19 lines on every page.

ʿĪsā b. Sahl quoted a number of sources in this book, among them:

– *al-Inbāh ʿalā istinbāṭ al-aḥkām min kitāb Allāh* by the *qāḍī* Mundhir b. Saʿīd al-Ballūṭī (d. 355/965–6);

– *al-Qawāʿid* by Ibn Ḥazm;

– *al-Nukat al-mūjiza fī nafy al-umūr al-muḥdatha fī uṣūl aḥkām al-dīn* by Ibn Ḥazm;

– *al-Amr bi-l-iqtidāʾ wa-l-nahy ʿan al-shudhūdh ʿan al-ulamāʾ* by the famous Mālikī legal scholar Ibn Abī Zayd al-Qayrawānī (d. 386/996);

– *al-Istiẓhār* by Abū ʿUmar b. ʿAbd al-Barr (d. 463/1071)

– The epistle of Abū ʿUmar [Aḥmad] b. Rashīq to Ibn ʿAttāb concerning Ibn Ḥazm.

In a previous article I have argued that *al-Tanbīh ʿalā shudhūdh Ibn Ḥazm* was written approximately in the period between 476/1074 and 480/1087–8 in the city of Tangier. Therefore, I have listed it here among the responses to Ibn Ḥazm in the period of the Party-Kings.

ʿĪsā b. Sahl went on at length in refuting Ibn Ḥazm’s *al-Iḥkām li-uṣūl al-aḥkām*. However, he also refuted some of the discussions in other writings by Ibn Ḥazm, like *al-Fiṣal fī l-milal wa-l-niḥal, Marātib al-ijmāʿ,al-Taqrīb li-ḥudūd al-manṭiq*, and the epistles *Marātib al-ʿulūm* and *al-Tawqīf ʿalā shāriʿ al-najāh*. Ibn Sahl disavowed Ibn Ḥazm’s doctrine concerning the corruption of the books that the

Jews and Christians hold sacred. Ibn Sahl's opinion was close to that of the leading exegete Fakhr al-Dīn al-Rāzī (d. 606/1209).102 Ibn Ḥazm had earlier replied to those who shared Ibn Sahl's opinion in *al-Fiṣal*.

These are the sections of Ibn Sahl's book according to my arrangement by my personal judgment, that is, for the book's folios are out of order and incomplete. Due to this, it is difficult to arrange them precisely:

a – Introduction;

b – Chapter on what compels later Muslims to emulate earlier Muslims and obligates them to respect them and hold them in esteem;

c – Chapter mentioning the reprehensible innovations attributed by Ibn Ḥazm to the Companions and the generation that followed them, and his disdain for all the I*mām*s of the Muslims;

d – Section containing additional proof of Ibn Ḥazm's confusion.

e – Section mentioning his deviations from the *umma* and disputes with all of the I*mām*s.

The book would have great scholarly value were it to be found in its entirety, because its author was one of the leading scholars of Mālikī jurisprudence.

Between pp. 570-, Kaddouri mentioned the following with regard to Ibn Hazm:

2.1. A Section from al-Radd ʿalā Ibn Ḥazm by Abū Bakr b. Mufawwiz al-Shāṭibī

According to Ibn al-Abbār,

Muḥammad b. Ḥaydara b. Mufawwiz al-Maʿāfirī Abū Bakr, who hailed from Jativa and lived in Cordoba [was] one of the erudites—rather, the last of them in al-Andalus—in the field of ḥadīth and its [possible] flaws, one of the prominent figures in his occupation, familiar with its meanings, memorizing the names of its transmitters, with exactitude, caution and thoroughness. . . He wrote a refutation of Abū Muḥammad b. Ḥazm that I read over to some of our shaykhs . . . He died in Cordoba in 505/1111 (Ibn al-Abbār, Muʿjam aṣḥāb Abī ʿAlī al-Sadafī, pp. 94–95, biography no. 81.)

Ibn Bashkuwāl does not mention this book in his biographical entry on Ibn Mufawwiz, but al-Dhahabī refers to it in Siyar aʿlām al-nubalāʾ. (Al-Dhahabī,

Siyar aʿlām al-nubalāʾ, 19/421. The editor comments that Ibn ʿAbd al-Hādī also read the book of Ibn al-Mufawwiz in refutation of Ibn Ḥazm.)

Moreover, in Tadhkirat al-ḥuffāẓ he says: "[Ibn Mufawwiz] wrote a refutation of Ibn Ḥazm that I saw." (Al-Dhahabī, Tadhkirat al-ḥuffāẓ, 4/1255).

Kaddouri said (on p. 572) about the above refutation by Ibn Mufawwiz:

"Unfortunately, the book by Ibn Mufawwiz is still lost. If it were discovered, it would be of great benefit to the science of ḥadīth and would reveal Ibn Ḥazm's fanciful opinions on this science, seeing that it is (as far as I know) the first scholarly critique of Ibn Ḥazm's handling of ḥadīth. With this book, Ibn Mufawwiz precedes Quṭb al-Dīn al-Ḥalabī, as well as Ibn al-Qaṭṭān al-Fāsī and others."

Kaddouri said (between pp. 572-573):

2.2. al-Radd ʿalā Ibn Ḥazm by Abū Bakr ʿAbd Allāh b. Ṭalḥa al-Jāburī

Abū Bakr b. Ṭalḥa hailed from Evora (Yābura) and resided in Seville. He related on the authority of Abū l-Walīd al-Bājī and a group [of other scholars] in the west of al-Andalus. He was knowledgeable in grammar, the principles [of theology], jurisprudence, and exegesis and devoted to it. He taught a class on exegesis for a time in Seville and elsewhere. He travelled to the East and wrote a book commenting on the first part of the Risāla of Ibn Abī Zayd al-Qayrawānī, clarifying the theological doctrines that it contains.

He wrote compilations on jurisprudence and legal methodology including a refutation of Ibn Ḥazm (Radd ʿalā Ibn Ḥazm) . . . He travelled to al-Mahdiyya in 514/1120–1 and for its ruler, ʿAlī b. Tamīm b. al-Muʿizz al-Ṣanhājī, he wrote his book Sayf al-Islam ʿalā madhhab Mālik al-Imām. He travelled to Mecca where he died in 518/1124–5. 119 (See Ibn al-Abbār, al-Takmila, 2/250–51; al-Suyūṭī, Bughyat al-wuʿāh, 2/46; al-Dāwudī, Ṭabaqāt al-mufassirīn, 1/232; al-Maqqarī, Nafḥ al-ṭīb, 2/648; Makhlūf, Shajarat al-nūr alzakiyya, p. 13. See Samir Kaddouri, "Ibn Ṭalḥa al-Yāburī," Biblioteca de al-Andalus: De Ibn Saʿāda a Ibn Wuhayb, ed. Jorge Lirola Delgado, Almeria, 2007, pp. 475–476 # 1245.)

Al-Maqqarī mentions this book in Azhār al-riyāḍ fī akhbār ʿIyāḍ.120 Abū Jaʿfar al-Lablī alludes to some of what was in Ibn Ṭalḥa al-Jāburī's Radd ʿalā Ibn Ḥazm in his Fihrist, from which one learns that the author, following the custom of Ashʿarite religious scholars, criticized Ibn Ḥazm on account of his quarrel with them in al-Fiṣal.

Al-Lablī said:

. . . Ibn Ḥazm often used to spread lies about the Ashʿarites and others . . . due to his limited familiarity with their sciences, and his lack of insight into anything of their theology, because he only read their books by himself [as opposed to under the guidance of teachers], according to what the imām Abū Muḥammad ʿAbd Allāh b. Ṭalḥa mentioned in his book.121 (Fihrist al-Lablī, p. 83)

Note. the contemporary Salafi sect has quoted some of these anti-Ash'arite attacks from the pen of Ibn Hazm in order to demean the Ash'arite school of doctrine.

Kaddouri said (between pp. 574-576):

2.4. The Writings of Abū Bakr b. al-ʿArabī al-Maʿāfirī (d. 543/1148)124 Refuting Ibn Ḥazm's School

The jurist and qāḍī Abū Bakr b. al-ʿArabī, who has already been referred to, said in al-ʿAwaṣim min al-qawāṣim:

The first reprehensible innovation (bidʿa) I encountered on my journey [to the East], as I told you, was the doctrine of the bāṭin, but when I returned, I found that the whole of the Maghrib had been filled with the doctrine of the ẓāhir by a feeble-minded man by the name of Ibn Ḥazm, from the countryside of Seville. He had been raised in and belonged to the Shāfiʿī legal school. He then attached himself to Dāwūd. Then he renounced everything and became entirely independent. ***He alleged that he is the Imām of the umma: he imposes and abolishes, judges and legislates, ascribes to God's religion what it does not contain, and attributes views to the religious scholars that they never expressed, filling people's hearts with an aversion to them and slandering them. He deviated from the path of correct argument in the essence and attributes of God, and brought calamities that I clarified in my epistle al-Ghurra.***125 (Abū Bakr b. al-ʿArabī, al-ʿAwāṣim min al-qawāṣim, p. 249).

He then said:

When I returned from my voyage, I found that my city was teeming with [Ẓāhirīs], and that the fire of their error was scorching. Therefore, I stood up to them, though unaided by my peers and lacking any worthy helpers to follow in my footsteps . . . One of our companions brought me something by Ibn Ḥazm called

Nukat al-Islām, in which there were catastrophes. Prohibitions were thus unsheathed against it. Another brought me the epistle al-Durra fī al-iʿtiqād, which I refuted in the epistle al-Ghurra.126 (Abū Bakr b. al-ʿArabī, al-ʿAwāṣim min al-qawāṣim, p. 250).

From this statement by Ibn al-ʿArabī we learn that he found that Ibn Ḥazm's legal school had spread throughout the Islamic West at the end of the fifth/eleventh and beginning of the sixth/twelfth centuries, and that he had occupied himself with refuting this school by himself, having criticized two writings of Ibn Ḥazm in two separate works, namely:

1 – al-Ghurra fī l-radd ʿalā l-Durra. The full name of the book which he refuted is al-Durra fī taḥqīq al-kalām bimā yalzam al-insān iʿtiqāduhu fī al-milla wa-l-niḥla bi-khtiṣār wa-bayān.127 (Printed by Dār al-Turāth at Mecca, first printing, 1404/1988. See Ṭāhā b. ʿAlī Būsarīḥ, al-Manhaj al-ḥadīthī ʿinda Ibn Ḥazm, p. 118, n. 6).
2 – al-Nawāhī ʿan al-dawāhī, in refutation of Ibn Ḥazm's Nukat al-Islām. No book by Ibn Ḥazm with this title has been found. The closest title is al-Nukat al-mūjiza fī nafy al-umūr al-muḥdatha fī uṣūl aḥkām al-dīn min al-raʾy wal-qiyās wa-l-istiḥsān wa-l-taʿlīl wal-taqlīd.128 (This is how ʿĪsā b. Sahl refers to it in his refutation of Ibn Ḥazm. See Kaddouri, "Identificación de un manuscrito andalusí anónimo," p. 310).

Ibn al-ʿArabī summarized some of what was mentioned in al-Nawāhī and included it in al-ʿAwāṣim min al-qawāṣim, where he says:129 (Abū Bakr b. al-ʿArabī, al-ʿAwāṣim min al-qawāṣim, pp. 250–280.)

"Know . . . we have prepared in al-Nawāhī ʿan al-dawāhī the method for refuting them and the way of piercing their armour. You must realize that they do not have any evidence for their doctrine nor any argument for their opinion, it is only foolish intimidation. I make two recommendations to you: Firstly, do not seek information from them. Secondly, you should demand evidence from them. If you seek information from the innovator, he will make trouble for you. If you call upon him to show evidence, he will not find a path to it . . ."

Kaddouri said (between pp. 576-577):

A qaṣīda by Abū Bakr b. al-ʿArabī in refutation of the Ẓāhirīs. It appears in the author's ʿĀriḍat al-aḥwadhī, where he says:136 (Abū Bakr b. al-ʿArabī, ʿĀriḍat al-aḥwadhī, 10/111–12):

However, it's a disease that has got worse, and for which rarely a remedy is found among us. Ignoramuses have issued legal opinions by it and were favourably disposed to it. A man who had been among us called Ibn Ḥazm deceived them; he gave authorization for the nullification of examination, obstructed the means of interpretation and attached himself to the ẓāhir following the example of Dāwūd and his followers. Thus, he spilled his ink on paper and corrupted souls. He used poetry and prose in his refutation of the truth, but not without slips and mistakes. Regarding some of his objections and in refutation of his evil actions, I have uttered this poetry:

They said, "The outward meanings are a principle from which we are not
permitted. To deviate toward personal opinion or examination."
I said, "Go away! The place of religion is not for you!
These are disasters, so be ashamed of your malevolence.
Go back! For going down to drink from the well is perilous,
Except for those who hope for success in their hearts.
Indeed, the outward indications are few in their occurrences.
How do you reckon the elucidation of judgments among men?
The Ẓāhirīs are, in the voidness of their sayings,
Just like the Bāṭinīs save the difference in form.
Each of them destroys religion in some respect,
While the one granted probity is devoted to examination.
These companions set their desires to quarrelling,
And they are not afraid to expose themselves to danger.
Use personal opinion whose sources are correct,
And extract the truth that is hidden in tradition,
In those fortunate is a lesson for those who discern.
So do not conceal your heart in a moment of heedlessness.
Doctrine is a fundamental principle and whatever provisions it supplies,
Examine them with a heart truthful in its thoughts.
When you saw the statutes of religion in an arrangement
Of jewels, you strung together some dung.
When the watering pool of Islam was limpid and undisturbed,
You dropped excrement in it and then dipped into the muddiness.
Remove yourself from mankind—you are not one of them ever,
What does the human race have to do with a fattened cow?

Kaddouri said (on p. 580):

3.5. A Book about Issues on which Ibn Ḥazm Had Been Criticized, Collected by Abū Bakr b. Khalaf al-Anṣārī al-Mawwāq

Al-Burzulī said:

The time of the emir Yaʿqūb [d. 595/1199], now, came and he wanted to induce the people to follow the books of Ibn Ḥazm. The jurists at the time opposed him, among them Abū Yaḥyā Ibn al-Mawwāq. He was the most knowledgeable of them in ḥadīth and legal issues. When he heard this, he stayed in his home, studied, and devoted himself to collecting the issues on which Ibn Ḥazm had been criticized until he had exhausted them. He was not usually absent from Yaʿqūb [the ruler]. Now, when he had finished, he went to him. [Yaʿqūb] asked him about the circumstances of his absence, for he held him in great esteem. [Ibn al-Mawwāq] replied to him: My lord, I was at your service when I heard you mention ***that the people were to be induced to follow the books of Ibn Ḥazm, which contain things that God forbid you should induce them to follow***. [Ibn al-Mawwāq said]: I took out for him a notebook. When the emir took it, he started reading it and saying: God forbid that I should induce the umma of Muḥammad, may God bless him and grant him salvation, to follow this. He praised Ibn al-Mawwāq and entered his house.146 (Nawāzil al-Burzulī, vol. 6, p. 377).

Ibn al-Mawwāq was a jurist of Cordoba who lived in the city of Fez. He was a great scholar concerned with jurisprudence and the differences of opinion in it. He taught constantly, and was highly discerning—no one approached him in that . . . He took an interest in ḥadīth from the point of view of jurisprudence, in detecting flaws and scrutinizing isnāds, transmitters and accretions, and what was congruous and what was incongruous. He did not have an interest in transmitting himself. He was one of the shaykhs of Abū l-Ḥasan b. al-Qaṭṭān. He was appointed to the service of the ruler in Marrakesh . . . He was in charge of the judiciary of Fez and died there in 599/1202–3.147 (Ibn al-Abbār, al-Takmila, 1/180–81. On his authority, Ibn al-Qāḍī quotes him in Jadhwat al-iqtibās, and Muḥammad b. Jaʿfar al-Kattānī in Salwat al-anfās bi-man uqbira min al-ʿulamāʾ wa-l-ṣulaḥāʾ bi-Fās).

Kaddouri said (on pp. 582-583):

3.8. al-Radd ʿalā Ibn Ḥazm by the jurist Abū Zakarīyā Yaḥyā b. ʿAlī al-Zawāwī

Muḥammad b. Muḥammad Makhlūf, who mentions him among the religious scholars of Bijāya, writes:

The shaykh and jurist Abū Zakarīyā Yaḥyā b. ʿAlī, known as al-Zawāwī. He studied under great scholars and travelled to the East. He studied under Abū l-Ṭāhir Ismāʿīl b. Makkī . . . Abū Ṭāhir al-Silafī, Abū l-Qāsim b. Fīrruh al-Shāṭibī and others . . . He died in 611/1214–5.152 (Makhlūf, Shajarat al-nūr al-zakiyya, pp. 184–185, no. 609; Aḥmad b. Qunfudh, Sharaf al-ṭālib fī asnāʾ al-maṭālib, p.

69, under "Yaḥyā b. Yaḥyā al-Zawāwī" (a different patronym). He died in Bijāya in 611/1214–5).

Abū l-ʿAbbās al-Ghubrīnī says:

When it became widely known that the jurist Abū Zakarīyā al-Zawāwī had expressed himself in a certain manner regarding Ibn Ḥazm, and the people plotted against him and the case was referred to the caliph in Marrakesh, Abū Zakarīyā felt compelled to dispatch on his behalf the jurist Abū Muḥammad ʿAbd al-Karīm [b. ʿAbd al-Wāḥid al-Ḥasanī] to Marrakesh. ***So he went, taking with him [Abū Zakarīyā's] works and his refutation of Ibn Ḥazm entitled Ḥujjat al-ayyām wa-qudwat al-anām***. When he reached the capital of Marrakesh, the Commander of the Faithful summoned him before him in the presence of the jurists, and he presented [Abū Zakarīyā's] work to them. The jurist Abū Muḥammad ʿAbd al-Karīm was the first to speak and he expressed his approval. He informed the Commander of the Faithful and those of the jurists who were present of [Abū Zakarīyā's] discourse, may God be pleased with him, what guided him to his merits, religion and knowledge. The caliph then said: Let this man be left alone to do as he chooses, whether he wishes to curse or to be silent.153 (al-Ghubrīnī, ʿUnwān al-dirāya, pp. 247–248).

3.9. al-Radd ʿalā al-Muḥallā wa-l-mujallā by Abū l-Ḥasan b. Zarqūn al-Anṣārī

Abū l-Ḥasan b. Zarqūn was the son of the jurist Abū ʿAbd Allāh, whose defense of Saḥnūn's Mudawwana in an assembly of the Almohad ruler ʿAbd al-Muʾmin was mentioned earlier.

Ibn Farḥūn writes:

Muḥammad b. Abī ʿAbd Allāh Muḥammad b. Saʿīd b. Aḥmad b. Saʿīd b. Zarqūn al-Anṣārī al-Ishbīlī, who had the kunya Abū l-Ḥasan, the shaykh of the Mālikīs, was one of the zealous leaders of the school. Therefore, he was targeted by the Banū ʿAbd al-Muʾmin [i.e., the Almohads]. When they invalidated analogy and forced tradition and the outward meaning [of the scriptures] (al-ẓāhir) on people, **he wrote al-Muʿallā fī l-radd ʿalā l-Muḥallā li-Ibn Ḥazm**. He died in 621/1224–5.154 (Ibn Farḥūn, al-Dībāj al-mudhhab, p. 380, no. 513).

Kaddouri said (on p. 584):

Abū l-Ḥasan b. Zarqūn's choice to refute al-Muḥallā and al-Mujallā shows that these two works by Ibn Ḥazm were the mainstay of the Ẓāhirī school for the

Almohads. Ibn al-ʿArabī had realized this before. He said, with a play on words:157 (Abū Bakr b. al-ʿArabī, al-ʿAwāṣim min al-qawāṣim, p. 258)

. . . *Let them bring out the particulars of al-Muḥallā . . . In our opinion, there should be a dot above their 'ḥāʾ' and another below the 'jīm'. Thus, it becomes clear that what is required is for their book to be abandoned and not to be consulted*

3.10. A Book in Refutation of al-Muḥallā by Abū l-Ḥasan ʿAlī b. al-Qaṭṭān al-Fāsī

Makhlūf writes in his Shajarat al-nūr al-zakiyya: Abū l-Ḥasan ʿAlī b. Muḥammad b. ʿAbd al-Mālik . . . known as Ibn al-Qaṭṭān, the eminent scholar and jurist, expert in the discipline of ḥadīth and the names of its transmitters; he studied with Abū ʿAbd Allāh b. al-Fakhkhār and Abū ʿAbd Allāh b. al-Baqqāl . . . Among those who wrote to him and met him were: Abū Jaʿfar b. Maḍāʾ . . . and Abū ʿAbd Allāh b. Zarqūn . . . He died in 628/1230–31.158 (Makhlūf, Shajarat al-nūr al-zakiyya, p. 179, no. 581)

Ibn ʿAbd al-Mālik al-Marrākushī mentioned in his detailed biography of Ibn al-Qaṭṭān that he had written "a book refuting [the contents of] al-Muḥallā that are related to the science of ḥadīth, but did not finish it."159 (al-Marrākushi, al-Dhayl wa-l-takmila, 8/1, p. 167)

This shows that Ibn al-Qaṭṭān was not a Ẓāhirī, as Asín Palacios and others believed. I think it most probable that Ibn al-Qaṭṭān knew Abū Bakr b. Mufawwiz's refutation of Ibn Ḥazm in which he enumerated the latter's errors in the critical evaluation of the transmitters of ḥadīth and the isnāds.

Kaddouri said (on pp. 586-587):

3.12. A Book Refuting Ibn Ḥazm by ʿAbd al-Ḥaqq b. ʿAbd Allāh al-Anṣārī

Ibn al-Abbār said:

ʿAbd al-Ḥaqq b. ʿAbd Allāh b. ʿAbd al-Ḥaqq Abū Muḥammad al-Anṣārī, Qāḍī l-jamāʿa in Seville and Marrakesh. He was originally from al-Mahdiyya [in Tunisia]. He first assumed charge of the judiciary in Granada and then Seville [605/1208–9].164 He next became qāḍī of Marrakesh in 619/1222–3 . . . He was one of the specialized scholars of his time, a Mālikī jurist, a learned scholar, perspicacious and discerning in judgments, unerring and unyielding in his pursuit of the truth, venerable and revered. He wrote a book refuting Ibn Ḥazm that demonstrated his memory and his religious knowledge. He made its composition known . . . He

died in 631/1233–4 in Marrakesh. I met him in Seville in 618/1221–2 . . .165 (Ibn al-Abbār, al-Takmila, 3/125–26. See some of his reports on the Almohads in Ibn ʿIdhārī, al-Bayān al-mughrib, 5/269. Recently I found several quotations from Ibn ʿAbd al-Ḥaqq's book entitled **The Refutation of al-Muḥallā in which he enumerates some errors of Ibn Ḥazm in the critical evaluation of the isnāds**.)

Kaddouri has also mentioned further examples that the reader may wish to consult.[636]

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[636] See here - https://www.academia.edu/32424900/Refutations_of_Ibn_%E1%B8%A4azm_by_M%C4%81lik%C4%AB_Authors_from_al_Andalus_and_North_Africa

SHAYKH HABIBUR RAHMAN AL A'ZAMI AND THE ZIYADA – 'UNDER THE NAVEL' – IN A HADITH FROM WA'IL IBN HUJR (ra) IN SOME MANUSCRIPTS OF THE MUSANNAF OF IBN ABI SHAYBA

The Arabic text of the narration under discussion:

3959– حَدَّثَنَا وَكِيعٌ ، عَنْ مُوسَى بْنِ عُمَيْرٍ ، عَنْ عَلْقَمَةَ بْنِ وَائِلِ بْنِ حُجْرٍ ، عَنْ أَبِيهِ ، قَالَ : رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم وَضَعَ يَمِينَهُ عَلَى شِمَالِهِ فِي الصَّلاَةِ (تَحْتَ السُّرَّةِ).

Translation:

Imam Abu Bakr ibn Abi Shayba (d. 235 ah), who compiled the work known as al-Musannaf said:

Waki narrated to us from Musa ibn Umayr from Alqama ibn Wa'il ibn Hujr from his father (Wa'il ibn Hujr) who said***: I saw the Messenger (sallallahu alaihi wa sallam) place his right hand over his left hand in Salah (under the navel)***.

The wording in brackets is known as a ziyada which means an additional wording found in some manuscripts but not in others.

On p. 94 of their pdf file the two detractors mentioned the following about a narration for placing the hands under the navel in Salah that is found in a few manuscripts of the Musannaf ibn Abi Shayba:

> The readers must also note here, we have clearly established with a scan from the 'Musannaf' of Ibn Abee Shaybah with the checking of Shaikh Habeeb ur-Rehmaan al-A'dhamee. **Abul Hasan Hussain Ahmed claimed (for Shaikh Habeeb) the words below the navel were a part of the hadeeth and the scanned showed this was not the case and thereby exposing this great lie of Abul Hasan Hussain Ahmed**, which he later attempted to answer and said he relied on someone else, how appropriate when he gets caught out lying and cheating he has his excuses ready, let alone what can be said about his scholarly research.

Also on p. 111 they said:

> Do you remember when we exposed Abul Hasan Hussain Ahmed for lying on Shaikh Habeeb ur-Rehmaan al-A'dhamee with regards to the addition of below the navel in Wail ibn Hujr's () and this was indeed an exposition of him. He ran and said oh I relied on what Shaikh Bakr Abu Zaid said and in this manner he even compiled what he is notorious for ie a PDF in his feeble defence.

As well as on p. 180:

> One such example is the hadeeth of **Wail ibn Hujr in *Musannaf* Ibn Abee Shaybah concerning the placing the hands on the** **chest** and Abul Hasan

knows this and yet he has been trying for many years to somehow prove this when his own verifying hanafee scholars have clearly rejected this.[637]

As we have established Abul Hasan Hussain Ahmed is an established liar and distorter and one just needs to refer to the internet for his disastrous and horrific distortions and manipulations of texts. We have also shown him categorically lying against Habeeb ur Rehmaan al-A'dhamee al-Hanafee, his own hanafee scholar and yet they have the nerve to claim Allaamah al-Albaanee cut up the words of Qadhee A'yaadh.

Reply:

Yes, indeed I did reply and if these two detractors had any decency and honesty, they would have quoted exactly what I said in my 2007 response to them and

[637] This is not absolutely correct because there were Hanafi scholars like al-Hafiz Qasim ibn Qutlubugha (d. 879 AH), Shaykh Muhammad Qa'im al-Sindi (d. 1157 AH) in his *Fawz al-Kiram*, Shaykh Hashim al-Sindi (d. 1174 AH) in his *Dirham al-Surra* (p. 38), Shaykh Muhammad Abul Tayyib ibn Abdal Qadir al-Sindi al-Madani (d. 1140 AH) in his Sharh on *Jami al-Tirmidhi*, Shaykh Muhammad Abid al-Sindi al Madani (d. 1257 AH) in his *Tawali al-Anwar*, Shaykh Muhammad Umar al-Sindi in his *Ahsan al-Dala'il ala Ba'd al-Masa'il*, Shaykh Muhammad Ahsan al-Siddiqi (d. 1312 AH) in his notes (hashiyya) to *Kanz al-Daqa'iq* by Imam Abdullah al-Nasafi (d. 710 AH), Shaykh Muhammad Abdal Ahad (died after 1327 AH) in his *Tanqih al-Dururi*, Sayyid Abul Hasanat Abdullah Shah (d. 1964 CE) in his *Zujajat al-Masabih* - that all accepted this ziyada – 'under the navel.' It was Shaykh Muhammad Hayat al-Sindi's claim that the ziyada is an unproven addition and he was refuted by both Shaykh Muhammad Hashim al-Sindi and Shaykh Qa'im al-Sindi. In our time the Syrian Hanafi scholar, Shaykh Muhammad Awwama, also accepted this ziyada and published it in his edition of the Musannaf ibn Abi Shayba. Also, the Pakistani Mufti, Taqi Usmani, has also not rejected this ziyada and his associates quoted what Shaykh Awwama had mentioned in his edition of Musannaf ibn Abi Shayba. This can be seen in the work supervised by Mufti Taqi Usmani and published under the title – *al-Mudawwana al-Jamia* (6/87-88, 1st edn, 2021, Dar al-Qalam, Syria). See details about al-Mudawwana here - https://muslimmatters.org/2018/05/08/al-mudawwanah-al-jamiah-the-history-and-methodology-of-the-hadith-encyclopedia/
See more here on the ziyada - https://www.darultahqiq.com/shaykh-awwama-affirming-navel-addition-ibn-abi-shaybahs-narration/ and https://www.darultahqiq.com/dirham-al-surra-fi-wad-al-yadayn-tahta-al-surra/

where the actual blame lied. Of course, cowardliness and hoping not to get further exposed they decided not to quote me in full. Before posting what was said back then the readers can see that on p. 180 of their pdf file as quoted above with highlighting, they boldly erred by claiming that the Musannaf narration is about placing the hands on the chest!

There exists no such wording in the Musannaf for placing the hands on the chest. Rather, they should have typed it as under the navel; but due to their haste, enmity and rage they claimed falsely with what they incorrectly typed it as! They should now consider their own words quoted in the above box as it applies to them***: "is an established liar and distorter and one just needs to refer to the internet for his disastrous and horrific distortions and manipulations of texts."***

Back in 2007 I issued the following rejoinder to them where they failed to declare their own Salafi scholars to be the actual proven liars in what they claimed about Shaykh Habibur Rahman al-A'zami:

THOSE WHO TRULY LIED AGAINST THE LATE HANAFI MUHADDITH: SHAYKH HABIBUR RAHMAN AL-A'ZAMI AND THE HANAFI SCHOOL ON OTHER RELATED ISSUES

The following is a succinct response to the claims of Abu Khuzaimah Ansaari and Abu Hibbaan of Birmingham, UK. I was alerted by a Turkish brother based in Holland that the last two named had put out a short riposte in their amateur attempt to demean this writer's article entitled: *Contentions around the Ziyada ('Under the Navel') to Wa'il ibn Hujr's*

narration on the placing of the hands in Salah as found in some manuscripts of the Musannaf of Ibn Abi Shayba (d. 235 AH).[638] In that one-page response entitled: *The Lie of Abul Hasan on the Deobandee Scholar, Habeeb ur Rehmaan al-A'dhamee,* they did not have the scholarly etiquette and integrity to mention the title of my article which was compiled as a response to the answer of Dr GF Haddad of Damascus. This raises the question of their own sincerity. Who did they wish to convince that I had allegedly lied against the late Shaykh Habibur Rahman al-A'zami (d. 1992)? It is pertinently clear that these two are not true aspirants to the reality of this matter, but it is merely an ongoing campaign on their behalf that they began to wage around the year 2001 in order to demean, undermine and humiliate the contemporary Hanafi Ulama (mainly from the Indian subcontinent) and some of the fiqhi positions of this Madhhab.

They are responsible for putting out some ridiculously entitled articles and books which are mainly geared against the Hanafis of this world. Such derogatory titles include one called *"Hanafee Deobandee Restaurant-Hotel Indira Ghandee"*. The reader should not fail to realise that they have no real respect for the late Shaykh al-A'zami as they also accused him of distorting Hadith! Hence, their intent in releasing their one pager against me was not put out to defend the honour of the late Shaykh but to destroy my credibility and reputation in the eyes of the Hanafis and the anti-Madhhabis who follow such intricate matters of fiqh and Hadith in the English language! The question that naturally arises is: Did they manage to succeed in their futile attempt or not? This short response will show them and their followers those who were truly responsible for the actual lie

[638] Available here - http://archive.org/download/ContentionsOnTheZiyadaToWailIbnHujrsNarration/Contentions%20on%20the%20Ziyada%20to%20Wail%20ibn%20Hujrs%20narration.pdf

with Allah's help, and how it is these two vehemently anti-Hanafi compilers who are far guiltier of spreading lies against the Hanafis in this age.

They made the following assertive and bold claim against me:

These are responses to Abul Hasan and his confused state of mind, his lies and struggle in co ncealing the truth.

Abul Hasan said on page 14 of this treatise

"...Shaykh Muhammad Awwama affirmed the Ziyada in his editing of al-Musannaf and had the narration from Wa'il (ra) printed with the Ziyada, just as Shaykh Habibur Ra hman al-A'zami did before him...."

Abul Hasan on said (pg.18 of his treatise),

"…….It was mentioned with the Ziyada by the late Deobandi Shaykh – Habibur Rahman al-A'zami in his edition of al- Musannaf...

This of course is a clear and manifest lie and this is another addition in the chapter of sins an d lying in Abul Hasan life as the scan below shows...

My response:

I wish to congratulate the above-named anti-Hanafi propagandists who are well known in their own city as the "Alum Rockers" for re-producing the scans from the originally printed work in order to reach the truth. The crucial element here is not if I am truly the actual liar in my original claim that Shaykh al-A'zami's edition of al-Musannaf had

the ziyada, but the issue is how did I get to the point that Shaykh al-A'zami may have added the ziyada to his edition of the Musannaf of Ibn Abi Shayba? This will indeed be a manifest test for these two compilers who made the bold assertion that I am apparently in a:

"Confused state of mind."

To bring forward some back ground information would also do justice to this response if Allah wills. I have been informed by a noble brother from South Africa that Shaykh al-A'zami's edition of al-Musannaf is actually incomplete and did not utilise as many manuscripts of al-Musannaf that were used by the editors of the Rushd edition, and that used by Shaykh Muhammad Awwama of Madina al-Munawwara.[639] This would also explain why Shaykh al-A'zami didn't print the ziyada to Wa'il's narration as the scan from Abu Khuzaimah/Abu Hibbaan showed.

So how did I come to my assertion it did?

Indeed, this writer was not in any confused state of mind when making such a claim about Shaykh al-A'zami's edition of al-Musannaf but it will be shown later, and in a subsequent article how it is these two anti-Hanafi opponents and their Shuyukh like Zubair Ali Za'i and his late Shaykh Badiud-Din al-Sindi who made major blunders and deceitful claims on the issue of where the hands should be placed in Salah.

[639] Shaykh Awwama is currently residing in Turkiye.

In December 2005 I came across a copy of the work known as *al-Rudud*[640] (The Refutations) by Dr Bakr Abu Zayd,[641] the Saudi based "Salafi" writer and well-known authority on the so-called Saudi Fatwa organisation known as the *Permanent Committee for Islamic Research and Fatawa*. In this work he brought in a few sections in order to demean and accuse some notable Hanafi scholars of this age of various forms of tahreef (distortion of texts), one of them being Shaykh Habibur Rahman al-A'zami. Shaykh al-A'zami gained recognition for being the first Hadith scholar to edit and print the Musannaf of Abdar Razzaq, Sunan Sa'eed ibn Mansur (partially printed), Musnad al-Humaydi, Kashf al-Astar an Zawa'id Musnad al Bazzar and other works.

In one section, Bakr Abu Zayd headed the chapter as follows:

إدارة القرآن والعلوم الإسلامية بكراتشي
وتحريف متن حديث رسول الله ﷺ في :
«مصنف ابن أبي شيبة»(١)

Hence, Bakr Abu Zayd made the claim that the Karachi based organisation known as Idaratul Qur'an wal Ulum al-Islamiyya, printed the Musannaf of Ibn Abi Shayba by "distorting" the text to a Hadith of the Prophet (sallallahu alaihi wa sallam), meaning that the text transmitted by the noble Yemeni Sahabi: Wa'il ibn Hujr (radiallahu anhu) with the additional wording (Ziyada): "Under the navel" was added to the end of the narration in the Musannaf!

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640 Printed by Dar al Asima in 1414 AH
641 He died in 2008.

In the scan below one may see what Bakr actually said in his anti-Hanafi diatribe, and in the red coloured boxed section he made the firm claim that the Ziyada was also printed in the edition of the Musannaf of Ibn Abi Shayba printed by al-Maktaba al-Imdadiyya! It seems fair to say that Bakr didn't recourse to the printed edition of the Imdadiyya edition of al-Musannaf but relied on consulting his colleague in Salafism that he named in the footnote, viz: **Abul Ashbal Saghir Ahmed.** Bakr also referred the reader to what another "Salafi" by the name of Abu Turab al-Zahiri had mentioned with regard to this Ziyada in written format.

المتقدمة وما في كتب التخريج. فكان سياقه بما زاده من تحريف على ما يلي بعد سياق سنده عن وائل بن حجر - رضي اللَّه عنه - قال: «رأيت النَّبيَّ - ﷺ - وضع يمينه على شماله في الصلاة تحت السرة».

فزاد هذا الحنفي المسرف في الغلو هذه اللفظة: «تحت السرة» لتكون دليلاً لمذهب الحنفية من قولهم بوضع اليمين على الشمال في الصلاة تحت السرة.

وهذا التحريف بالزيادة المكذوبة في هذا الحديث في طبعة «مصنف ابن أبي شيبة» أيضاً طبع المكتبة الإمدادية. تحقيق: حبيب الرحمن الأعظمي (٢/ ٣٥١)[١] مع التغرير.

وإنما الذي في «المصنف» (١/ ٣٩٠) بعده: أثر إبراهيم النخعي قال: «يضع يمينه على شماله في الصلاة تحت السرة».

قال ابن عبد البر[٢]:

(وقال الثوري، وأبو حنيفة: أسفل السرة، وروي ذلك عن: علي وإبراهيم النخعي، ولا يثبت ذلك عنهم) انتهى.

□ □ □

(١) مذاكرات مع الشيخ أبي الأشبال صغير أحمد. وانظر مقال أبي تراب الظاهري في جريدة البلاد عدد ٨٥٣٧، وجريدة المدينة في ١٠/ ٦/ ١٤١٠هـ.

(٢) بواسطة: «فتح الغفور»: (ص/ ٣٨).

And on the next page Bakr Abu Zayd went on to repeat the claim that Shaykh al-A'zami had apparently added the Ziyada to Wa'il's narration. Scan:

تحريف النصوص من مآخذ أهل الأهواء في الاستدلال ٢٥٧

حبيب الرحمن الأَعظمي الحنفي
وتحريفاته في متون بعض الأَحاديث(١)

١ - في «مصنف ابن أَبي شيبة» مضى بيان تحريفه مع تحريف طبعة إدارة القرآن والعلوم الإسلامية بكراتشي لحديث وضع اليدين في الصلاة، بزيادة لفظ: «تحت السرة».

To conclude this section, it is now obvious to the unbiased reader that it was Abul Ashbal Saghir Ahmed who had informed Bakr Abu Zayd that apparently Shaykh al-A'zami had printed the Musannaf with the Ziyada "under the navel". Bakr swallowed this claim wholeheartedly in order to demean Shaykh al-A'zami. It is thus patently clear and self-evident that I and anyone who read that section was duped by Bakr Abu Zayd's ironically titled *al-Rudud* for spreading the initial claim against Shaykh al-A'zami!

If Abu Khuzaimah and Abu Hibbaan are fair and full of justice, they should admit that it was not I who lied against Shaykh al-A'zami but his fellow pseudo-Salafi sect members of this age! It would thus be more apt for them to re-release and re-entitle their one-page article against me with a more appropriate title like:

Alas, justice is rare these days so the pro-Hanafi reader should not hold too much hope that these two abrasively amateur writers would take back their claim. Wallahu a’lam.

End of the 2007 quotes.

Additionally, after having looked further into how Shaykh al-A’zami published the hadith from Wa’il ibn Hujr there came to light an interesting discovery that these two detractors also failed to elaborate upon as it indicates that Shaykh al-A’zami had an Indian manuscript (nuskha) of the Musannaf with the additional wording – *under the navel*. Here follows the findings from my unpublished work on placing the hands in Salah:

In the manuscript catalogue known as *al-Fihris al-Shamil lil Turath al-Arabi al-Islami al-Makhtutat*[642] there is a citation of a 6 volume manuscript[643] dated 1290 AH that was located in the original *Maktaba al-Sa’eediyya* in Hyderabad, India.[644]

The late Muhaddith of India who has been mentioned earlier known as Habibur Rahman al-A’zami had also edited the Musannaf Ibn Abi Shayba, and some volumes were printed in his life time between the years 1403-1404 AH from Makka al-Mukarrama.[645] It is interesting to note that Shaykh al-A’zami was the only editor of the

642 See p. 1517

643 No. 364-369

644 The said library was attacked in 1984 during communal riots and the current owner of these manuscripts has relocated them to a secret location due to a fear of losing such a valuable treasure trove of manuscripts.

645 It was mentioned earlier that Professor AR Momin stated in his English article on the late Shaykh al-A’zami entitled, *Mawlana Habib Al-Rahman Al-A’zami: A Colossus of Hadith Literature,* the following points regarding his efforts on the Musannaf:

various printed editions of the Musannaf to have had access to and made use of the complete Sa'eediyya nuskha (copy) in his recension.[646]

Shaykh Muhammad Awwama has mentioned some of the intriguing points behind this manuscript in his introduction to the Musannaf[647] that he personally edited. He mentioned that Shaykh al-A'zami used 3 complete but somewhat late manuscripts while editing the Musannaf, namely:

i) The copy from Maktaba al-Sa'eediyya that was known as the Asl (foundation) copy in the editorial process

ii) The copy that belonged to Shaykh Muhammad Abid al-Sindi

"The Musannaf of Abu Bakr Muhammad ibn 'Abd-Allah ibn Abi Shaybah (d. 235 A.H) is among the earliest collections of Hadith. The manuscripts of the book are found in Egypt and Istanbul. Five volumes of the Musannaf were published by 'Abd al-Khaliq Afghani from Hyderabad. A reproduction of the published volumes together with the remaining six volumes were brought out from Bombay and Karachi. However, these contained scores of errors of omission and commission.

The ruler of Qatar sent a microfilm of the manuscript of the Musannaf of Ibn Abi Shaybah to Mawlana Habib al-Rahman. He spent a few years in editing the text of the manuscript. Five volumes of the edited text have been published from Makkah and the rest, which have been duly edited, have yet to see the light of day. The editor has taken considerable pains to identify 18 books which belong to the genre of Musannaf, provided a comprehensive introduction, and identified the Ahadith in the six canonical sources (al-Sihah al-Sittah). He has also appended an exhaustive index of narrators."

[646] Syed Mohammed Fazalur Rehman of New Delhi, India informed me that Shaykh Abu Bakr Hashimi (ra), the late Director of the famous Hyderabad based publishing and research house known as Da'iratul Ma'arif, was the one who accessed the Sa'eediyya manuscript and sent a duplicated copy from the original onto Shaykh al-A'zami. Shaykh Muhammad Awwama was given a portion of this manuscript by Shaykh Rashid Ahmed A'zami (son of Shaykh Habibur Rahman) as he mentioned in the introduction to his edition of the Musannaf (1/36, and in the introduction a photostat of some pages of the manuscript were shown, see 1/173-174)

[647] See 1/49

iii) The Pir Jhanda copy - that is in Pakistan and this was abbreviated with the Arabic letter – Ba **(ب)**, since the title is pronounced as Bir-Jhanda in Arabic and there is no equivalent of the letter 'p' in Arabic.[648] This copy is the latest of the three manuscripts

Besides these 3 manuscripts, Shaykh al-A'zami also utilised two printed editions:

i) The first known printed edition that was published in 2 volumes in the year 1324 AH, albeit an incomplete edition, with editing by Shaykh Abdal Wahhab al-Multani.[649] This copy was described as the "Multaniyya" edition by Shaykh al-A'zami in his editorial notes to the Musannaf.

ii) The printed edition from Hyderabad in 5 volumes under the supervision of Shaykh Abdal Khaliq Khan al-Afghani that was released in 1966 CE by Matba'a al-Aziziyya. This edition has many publishing errors within it.[650]

In Shaykh al A'zami's edition of the Musannaf Ibn Abi Shayba (2/351) he mentioned the narration from Wa'il ibn Hujr (no. 3906) and the one straight after it from Ibrahim al-Nakha'i (no. 3907) as follows:

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648 This was mentioned specifically by Hamad al Jum'a and Muhammad al-Luhaydan in their edition of the Musannaf (1/371).

649 See the Introduction to the Musannaf (1/338) by Hamad al Jum'a and Muhammad al-Luhaydan.

650 See the Introduction to the Musannaf (1/340) by Hamad al Jum'a and Muhammad al-Luhaydan, who also mentioned in this reference that only 4 volumes of Shaykh al-A'zami's edition was published by Maktaba Imdadiyya from 1403 to 1404 AH.

٣٩٠٦ - حدثنا وكيع عن موسى بن عمير عن علقمة بن وائل بن حجر عن أبيه قال : رأيت النبي ﷺ وضع يمينه على شماله في الصلاة .

[٣٩٠٧(١) - حدثنا وكيع عن ربيع عن أبي معشرعن إبراهيم قال: يضع يمينه على شماله في الصلوة تحت السرة] .

٣٩٠٨ - حدثنا وكيع قال : حدثنا عبدالسلام بن شداد الجريري(٢) بوطالوت عن غزوان بن جرير الضبي عن أبيه قال : كان عليٌّ إذا قام في لصلاة وضع يمينه على رسغه ، ولايزال كذلك حتى يركع متى ماركع ، إلا ن يصلح ثوبه أو يحك جسده .

٣٩٠٩ - حدثنا وكيع قال : حدثنا يزيد بن زياد عن(٣) أبي الجعد عن عاصم الجحدري عن عقبة بن ظهير عن علي في قوله : ﴿فَصَلِّ لِرَبِّكَ وَانْحَرْ﴾ قال : وضع اليمين على الشمال في الصلاة .

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(١) سقط من الأصل إلا آخره مدرجا فيما فوقه ، واستدركته من ب والحيدرآبادية .

From the above digital image, one may gather the following facts:

i) Under no. 3906 the Hadith from Wa'il (ra) has been published with no ziyada: 'Under the navel.'

ii) Straight after it there is a bracket around no. 3907 which is the saying of Ibrahim al Nakha'i that the hands should be placed below the navel in Salah

iii) On the top left-hand corner of the Arabic digit, 3907 - there is a small bracket with the figure one in between it, which is referring to footnote no. 1 at the bottom of the page

At the bottom of the page under footnote no. 1, Shaykh al-A'zami said:

سقط من الأصل إلا آخره مدرجا فيما فوقه، واستدركه من ب والحيدرآبادية

Which means: "*Dropped from the Asl (foundational manuscript) except its end was inserted in what was above it, and I rectified it from 'ba' and 'al-Hyderabadiyya.'*"

The implication of this brief explanation means the following:

i) In the Asl manuscript that Shaykh al-A'zami used, namely, the copy of the one found in Maktaba al Sa'eediyya originally, the narration in brackets, which is the saying of Ibrahim al Nakha'i was completely missing, but its end wording: **تَحْتَ السُّرَّةِ**('under the navel') that is seen in the other manuscripts was apparently appended into the last part of the narration above it, meaning, the wording, 'under the navel' was attached onto the end of the narration from Wa'il ibn Hujr (ra)

ii) His saying that he rectified this from the manuscript abbreviated as 'Ba' (Pir-Jhanda) and from the printed edition from Hyderabad (the 1966 edition) means that in the Pir Jhanda manuscript and the printed Hyderabad edition

the ziyada was not added to the end of Wa'il ibn Hujr's narration, and for this reason Shaykh al A'zami did not publish the narration from Wa'il with the ziyada that is found in the Asl manuscript (Sa'eediyya nuskha)

iii) What is also enigmatic from this brief footnote is the fact that Shaykh al-A'zami did not mention why he did not look at the other manuscript that he had in his possession at this juncture, namely, the nuskha (manuscript copy) of Shaykh Abid al-Sindi. This latter manuscript has been described earlier[651] and it is an incontrovertible fact that it has the ziyada to Wa'il ibn Hujr's (ra) narration as well as the complete narration from Ibrahim straight after it. It may be that Shaykh al A'zami did not look at the nuskha of Shaykh Abid at this precise juncture and thus he did not point this out, and had he done so then his footnote should have mentioned that out of the three manuscripts he had in his possession, two did have the ziyada and only the Pir Jhanda copy was lacking it.

iv) The Sa'eediyya manuscript having the ziyada to Wa'il ibn Hujr's narration but lacking the narration from Ibrahim is thus similar to the two earlier copies, namely, the copy of Shaykh Muhammad Akram Nasrpuri from the early 12th century and the much earlier 8th century copy that is now in Tunisia but was in the possession of Shaykh Murtada al Zabidi (d. 1205 AH). These three manuscripts are from different Islamic centuries and there appears to be no evidence that the copy of Shaykh Nasrpuri is itself a copy of the 8th century

[651] Meaning in my work on the placing of the hands in Salah and not in this work.

copy, or that the 13th century Sa'eediyya copy is itself a copy based on either of the other 2 manuscripts

In summary, Shaykh al A'zami has indicated that the Sa'eediyya manuscript has the ziyada at the end of the Hadith of Wa'il (ra), but totally lacking the narration from Ibrahim. As for his contention that the wording, "Under the navel" was inserted from the end of Ibrahim's narration to the end of Wa'il ibn Hujr's narration, then this is the line of argumentation that was utilised by Shaykh Muhammad Hayat al Sindi as will be mentioned below.

In effect this latter contention is central to the theoretical claim that a scribe via some form of negligence added in the ziyada from Ibrahim's narration onto the end of Wa'il ibn Hujr's narration. This claim is the standard argument proposed by the opponents of the ziyada in the last three centuries, but there is a more novel and conceivably more plausible manner of explaining how the ziyada emanated in some manuscripts and its evidential absence in others that has not been mentioned before according to this writer's deductive analysis. These points will be mentioned with relevant quotations below.

At least one contemporary writer from the Indian subcontinent has claimed that there exist no copies today of the Musannaf Ibn Abi Shayba in the whole of this subcontinent specifically with the ziyada appended to the end of the narration from Wa'il ibn Hujr (ra). This is controverted by the facts established above that the Maktaba al-Sa'eediyya copy as utilised by the late Shaykh al-A'zami did have the ziyada.

End of quotes

The two detractors from Birmingham could not be bothered to mention what was shown from the footnote presented by Shaykh al-A'zami. Here is proof from an 8th century manuscript used by Shaykh Awwama and was later owned by the Hafiz of Hadith, Imam Murtada al-Zabidi (d. 1205 AH), and now stored in the Tunisian national library, that there were manuscripts of the Musannaf ibn Abi Shayba with the additional wording – 'under the navel' (as underlined in the image below). Previously Shaykh Awwama showed a black and white image of it in his edition of Musannaf[652] ibn Abi Shayba.

The writer of these lines has obtained a colour digital image as presented below and before the image is presented here is the verdict of Imam Murtada al-Zabidi on this specific manuscript that he owned. He mentioned the following in his commentary of the *Ihya Ulum al-Din* of Imam al-Ghazali known as *Ithaf al Sa'da al-Muttaqin* (3/283) on the reliability of this copy:

ولعله ان صحح فهما قصتان ولكن نص المصنف ما ذكرت وهذه النسخه التي أنقل منها هي نسخه قديمة صحيحة بخط بعض المحدثين والله اعلم

Meaning:

Perhaps, if it has been authenticated, there are two stories, but the text of the *Musannaf is* as I have mentioned and this copy that I have transmitted from is an **old, authentic copy that was handwritten by one of the hadith scholars (*muḥaddithīn*)**, and Allah knows best.

[652] See 3/11 of his edition.

Indeed, al-Zabidi also mentioned the name of the scribe who he deemed to be a Hadith scholar. In the *Ithaf al-Sa'da al-Muttaqin* (3/270) he said:

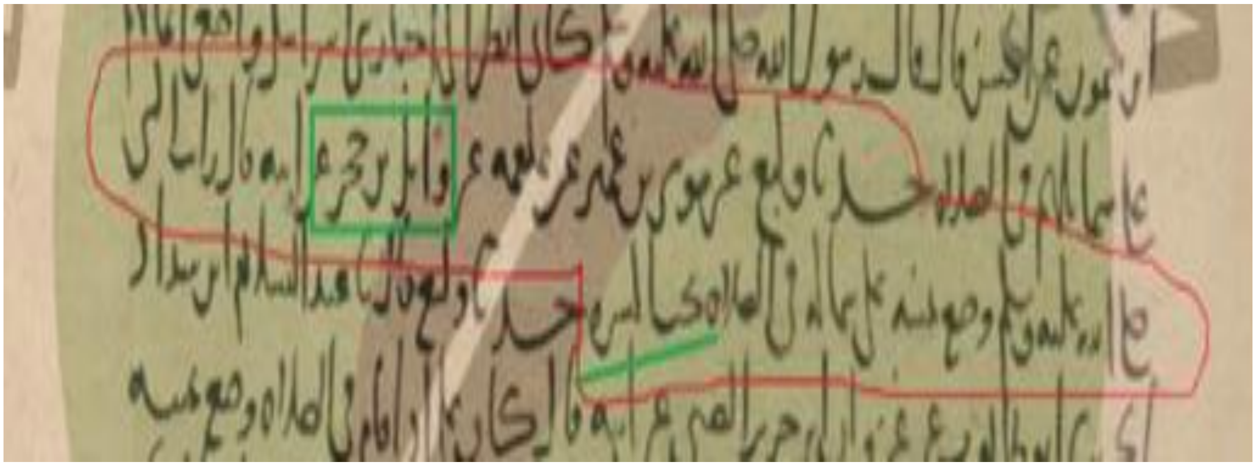
التى نقلت منها قديمة تاريخها احدى واربعين وسبعمائة بخط يوسف بن عبد اللطيف بن عبد العزيز الحرانى

Meaning: *"The one I transmitted from is old, dating back to seven hundred and forty-one, written by Yusuf bin Abdul Latif bin Abdul Aziz Al-Harrani."*

Here is the actual colour page from this old copy of the Musannaf ibn Abi Shayba (from 1/132, Zabidi manuscript stored in the Tunisian National library now) that Imam Murtada al-Zabidi testified was an authentic copy:



Close up of the narration:



The box mentioned it was from Wa'il ibn Hujr (ra) and the underlined portion mentioned the wording – 'under the navel.' More on this narration and a supporting narration from Wa'il ibn Hujr (ra) with a different chain of transmission and similar wording has also been documented in greater detail in my unpublished work (as of 2023) on placing the hands in Salah.

THE LIE OF ZUBAIR ALI ZA'I OF PAKISTAN AGAINST SOME HANAFIS REGARDING WA'IL IBN HUJR'S NARRATION IN THE MUSANNAF OF IBN ABI SHAYBA

In the year 2001, Abu Khuzaimah and Abu Hibbaan translated and published a short treatise by the chief of "Ahl-e-Hadith" in Pakistan, the late Badiud-Din al-Sindi, entitled in English as: "*The Position of the Hands in the Salaah of the Prophet (sallallahu alaihi wa sallam)"* with a short introduction by Zubair Ali Za'i. This latter individual is a student of the late Badi al-Sindi and the Shaykh of Abu Khuzaimah and Abu Hibbaan to the extent that it is observable that the latter two seem to utilise his works in Urdu for the main part to demean the Hanafi Madhhab in the English language. Abu Khuzaimah and Abu Hibbaan are not in the main part original researchers but merely parrot fashioned transmitters of the claims of Zubair Ali, Badi al-Sindi and others from the Indian subcontinent.

If one was to use a fine comb to trawl through the above-named treatise, one can for sure spot not only deficient claims but obvious lies, errors and unscholarly conclusions. This writer hopes to show this in a later reply if Allah ta'ala wills.

Zubair Ali made the following bold assertion regarding the ziyada to Wa'il ibn Hujr's narration in the introduction dated 22/9/1999:

Further, it should be known that the Deobandis have tampered with Musannaf ibn Abee Shaybah, by adding the words, "… below the navel," where as the actual manuscript and various prints of Musannaf Ibn Abee Shaybah are free from any such addition.

While his late Shaykh, Badiud-Din al-Sindi mentioned on p. 17 of his treatise mentioned earlier:

"As for the narration which is mentioned from Ibn Abee Shaybah, that the Prophet placed his hands below his navel, then this narration does not even have a basis for its existence. Alhamdulillah, we have both the original manuscript and the printed version of this book but neither of them has this narration recorded within it. So the liars have been caught out."

Reply:

As for the claim that the Deobandis had "tampered" with the Musannaf by adding the words "below the navel", may be his referring to the printed edition by Idaratul Qur'an which apparently has the additional wording "under the navel" added to the end of Wa'il ibn Hujr's narration. This is not a basis to conclude that the Deobandis tampered with the text since the addition is actually found in at least 3 manuscripts of the Musannaf dating back from the 8th century onwards.

I have mentioned the following point before about the ziyada:

As for the Hanafi's after al-Ayni and Ibn Qutlubugha, it was mentioned by Shaykh Muhammad Abul Tayyib ibn Abdal Qadir al-Sindi al-Madani (d. 1140 AH) in his Sharh on al-Tirmidhi,[653] seen and accepted by Shaykh Hashim al-Sindi and Shaykh Qa'im al-Sindi in the manuscript of the Musannaf possessed by the Hanafi Mufti of Makka, Shaykh Abdal Qadir ibn Abu Bakr al-Siddiqi (d. 1138 AH according to Shaykh Abdal Fattah Abu Ghudda), and in Sind it was seen by Shaykh

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[653] This Sharh was printed in Khanpur, India in 1299 AH. Shaykh Zafar Ahmed mentioned in his I'la al-Sunan (2/197) that Shaykh Abul Tayyib had declared not only the sanad to Wa'il's narration to be Sahih but also the text with the ziyada "under the navel."

Hashim al-Sindi in Shaykh Muhammad Akram al-Nasrpuri's personal copy. It was probably seen by al-Hafiz Murtada al-Zabidi (d. 1205 AH) since he possessed the 8th century copy of the Musannaf. After them it was found in the nuskha of the Musannaf possessed by Shaykh Muhammad Abid al-Sindi (d. 1257 AH) and accepted by him in his Tawali al-Anwar. It was mentioned by Shaykh Abdal Hayy al-Lucknawi (d. 1304 AH) in his Umdatur Ri'aya (p. 165) followed by his pupil, Shaykh al-Nimawi (d. 1322 AH) in his Athar al-Sunan.

Hence, Zubair Ali has no firm footing or evidence to suggest that the Deobandis were the first to "tamper" with the text by adding the ziyada. Rather, it is one of his vain fancies fuelled by the flames of hatred for the Hanafis. The 8th century nuskha of the Musannaf[654] is still preserved and the narration with the ziyada is visually available, as is the copy of the Musannaf with the Ziyada in al-Hafiz Muhammad Abid al-Sindi's personal copy.

As for Badi al-Sindi claiming that the *"liars have been caught out"!* If he were alive today and saw the original manuscripts with the ziyada, would he be able to defend himself from his accusation of "liars" being caught out?! Nor has he mentioned how old his manuscript of the Musannaf was. This is said on the premise that he had access to the so called Pir Jhanda copy of Musannaf ibn Abi Shayba and it was a late copy completed in 1328 AH!

[654] The colour digital image of this narration from Wa'il ibn Hujr (ra) as owned by Imam Murtada al-Zabidi was shown above.

THE TWO DETRACTORS AND THEIR PUBLISHING OF A NARRATION FROM SAHIH AL-BUKHARI WITH AN EXTRA WORDING IN ENGLISH

In the introduction of their publication entitled *The Position of the Hands in the Salaah of the Prophet (sallallahu alaihi wa sallam)* they translated the following narration from Sahl ibn Sa'd as follows:

Introduction
by Zubair Alee Zai

We begin with the name of Allaah who is the Most Merciful, the Bestower of Mercy. To proceed:

Sahl ibn Sa'd, may Allaah be pleased with him, reported, "*The people were ordered to place their right hand upon their left forearm.*" (Saheeh al-Bukhaaree, 1/102)

While on p. 7 of the above work the reader may note how the same narration has been published with the **extra wording – 'elbow'** – to the hadith of Sahl ibn Sa'd as found in Sahih al-Bukhari:

Hadeeth No. 1

Abu Haazim Sahl ibn Sa'd Saadee narrates that all those people praying (Companions) were ordered to place their right hand upon the left forearm and elbow. Salmah ibn Deenaar mentioned that I understood this narration to be *marfoo* in reaching the Prophet.

Authenticity of the *Hadeeth*

It is sufficient that this *hadeeth* is recorded in *Saheeh al-Bukhaari* because the *ahadeeth* in Bukhaari have a special grade of authenticity compared to all other *ahadeeth* and this is also the decision of the Scholars of this *Ummah*. (*Sharh Nukhbah* p.224 and *Tadreeb ar-Raawee* of Suyootee p.25 and others).

Further Imaam Ibn Hazm in *Al-Muhalla* (4/114) and Ibn Qayyim in *A'laam al-Muwaqqi'een* (2/6, Indian print) have declared this narration authentic.

Explanation

This *hadeeth* is *marfoo* as is stated by the narrator Abu Haazim and who other than the Prophet could have given such an order? This is why Haafidh Ibn Hajr has said in his *Fathul-Baari* (2/124, Salafia Print) and Allaamah Ainee in his *Umdatul Qaari* (5/278, Al-Muneeriyyah Print) that this narration is *marfoo* and that this *hadeeth* is proof to place the hands upon the chest because when the right hand is placed upon the left arm and elbow then the hands will not be able to drift below the chest.

This method should be tried by the reader to see what happens and then the matter will become clear, if Allaah wills.

The above quote was posted on the now defunct Sunniforum on 18-8-08 and the Amir of the forum known as Mufti Husain Kadodia added the following challenge to the likes of Abu Khuzaimah and Abu Hibban back then:

> Let us challenge these liars to show us where ibn Hajr and Aini has said that **this narration** is proof for placing the hands on the chest and where they state that the hands were placed on the elbow!
>
> Both have clearly mentioned that this narration doesn't mention where on the forearm the right hand was placed, however other narrations show that it refers

to placing on the top of the **palm**!

Not on the elbow, neither did they use this narration as proof for placing on the chest.

If this is the condition of the first proof these Wahabi's can present, imagine the condition of the remainder.

Instead of replying to all their lies, Abul Hasan's replies to them are more than sufficient and can be found using the search function.

Also, one of their own Wahabi muhadithin, Sh. Mahir Fahl, has presented his research on Multaqa Ahl al-hadith (link), where he clearly shows all the narration of placing the hands on the chest to be defective!

May Allah Ta'ala guide us all.

One wonders when the two detractors will publish an explanation of how they published the wording – 'elbow' to the narration from Sahl ibn Sa'd in one place but not in the introduction to the same work. Note also the late Salafi translator known as Muhsin Khan also published it without adding the wording – 'elbow' – in his translation of Sahih al-Bukhari (1/416):

(87) CHAPTER. To place the right hand on the left [in *Aṣ-Ṣalāt* (the prayers)].

(٨٧) بابُ وَضْعِ اليُمْنى على اليُسْرَى في الصَّلاةِ

740. Narrated Sahl bin Sa'd رَضِيَ اللهُ عَنْهُ: The people were ordered to place the right hand on the left forearm in *Aṣ-Ṣalāt* (the prayer). Abū Ḥāzim said, "I knew that the order was from the Prophet ﷺ."

٧٤٠ - حَدَّثَنا عَبْدُ اللهِ بنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنْ أبي حازِمٍ، عَنْ سَهْلِ بنِ سَعْدٍ قالَ: كانَ النَّاسُ يُؤْمَرُونَ أنْ يَضَعَ الرَّجُلُ يَدَهُ اليُمْنى عَلى ذِراعِهِ اليُسْرَى في الصَّلاةِ، قالَ

Note, there is also the following narration in Sahih al-Bukhari (Salafi translation by Muhsin Khan, 2/173) from Ali ibn Abi Talib (ra) demonstrating the right palm being placed on the left wrist:

21 – THE BOOK OF DEALING WITH ACTIONS IN *AṢ-ṢALĀT* ٢١ - كتاب العمل في الصلاة 173

21 – THE BOOK OF DEALING WITH ACTIONS IN *AṢ-ṢALĀT* (THE PRAYER) (which are irrelevant to the *Ṣalāt*).

٢١ - كتاب العمل في الصلاة

(1) CHAPTER. To take the help of the hands while offering *Ṣalāt* (prayer) on condition that the movement should be in line with the rules of the *Ṣalāt* (prayer).

Ibn 'Abbās رَضِيَ اللهُ عَنْهُما said, "A person can take the help of any portion of his body," and Abū Isḥāq took off and then put on his cap during the *Ṣalāt* (prayer). And 'Alī رضي الله عنه used to place his right palm over the left wrist except when he wanted to scratch his skin or arrange his clothes (he would lift it then).

(١) بابُ اسْتِعانَةِ اليَدِ في الصَّلاةِ إذَا كانَ مِنْ أمْرِ الصَّلاةِ،

وقالَ ابنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما: يَسْتَعِينُ الرَّجُلُ في صَلاتِهِ مِنْ جَسَدِهِ بِما شاءَ. وَوَضَعَ أبُو إسْحاقَ قَلَنْسُوَتَهُ في الصَّلاةِ وَرَفَعَها. وَوَضَعَ عَلِيٌّ رَضِيَ اللهُ عَنْهُ كَفَّهُ عَلى رُصْغِهِ الأيْسَرِ إلَّا أنْ يَحُكَّ جِلْداً أوْ يُصْلِحَ ثَوْباً.

The above also mentioned Abu Ishaq covering his head during Salah which is actively avoided by many of the claimants to the true Salaf in our age as mentioned earlier on.

AL-ALBANI AND HIS INSULTS AGAINST SHAYKH AL-A'ZAMI

The two dreadfully discourteous detractors were very quick to deem their opponents to be liars but ignored the above points about their own authorities. They are also fanatical muqallids of the likes of the late al-Albani and also issued the following harsh attack against certain Hanafis, and the late Shaykh Habibur Rahman al-A'zami in their weak defence of **al-Albani** entitled *al-Jawaab ar-Rabbaanee Raf al-Kaadhibah Anil Imaam al-Albaanee* (p. 4):

> Then came the mu'tassub **hanafee rabid animals** from India and Pakistan full of hatred and blackened faces and hearts, from the likes of Habeeb ur-Rehmaan A'dhamee whilst sitting in India who after being refuted and shamed for his lying and distorting the ahadeeth of the Messenger of Allaah (Sallalahu Alayhee Was-Sallam) by the Salafi Scholars of Hindh, he ran to Abu Guddah.

Dr. Emad Hamdeh mentioned the following about the above-named scholars as well as refutations against al-Albani by a fellow Salafi known as the late **Isma'il al-Ansari**,[655] in his doctorate[656] entitled: *The Emergence of an Iconoclast: Muhammad Nasir al-Din al-Albani and His Critics* (pp. 75-78):

[655] He was praised by other Salafis as may be seen here - https://al-maktaba.org/book/31616/81699 and https://al-maktaba.org/book/31616/81700#p1

[656] See - https://ore.exeter.ac.uk/repository/handle/10871/15435

Abū Ghudda also had good relations with many scholars in India and Pakistan, particularly the scholars of Darul Uloom in Deoband and Karachi.[132] The Darul Uloom School is sometimes referred to as the al-Azhar of the Indian subcontinent. It is a *madhhab* Traditionalist school which teaches the *madhhabs* and Sufism. Many scholars and students of Darul Uloom have heated debates with the scholars from *Ahl al-Ḥadīth* movement in the region, which are very similar to Albānī type Salafis.[133] One of those scholars who was an open critic of Albānī was Ḥabīb al-Raḥmān al-Aʿẓamī (d. 1992), a famous Indian ḥadīth scholar.[134]

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[131] M. ʿAwwāma, *Adab.*

[132] See M. Āl Rashīd, *Imdād,* 155-158.

[133] For an excellent work on the Deoband School and itʾs rival Ahl al-Ḥadīth, see B. Metcalf, *Islamic Revival.*

[134] Abū Ghudda obtained an *ijāza* from Aʿẓamī. He also gave *ijāza* to a number of students in a school that was run by Aʿẓamī. See M. Āl Rashīd, *Imdād,* 217, 266.

Albānī once praised Aʿẓamī, but similar to Abū Ghudda, after Aʿẓamī criticized Albānī their relationship became bitter. Aʿẓamī only has one book directly attacking Albānī, titled *Al-Albānī shudhūdhu-hu wa akhṭāʾu-hu* (*Albānī's Anomalies and Errors*).[135] He first published this in 1984 under the pseudonym Arshad Salafi, but it is also claimed that this is the name of the student Aʿẓamī dictated the book to. Later Aʿẓamī published it under his own name after being convinced that it would increase the authority of the book. Prior to publishing the book under his real name, Aʿẓamī visited Damascus and spent a few nights at Albānī's house. Albānī invited some of his students over in hope that they would probe Aʿẓamī to discover if he was the author of the work. During a car ride from Damascus to Aleppo, Albānī's students were questioning Aʿẓamī in attempt to start a discussion or debate, Aʿẓamī did not answer their questions and referred them to Albānī. After continuing in this manner, Aʿẓamī told them "I did not come here for research and debate."[136] At the time Aʿẓamī was old and sick, so after witnessing Aʿẓamī 's discomfort Albānī asked his students to refrain.

On another occasion, Aʿẓamī stayed near the home of Zuhayr al-Shāwīsh, one night Albānī and some of his students visited al-Shāwīsh while Aʿẓamī was present. They began discussing a number of topics, among them were *fiqh* issues in which the Ḥanafī *madhhab* "went against" the Sunna. A debate broke out between Albānī and Aʿẓamī on these issues, while Aʿẓamī was defending the Ḥanafī *madhhab,* Albānī was quoting ḥadīth. A student then interrupted and stated: "We want nothing but the Sunna or what is equal to it. May God have

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[135] This work generated a response from two of Albānī's students. See S. Hilalī and H. ʿAbd al-Ḥamīd, *Radd.*

[136] S. Hilalī and H. ʿAbd al-Ḥamīd, *Radd* 1: 11.

mercy on the imams for saying: If the ḥadīth is authentic, then it is my *madhhab*."[137] The conversation ended with that statement and Aʿẓamī was left frustrated. Albānī blames another one of his critics, Ismāʿīl al-Anṣārī (d. 1997), for relying on Aʿẓamī who he describes as:

> One of the enemies of the Sunna, *Ahl al-Ḥadīth*, and the known callers to *tawḥīd*. And he is no other than shaykh Ḥabīb al-Raḥmān al-Aʿẓamī who hid behind the name "Arshad Salafī" due to his cowardliness and lack of academic courage and manners. He hid behind this (name) in his book *Al-Albānī shudhūdu-hu wa akhṭāʾu-hu.*[138]

Ismāʿīl al-Anṣārī was also a student of Abū Ghudda and was in regular contact with him concerning his works. Anṣārī considered his teacher Abū Ghudda to be the leading ḥadīth scholar of modern time, and obtained an *ijāza* from him in 1971. Lacroix correctly notes that, when Albānī was in the University of Medina, his religious verdicts outraged the scholars of the institution. The mufti, Muḥammad b. Ibrāhīm, who refused to lower himself to a person he still considered a second tier scholar, delegated the task of refuting Albānī to Ismāʿīl al-Anṣārī who was one of his chief assistants.[139] Perhaps one of Albānīʾs most controversial fatwas was his prohibition of circular gold for women. Anṣārī authored *Ibāḥat al-taḥallī bi l-dhahab al-muḥallaq wa l-radd ʿalā l-Albānī fī taḥrīmi-hi* (*The Permissibility of Wearing Gold Circlets and a Refutation of Albānīʾs Prohibition of it*). In this work he attempts to refute Albānīʾs prohibition of women wearing gold, and accuses Albānī of going against the consensus of scholars.

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[137] S. Hilalī and H. ʿAbd al-Ḥamīd, *Radd* 1: 12-13.

[138] N. Albānī, *Ādāb*, 8.

[139] S. Lacroix, *Between Revolution*, 66.

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Another statement that caused Albānī to be controversial in Saudi Arabia was his accusation of Muḥammad b. ʿAbd al-Wahhāb as being ignorant in the science of ḥadīth. In response Anṣārī wrote his second book against Albānī titled *Al-Intiṣār li shaykh al-Islām Muḥammad ibn ʿAbd al-Wahhāb bi l-radd ʿalā mujānabat al-Albānī li l-ṣawāb* (*Defending the shaykh of Islam, Muḥammad b. ʿAbd al-Wahhāb and Refuting Albānī's Errors*). Albānī was also controversial for being one of few scholars who insisted that the *tarāwīḥ* prayers may not exceed eleven units, this went against the general practice in Saudi Arabia and the Muslim world. Albānī weakens the ḥadīths that prescribe twenty units for *tarāwīḥ* prayers, Anṣārī responds in this work by authenticating them in his book *Taṣḥīḥ ḥadīth ṣalāt al-tarāwīḥ ʿishrīn rakʿa wa l-radd ʿalā l-Albānī fī taḍʿīfi-hi* (*Authenticating the Ḥadīth of the Tarāwīḥ Prayer as Twenty Units and a Refutation of Albānī's Weakening it*). A few years prior to his death, Anṣārī published *Naqd taʿlīqāt al-Albānī ʿalā sharḥ al-Ṭaḥāwiyya* (*Critiquing Albānī's commentary on Ṭaḥāwī's Explanation*) in which he critiques Albānī's commentary on the famous classical text *Sharḥ al-ʿaqīdat al-Ṭaḥāwiyya* which was also criticized by Abū Ghudda.

The vile hatred for the Hanafi school by these two detractors led them to creating another fabricated lie that a Maliki known as Asbagh ibn Khalil was a Hanafi! The following section was also issued in 2007 exposing this blatant lie that they failed to apologise for with sincerity.

THE LIE OF ABU KHUZAIMAH AND ABU HIBBAAN THAT ASBAG IBN KHALIL WAS A HANAFI WHO ATTACKED THE MUSANNAF OF IBN ABI SHAYBA

The above-named individuals mentioned in the introduction to their defence of Nasir al-Albani[657] regarding the issue of where the hands should be placed in Salah, the following claim in order to demean the Hanafiyya, and to promote the allegation that Asbag ibn Khalil was a Hanafi who derided the Musannaf of ibn Abi Shayba!

Abu Khuzaimah and Abu Hibbaan claimed:

> Throughout their books the hanafee's use ahadeeth from the Musannaf of Imaam Abee Shaybah when they feel obliged to do so but look at some of bigotry of these people against this very same book of Musannaf.
>
> So **Asbaq bin Khaleel** said, "It is more beloved to me that a head of a Pig is put in my books then I have (to read) Musannaf Ibn Abee Shaybah." (refer to Siyar A'lam an-Nabula (13/288.290), Leesaan ul-Meezaan (1/458), Nafh at-Tayyib (3/273), Tarteeb al-Madarak (3/143-144), Tadhkirratul-Huffaadh (2/630)[658]

[657] Entitled as: *al-Jawaab ar-Rabbaanee Raf al-Kaadhibah anil Imaam al-Albaanee, see p. 3*

[658] The same quote is on this link - https://ahlulhadeeth.wordpress.com/2014/07/13/8-or-20-rakahs-for-taraaweeh-qaul-as-saheeh-fee-masalatut-taraaweeh/

And Abu Khuzaimah bragged further on a forum of fitna and fasad run by ahya.org[659] by:

i) Lying in his claim that I was the contributor on that forum under the screen name: "Salafist", as had others before him!

ii) He said:

> i thought according to the ahnaf only a zindeeq looks into musannaf ibn Abee Shaybah so what are you guys doing
>
> Asbaq bin Khaleel said, "It is more beloved to e that a head of a pig is put into my books then I have to read Musannaf ibn Abee Shaybah." (Siyar A'laam an-Nabula 13/288-290), Leesaan 1/458, Nafih at Tayyib 3/273, Taarteeb al-Madarak 3/143-144, Tadhkirratul-Huffadh 2/630

The response to the above:

What is self-evident from the above grammatical farce is that these two anti-Hanafis firmly believe that Asbag ibn Khalil was a Hanafi who derided the Musannaf! Indeed, this is far from the truth! Rather, if any fair minded researcher was to look into just a few of the references given above one would no doubt soon discover that Asbag ibn Khalil was in actual fact a Mufti of the Maliki Madhhab from the 3rd Islamic century!

[659] Dated Tuesday September 18th 2007

Let us demonstrate how these two deceived not only their fellow "Salafi" readers but openly lied against Asbag ibn Khalil by declaring him a Hanafi, not to forget their open slander of the Hanafi Ulama and laity of the past and present!

The first reference they provided:

Siyar A'lam an-Nabula (13/288.290)

This work is by the well-known Shafi'i Muhaddith of Syria, al-Hafiz Shamsud-Din al-Dhahabi (d. 748 AH). I looked into the edition printed by Muassasa al-Risala which was supervised by the Hanafi Muhaddith, Shaykh Shu'ayb al-Arna'ut with some other co-editors. The reference provided has no mention of Asbag being a Hanafi or the story about the Musannaf, but looking at the same volume of the Siyar of al-Dhahabi under page 202 he mentioned Asbag as being the Maliki Mufti and faqih of Qurtuba as well as the story mentioned about the Musannaf as follows with a slight difference in wording:

- أصبغ بن خليل * فقيه قرطبة ومفتيها، أبو القاسم الاندلسي المالكي. أخذ عن: الغازي بن قيس قليلا، وعن يحيى بن يحيى، وأصبغ بن الفرج، وسحنون، وطائفة. وبرع في الشروط، وكان لا يدري الاثر، وقد اتهم في النقل، ووضع في عدم رفع اليدين - فيما قيل -. وقال قاسم بن أصبغ: هو منعني السماع من بقي (2). وسمعته يقول: أحب أن يكون في تابوتي خنزير، ولا يكون فيه مصنف ابن أبي شيبة. ثم دعا عليه قاسم.

(1) التغار: وعاء كبير. والكلمة فارسية. * تاريخ علماء الاندلس: 1 / 77 - 79 جذوة المقتبس: 173، بغية الملتمس: 240، ميزان الاعتدال: 1 / 269 - 271، لسان الميزان: 1 / 458 - 459، الديباج المذهب: 1 / 301. (2) بقي بن مخلد. ستأتي ترجمته في الصفحة: (285)، برقم: (137). (*)

The second reference they provided:

Leesaan ul-Meezaan (1/458)

The above was compiled by the Shafi'i Muhaddith of his time, Shaykh al-Islam Ibn Hajar al-Asqalani (d. 852 AH) in continuation to al-Dhahabi's *Mizan al-I'tidal*.

Al-Hafiz Ibn Hajar mentioned the following under Asbag:

[1416] **اصبغ بن خليل** القرطبي عن يحيى بن يحيى الليثي متهم بالكذب قاله بن الفرضي وحدثني شيخ المالكية أبو عمرو السعدي انه بلغه ان اصبغ هذا قال لأن يكون في كتبي رأس خنزير أحب الي من ان يكون فيها مصنف أبي بكر بن أبي شيبة أو كما قال وروى اصبغ بن خليل هذا عن الغازي بن قيس عن سلمة بن وردان عن بن شهاب عن الربيع بن خثيم عن بن مسعود رضى الله تعالى عنه قال صليت خلف رسول الله صلى الله عليه وسلم وخلف أبي بكر وعمر ثنتي عشرة سنة وخمسة اشهر وخلف عثمان ثنتي عشرة سنة وخلف علي بالكوفة خمس سنين فلم يرفع أحد منهم يديه إلا في تكبيرة الافتتاح وحدها قال القاضي عياض في المدارك فوقع في خطأ عظيم بين منها ان سلمة بن وردان لم يرو عن الزهري ومنها ان الزهري لم يرو عن الربيع بن خثيم ولا رآه ومنها قوله عن بن مسعود رضى الله تعالى عنه صليت خلف علي بالكوفة خمس سنين وقد مات بن مسعود في خلافة عثمان بالإجماع قلت ومنها انه ما صلى خلف عمر وعثمان إلا قليلا لأنه كان في غالب دولتيهما بالكوفة فهذا من وضع اصبغ انتهى والذي حكاه الذهبي عن بلاغ أبي عمرو شيخ المالكية قد اسنده بن الفرضي في تاريخه فقال سمعت محمد بن أحمد بن يحيى يقول سمعت قاسم بن اصبغ يقول سمعت اصبغ بن خليل يقول لان يكون في تابوتي رأس خنزير أحب الي من ان يكون مسند بن أبي شيبة قال بن الفرضي **كان اصبغ بن خليل حافظا للرأى على مذهب مالك** فقيها في الشروط بصيرا بالعقود ودارت عليه الفتيا ولم يكن له علم بالحديث ولا معرفة بطرقه بل كان يعاديه ويعادي اصحابه وبلغ من عصبيته لرواية بن القاسم عن مالك ترك رفع اليدين في الصلاة ان افتعل حديثا في ترك رفع اليدين ووقف الناس على

كذبه ثم ذكر الحديث الذي ذكره المصـــنف وتكلم عليه بمثل ما تكلم به عياض قال وسمعت عبد الله بن محمد بن علي سمعت قاسم بن اصبغ يدعو على اصبغ بن خليل ويقول هو الذي حرمني السماع من بقي بن مخلد وكان يحض أبي على أن ينهانى عن الاختلاف اليه قال وسمعت عبد الله بن محمد بن علي حدثني من حضــر مجلســه وأحمد بن خالد يقرأ عليه سماع عيســى عن بن القاسم فمضى لهم اسيد بن الحضير فرد أصبغ بن خليل عليه الخصير بالخاء المعجمة وقال هو تصغير خصر فجعل يرده فيه وهو يأبى مات ســنة اثنتين وســبعين ومائتين وحكى عياض في المدارك انه حدث عن الغازي بن قيس عن نافع عن بن عمر رضــى الله تعالى عنهما عن النبي صلى الله عليه وسلم عن جبرائيل عن الله تعالى في إسناد القرآن قال فظن ان نافعا القارى هو مولى بن عمر ونقل عن أحمد بن خالد انه لم يقصــد أصــبغ بن خليل الكذب على رســول الله صــلى الله عليه وســلم وانما أظهر انه يريد تأييد مذهبه قال عياض وهذا كلام لا معنى له وكل من كذب على النبي صلى الله عليه وسلم فانما كذب لتأييد غرضه

Once again it may be seen from the above quotation from Ibn Hajar that Ibn al Faradi said that Asbag ibn Khalil was a Hafiz on the scholarly views of the Madhhab of Imam Malik. So how did Abu Khuzaimah and Abu Hibbaan conclude that Asbag was a Hanafi?!

The fourth reference they provided:

Taarteeb al-Madarak 3/143-144

They meant Tartib al-Madarik by the Maliki scholar Qadi Iyad. The Tartib is a biographical dictionary listing the biographies of many famous Maliki Ulama and not Hanafis! The following is what was mentioned under Asbag ibn Khalil in an online copy of the Tartib (pp. 396-397):

أصبغ بن خليل

قرطبي. يكنّى أبا القاسم. سمع بالأندلس من الغازي بن قيس، ويحيى بن مضر، ومحمد بن عيسى والأعشى، ويحيى بن يحيى، ورحل فسمع من أصبغ وسحنون. حدث عنه أحمد بن خالد، وابن أيمن ومحمد بن قاسم. وقاسم بن أصبغ. قال ابن أبي دليم: كان له بصرٌ بالوثائق. قال أحمد بن سعيد: هو من أهل العلم والفقه، والورع والرياسة، فيما قال لي أحمد بن خالد، غير مرة. فطناً بالمسائل والفقه. حسن القريحة والقياس. وقال ابن لبابة: كان والله من الحفاظ، حسن القياس والتمييز. قال ابن الفرضي: وكان حافظاً للرأي على مذهب مالك، وأصحابه. فقيهاً منسوباً الى الصلاح، والورع. بصيراً بالشروط. دارت عليه الفتيا، خمسين عاماً. وطال عمره. قال ابن عبد البرّ: وكان لا يقبل من أحد هدية. وكان مقلاً. وكان الأعشائي يثني عليه. وكان معادياً للآثار. وليس له معرفة بالحديث. شديد التعصب لرأي مالك وأصحابه، ولابن القاسم من بينهم. وبلغ به التعصب فيما قاله ابن الفرضي وغيره: أن افتعل حديثاً في رفع اليدين في الصلاة بعد الإحرام. وزعم أنه راه عن غازي بن قيس. عن سلمة بن وَرْدان، عن ابن شهاب عن الربيع بن خشيم، عن ابن مسعود. قال: صليت وراء رسول الله صلى الله عليه وسلم، وخلف أبي بكر، سنتين وخمسة أشهر. وخلف عمر عشر سنين، وخلف عثمان اثنتي عشرة سنة. وخلف علي بالكوفة خمس سنين. فما رفع واحد منهم يده إلا في تكبيرة الإحرام وحدها. فوقع في خطأ بيّن عظيم، منها: أن الإسناد غير متفق. لأن سلمة بن وردان لم يرو عن ابن شهاب ولا ابن شهاب عن الربيع، ولا رآه. وأعظم منه في المحال ذكره أن ابن مسعود، صلى خلف علي بالكوفة. وهو لم يدرك أيام علي رضي الله عنه. وحدّث أيضاً بحديث آخر، في إسناد القرآن، عن الغازي، عن نافع، عن ابن عمر، عن النبي صلى الله عليه وسلم، عن جبريل، عن الله. فظن أن نافعاً – شيخ الغازي بن قيس – هو مولى ابن عمر. وإنما هو نافع القارئ. قال أحمد بن خالد: إن أصبغ لم يقصد الكذب، عن رسول الله صلى الله عليه وسلم، وإنما ظهر له أنه يريد تأييد مذهبه. وهذا كلام من أحمد لا معنى له. وكل من كذب على النبي صلى الله عليه وسلم فكأنما كذب لتأييد غرض. ولو قال: إنه إنما كذب في السند وعلى غير النبي. إذ قد روى عن النبي أنه رفع أولاً. ثم لم يرفع بعد، بما جاء في الحديث عن النبي هنا، بمعنى ما أتى به هو، كان

أشبه. لكن الكذب في العلم، أي نوع كان مبطلاً لصاحبه مسقطاً له بشهادة الزور. قال قاسم بن أصبغ: سمعت أصبغ بن خليل، يقول: لأن يكون في تابوتي رأس خنزير، أحب إليّ من أن يكون فيه مسند ابن أبي شيبة. وكان يعادي أهل الأثر. وكان قاسم يدعو عليه، ويقول: هو الذي حرمني أن أسمع من بقي بن مخلد. ونهى أبي أن يحملني إليه. وكان يصحف ويقول في أسيد بن الحضير: هو ابن الخضير. تصغير خضر بالخاء. يأبى أن يرجع عنه. توفي سنة ثلاث وسبعين ومائتين. وعمره ثمان وثمانون سنة. وترك ولداً، اسمه يحيى. سمع من أبيه وطبقته، ورحل فسمع من عبد الله بن أحمد بن حنبل، ونظرائه في سنة خمسين وثلاثمائة.

Once again the above quote suffices to advance our position that Asbag was a Maliki and not a Hanafi!

As for the last reference they provided, known as *Tadhkiratul Huffaz* by the above named al-Dhahabi, I did not find Asbag being listed in there as a Hafiz of Hadith, let alone the story about the Musannaf or that he was a Hanafi!

Of the later Maliki biographical dictionaries is the one known as *al-Dibaj al-Mudhhib fi ma'rifa a'yan ulamâ al Madhhab*[660] of Qadi Ibn Farhun al-Maliki (d. 799 AH) who mentioned Asbag as follows:

ومن الطبقة الثانية من أهل الأندلس:

أصبغ بن خليل القرطبي يكنى أبا القاسم

660 See p. 159-160, Darul Kutub Ilmiyya edn

سمع بالأندلس من الغاز بن قيس ويحيى بن مضر ومحمد بن عيسى الأعمش ويحيى بن يحيى ورحل فسمع من أصبغ وسحنون حدث عنه أحمد بن خالد وابن أيمن ومحمد بن قاسم وقاسم بن أصبغ. كان بصيراً بالوثائق والشروط ذا فقه حسن عالماً فقيهاً ورعاً فطناً بالمسائل والفقه حسن القريحة والقياس والتمييز. من الحفاظ للرأي على مذهب مالك وأصحابه فقيهاً دارت عليه الفتيا خمسين عاماً وطال عمره وكان الأعناقي يثني عليه. توفي سنة ثلاث وسبعين ومائتين وعمره ثمان وثمانون سنة.

Ibn Farhun did not mention that anyone ever held Asbag to be a Hanafi and nor did he retain the story linked to the Musannaf in his short notice on Asbag.

To conclude this section it is not unjust to say with certainty that Asbag ibn Khalil was not a Hanafi but a Maliki in fiqh, and that Abu Khuzaimah and Abu Hibbaan lied in the way they presented some references which they thought would indicate that Asbag was a Hanafi! This concoction on their part was partly fulfilled in order to justify their claim that the Hanafis apparently despise the Musannaf of Ibn Abi Shayba but also recourse to it when needed to prove a point in fiqh!

This is far from the truth since one may see major Hanafi Ulama of the past (like al-Ayni and Ibn al Turkmani) and present utilising its contents as well as editing the work itself; like the edition by Shaykh Habibur Rahman al-A'zami, the one by Idaratul Qur'an in Karachi, and the most recent one printed by the Syrian Hanafi, Shaykh Muhammad Awwama in 2006.

The likes of Abu Khuzaimah and Abu Hibbaan need to explain to their duped readers were they got such a claim that Asbag was a Hanafi and more so if they didn't actually read the references they provided, where exactly did they possibly plagiarise the references from? Let them be scholarly enough to name their actual source if any, otherwise they stand not only accused but guilty of lying against the Hanafiyya and Asbag ibn Khalil.

As for the unscholarly jibe made by Abu Khuzaimah:

> i thought according to the ahnaf only a zindeeq looks into musannaf ibn Abee Shaybah so what are you guys doing

Then this is also another figment of untruth from his anti-Hanafi imagination; for he would be hard pressed to find a statement from any major Hanafi Imam saying that only a zindeeq looks into the Musannaf of Ibn Abi Shayba!

AL-ALBANI AND HIS CUTTING UP OF THE WORDS OF THE MALIKI SCHOLAR: AL-QADI IYAD (d. 544 AH) AND THE FAILURE OF THE TWO DETRACTORS TO ANSWER

On p. 482 of their pdf file the two detractors mentioned my initial words with regard to Qadi Iyad (in red) as the scan below shows:

> Dear readers remember what Abul Hasan said in the beginning of his answer and we quote, "Applies to them most aptly! On top of this, the likes of AK/AH should also see how their own Muhaddith al-Asr, al-Albani deliberately cut up the words of Qadi Iyad in order to "validate" his claims!" We say you have carelessly and deliberately done exactly the same you accuse others of.

To date virtually all their main claims have been answered in this reply and they have failed to acknowledge that their own authority, al-Albani, cut up the words of Qadi Iyad. The following is what was originally put out by myself back in 2005:

The Head of the self-styled "Salafi" Hadith scholars in this age: Nasir al-Albani (d. 1999), wrote a book in advancement of his own selective proofs to validate his clarification of how the Prophet (sallallahu alaihi wa sallam) may have prayed from the Takbir to the Taslim. This book is known as Sifatus Salah in Arabic, and was translated into English under the title:

The Prophet's Prayer (sallallahu 'alaihi wasallam) from the beginning to the end as though you see it, (translated by the London based: Usama ibn Suhaib Hasan).

In this book, al-Albani vigorously tried to validate his claim that the only valid

Sunna way of placing the hands in Salah, is to place them upon the chest, and all else has either weak or baseless proofs to substantiate it! Rather, these days I have seen and read even some of his followers admit that the proofs used to validate placing the hands upon the chest in Salah are all weak themselves! Alhamdulillah.

In order to strengthen his claim, he quoted from the Maliki faqih and Muhaddith: Qadi Iyad (d. 544 AH), from his work known as: *Al-I'lam bi Hudud Qawa'id al-Islam*. The following scan is from the relevant page of al-Albani's *Sifatus Salah* with highlighting of what he quoted from Qadi Iyad (ra):

وَضْعُهُمَا على الصَّدْرِ

و « كان يضع اليمنى على ظهر كفه اليسرى والرسغ والساعد »(١) ، « وأمر بذلك أصحابه »(٢) ، و « كان ـ أحياناً ـ يقبض باليمنى على اليسرى »(٣).

و « كان يضعهما على الصدر »(٤).

و « كان ينهى عن الاختصار(٥) في الصلاة »؟(٦) ، وهو الصلب الذي

---

(١) أبو داود والنسائي وابن خزيمة (١/٥٤/٢) بسند صحيح، وصححه ابن حبان (٤٨٥).

(٢) مالك والبخاري وأبو عوانة.

(٣) النسائي والدارقطني بسند صحيح، وفي هذا الحديث دليل على أن من السنة القبض، وفي الحديث الأول الوضع، فكُلٌّ سنة، وأما الجمع بين الوضع والقبض الذي استحسنه بعض المتأخرين من الحنفية، فبدعة، وصورته كما ذكروا أن يضع يمينه على يساره، آخذاً رسغها بخنصره وإبهامه، ويبسط الأصابع الثلاث، كما في « حاشية ابن عابدين على الدر » (١/٤٥٤)، فلا تغتر بقول بعض المتأخرين به.

(٤) أبو داود وابن خزيمة في صحيحه (١/٥٤/٢) وأحمد وأبو الشيخ في « تاريخ أصبهان » (ص ١٢٥)، وحسن أحد أسانيده الترمذي، ومعناه في « الموطأ » والبخاري في « صحيحه » عند التأمل. وقد فصلت القول في طرق هذا الحديث في « أحكام الجنائز » (ص ١١٨).

(تنبيه): وضعهما على الصدر هو الذي ثبت في السنة، وخلافه إما ضعيف أو لا أصل له، وقد عمل بهذه السنة الإمام إسحاق بن راهويه، فقال المروزي في « المسائل » (ص ٢٢٢): « كان إسحق يوتر بنا ... ويرفع يديه في القنوت، ويقنت قبل الركوع، ويضع يديه على ثدييه أو تحت الثديين ». ومثله قول القاضي عياض المالكي في « مستحبات الصلاة » من كتابه « الإعلام » (ص ١٥ ـ الطبعة الثالثة ـ الرباط): « ووضع اليمنى على ظاهر اليسرى عند النحر ».

وقريب منه ما روى عبد الله بن أحمد في « مسائله » (ص ٦٢) قال: « رأيت أبي إذا صلى وضع يديه إحداهما على الأخرى فوق السرة ». وانظر « إرواء الغليل » (٣٥٣).

(٥) هو أن يضع يده على خاصرته، كما فسره بعض الرواة.

(٦) البخاري ومسلم، وهو مخرج في « الإرواء » (٣٧٤).

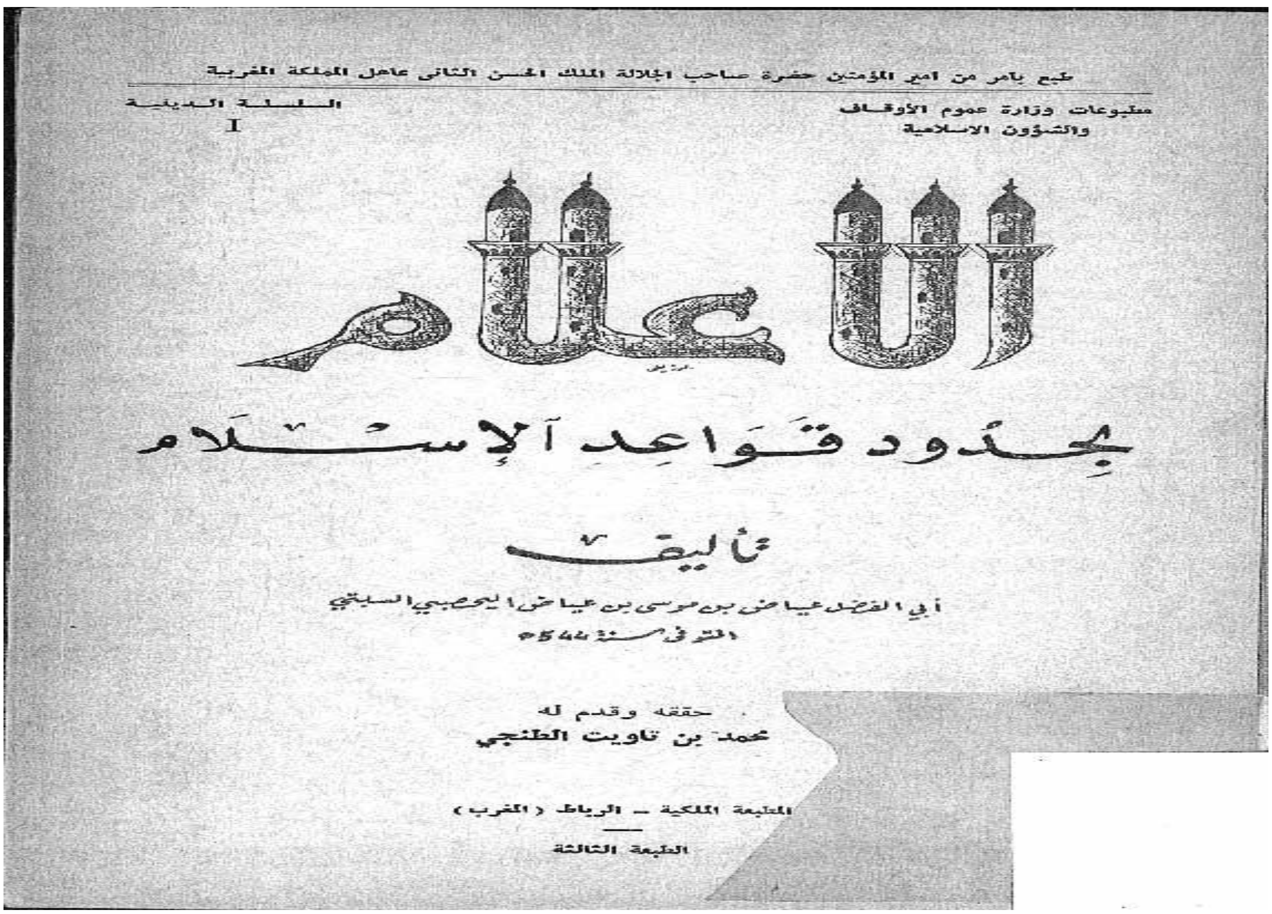
٨٨

The crucial parts in this discussion are the following words (as found here: https://ilmwaamal.wordpress.com/2016/12/05/position-of-hands-in-salah/ as translated from the Arabic edition (see above scan):

> Quote:
>
> Similar is the saying of Qaadi 'Iyaad al-Maaliki in Mustahabbaat as-Salaah in his book al-I'laam (p.15, 3rd edition, Rabat): "the right arm is to be placed on the back of the left, on the upper part of the chest."

Now, I have come across the exact same edition that al-Albani used in the above quote, as can be seen in the following scan:

Scan of the cover of Qadi Iyad's book:


طبع بأمر من أمير المؤمنين حضرة صاحب الجلالة الملك الحسن الثاني عاهل المملكة المغربية

مطبوعات وزارة عموم الأوقاف والشؤون الإسلامية

السلسلة الدينية I

الإعلام

بحدود قواعد الإسلام

تأليف

أبي الفضل عياض بن موسى بن عياض اليحصبي السبتي

المتوفى سنة 544 هـ

حققه وقدم له

محمد بن تاويت الطنجي

المطبعة الملكية – الرباط (المغرب)

الطبعة الثالثة

Let us see how al-Albani cut up the words of Qadi Iyad to satisfy his claims:

Al-Albani quoted the part underlined in red in the following scan, but crucially left out the portion in blue which also approves of placing the hands near/upon the navel (Inda al-Surrati)!

— 15 —

عَدَا ذَلِكَ ، وَالْإِنْصَاتُ لِقِرَاءَةِ الإِمَامِ إِذَا جَهَرَ ، وَالْقِرَاءَةُ لِلْمَأْمُومِ فِيمَا أَسَرَّ فِيهِ الْإِمَامُ ، وَالتَّشَهُّدَانِ سِرّاً ، وَالْجُلُوسُ لَهُمَا ، وَالتَّكْبِيرُ مَعَ كُلِّ خَفْضٍ وَرَفْعٍ ، إِلاَّ عِنْدَ الرَّفْعِ مِنَ الرُّكُوعِ ؛ فَيَقُولُ الإِمَامُ وَالْفَذُّ : « سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ » ، وَيَقُولُ الْفَذُّ بَعْدَهَا وَالْمَأْمُومُ : « رَبَّنَا وَلَكَ الْحَمْدُ » ، وَالصَّلَاةُ عَلَى النَّبِيِّ — صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ — فِيهَا ، وَتَرْكُ التَّكْبِيرِ عِنْدَ الْقِيَامِ مِنَ الْجَلْسَةِ الْوُسْطَى حَتَّى يَعْتَدِلَ قَائِماً ، وَالتَّيَامُنُ فِي السَّلَامِ ، وَرَدُّهُ عَلَى الإِمَامِ وَعَلَى مَنْ صَلَّى عَلَى يَسَارِهِ ، وَالاِعْتِدَالُ فِي الْفَصْلِ بَيْنَ الأَرْكَانِ ، وَالسُّجُودُ عَلَى سَبْعَةِ أَعْضَاءٍ ، وَتَقْدِيمُ أُمِّ الْقُرْآنِ عَلَى السُّورَةِ ، وَالتَّرْتِيلُ فِي الْقِرَاءَةِ .

وَفَضَائِلُهَا وَمُسْتَحَبَّاتُهَا عِشْرُونَ أَيْضاً :

الْأَذَانُ قَبْلَهَا لِلْمُسَافِرِ ، وَالْإِقَامَةُ لِلنِّسَاءِ ، وَاتِّخَاذُ الرِّدَاءِ عِنْدَ صَلَاتِهَا ، وَمَا يَسْتُرُ الْجَسَدَ مِنَ الثِّيَابِ ، وَرَفْعُ الْيَدَيْنِ لِتَكْبِيرَةِ الإِحْرَامِ ، وَوَضْعُ الْيُمْنَى عَلَى ظَاهِرِ الْيُسْرَى عِنْدَ النَّحْرِ وَقِيلَ عِنْدَ السُّرَّةِ فِي الْقِيَامِ إِذَا لَمْ يُرِدِ الاِعْتِمَادَ ، وَمُبَاشَرَةُ الْأَرْضِ أَوْ مَا يُسْتَحَبُّ أَنْ يُصَلَّى عَلَيْهِ بِالْجَبْهَةِ وَالْكَفَّيْنِ عِنْدَ السُّجُودِ ، وَإِطَالَةُ الْقِرَاءَةِ فِي الصُّبْحِ وَالظُّهْرِ ،

Conclusion:

The dishonest way that al-Albani deliberately left out the wording: Wa qeela Indal-Surrati: ***"And it is said upon/near the navel"*** - immediately after the wording in English:

> Quote:
>
> the right arm is to be placed on the back of the left, on the upper part of the chest

– is a gross violation of scholarly trust and intentional cutting up of the words of Qadi Iyad, by al-Albani – the so called: "Muhaddith al-Asr" of the claimants to the Salaf!

Let the reader note: This is not the only example of distortion (tahreef) and misquotation by al-Albani in the above named book of his, and elsewhere in his writings! Even the pseudo-Salafi writers like: Hamud al-Tuwayjiri (d. 1992) and Isma'il al-Ansari knew of these types of claims, misquotes and mistakes on al-Albani's part, be they intentional or otherwise!

OVER FIFTY BOOKS REFUTING AL-ALBANI DIRECTLY OR BY INFERENCE

The modern Salafi movement broadly advocates for the recognition of the late Muhammad Nasirud-Din al-Albani (d. 1999 CE) as the Muhaddith al-Asr, or the leading Hadith scholar of his era. This endorsement persists despite al-Albani's absence of any documented formal training in Hadith studies under the guidance of acknowledged scholars in this field.

Al-Albani's only known Ijaza (certification) in Hadith studies does not align with the high-level classifications extensively outlined in works such as the Muqaddima of Ibn al-Salah, as shall be discussed in a section below regarding 8 ways of receiving and transmitting Hadith.

Devotees of al-Albani have been instrumental in propagating his works and Hadith gradings, facilitating their translation into multiple languages over recent decades. However, a significant aspect that many Salafis either choose to overlook or deny is the critical examination of al-Albani's work for their veracity and true scholarship.

The scholarship of al-Albani has been the subject of at least 50 refutations, primarily in Arabic, revealing his research-based deficiencies, interpretive errors, inaccuracies in Hadith gradings, and questionable conclusions in fiqh (Islamic jurisprudence). These critiques serve as a counterpoint to the widespread promotion of his works within the Salafist movement.

The following Arabic list was put together by a Salafi admirer of al-Albani's by the name of Abu Muhammad Abdullah ibn Muhammad al-Hawali al-Shamrani in his *Thabat* of al-Albani's works. He has included the names of Salafi and non-Salafi authors and their refutations of al-Albani:

(1) "إباحة التحلي بالذهب المحلق للنساء والردّ على الألباني في تحريمه"؛ لفضيلة الشيخ: إسماعيل بن محمد الأنصاري رَحِمَهُ اللهُ.

(2) "إبطال التصحيح الواهن لحديث العاجن"؛ للحسن بن علي السقاف.

(3) "إتمام الحاجة إلى: (صحيح: "سنن ابن ماجه") "؛ للشيخ: عبد الله بن صالح العبيلان.

تعقّب في هذا الكتاب الأحاديث التي عزاها الألباني في: "صحيح: (سنن ابن ماجه) " لغير "الصحيحين"، وهي فيهما، أو في أحدهما.

(4) "الأحاديثُ الضعيفة في: (سلسلة الأحاديث الصحيحة) "؛ لرمضان محمود عيسى.

وهو خاصٌ بنقد المجلد (الأوّل) من: "سلسلة الأحاديث الصحيحة".

وقد أشار إليه الشيخ في مقدمة المجلد (الأوّل) من: "سلسلة الأحاديث الصحيحة" (ص 4) [ط. الجديدة] .

(5) "احتجاج الخائب بعبارة من ادَّعى الإجماع فهو كاذب"؛ للحسن بن علي السقاف.

(6) "الأدلةُ الجليّة لسنة الجمعة القبلية"؛ للحسن بن علي السقاف.

(7) "إرغامُ المبتدع الغبي بجواز التَّوسّل بالنبي في الردِّ على الألباني الوبي"؛ لعبد الله بن الصديق الغماري.

وهو الآتي باسم: "جزءٌ فيه الرد على الألباني ... "

(8) "الإعلامُ في إيضاح ما خفي على الإمام"؛ لفضيلة الشيخ: فهد بن عبد الله السُّنيد حَفِظَهُ اللَّهُ.

(9) "إعلام المبيح الخائض بتحريم القرآن على الجنب والحائض"؛ للحسن ابن علي السقاف.

(10) "الألباني شذوذه وأخطاؤه"؛ لأَرْشَدَ السلفيّ.

كذا كُتِبَ على الغلاف في الطبعة (الأولى) للكتاب، وهو اسم مستعار، والمؤلف الحقيقي لهذا الكتاب (كما صرَّحوا به في الطبعات اللاحقة) الشيخ: حبيب الرحمن الأعظمي، والكتاب في أربعة أجزاء، جُمِعَت بعد ذلك في كتابٍ واحدٍ.

(11) "إقامةُ البرهان على ضعف حديث: استعينوا على إنجاح الحوائج بالكتمان. وفيه الرد على العلامة الشيخ محمد ناصر الدين الألباني"؛ لخالد بن أحمد المؤذن.

أشار إليه الشيخ في مقدمة المجلد (الثاني) من: "سلسلة الأحاديث الصحيحة" (ص 9 . 10) .

(12) "الانتصارُ لأهل التوحيد والرد على من جادل عن الطواغيت ملاحظات وردود على شريط: (الكفر كفران) للشيخ محمد ناصر الدين الألباني"؛ لعبد المنعم مصطفى حليمة (أبي بصير)

(13) "الانتصارُ لشيخ الإسلام محمد بن عبد الوهاب بالردِّ على مجانبة الألباني فيه الصواب"؛

لفضيلة الشيخ: إسماعيل بن محمد الأنصاري رَحِمَهُ اللهُ.

(14) "أنوارُ المصابيح على ظلمات الألباني في صلاة التراويح"؛ لبدر الدين حسن دياب الدمشقي.

(15) "أينَ يضع المصلي يده في الصلاة بعد الرفع من الركوع"؛ لشيخ الإسلام: عبد العزيز بن عبد الله بن باز رَحِمَهُ اللهُ.

طُبِعَت هذه الرِّسالة ضمن مجموع: "ثلاث رسائل في الصلاة"، للشيخ نفسه.

(16) "بذلُ الجهد بتضعيف حديثي السوق والزهد"؛ لعادل بن عبد الله السعيدان.

(17) "البشارةُ والإتحاف فيما بين ابن تيمية والألباني في العقيدة من الاختلاف"؛ للحسن بن علي السقاف.

(18) "بيانُ أوهام الألباني في تحقيقه لكتاب فضل الصلاة على النبي – صلى الله عليه وسلم – للقاضي إسماعيل بن إسحاق الأزدي"؛ لأسعد سالم تَيِّم.

(19) "بيانُ نكث الناكث المتعدي بتضعيف الحارث"؛ لعبد العزيز بن الصديق الغماري.

(20) "تحذير العبد الأوّاه من تحريك الإصبع في الصلاة"؛ للحسن بن علي السقاف.

(21) "تخريجُ حديث أوسٍ الثقفي في فضل الجمعة وبيان عِلّتِه"؛ لأسعد سالم تَيِّم.

وهو ردٌّ على تصحيح الشيخ للحديث.

(22) "تصحيحُ حديث صلاة التراويح عشرين ركعة والردّ على الألباني في تضعيفه"؛ لفضيلة الشيخ: إسماعيل بن محمد الأنصاري رَحِمَهُ اللهُ.

(23) "التعريفُ بأوهام من قسم (السنن) إلى صحيح وضعيف"؛ لمحمود سعيد ممدوح.

وهو كتاب كبير بلغ قسم العبادات منه (ستة) مجلدات كبيرة، رأيته عند أحد الأفاضل من أهل "جدة".

(24) "التعقّبُ الحثيث على من طعن فيما صحَّ من الحديث"؛ لعبد الله الحَبَشيّ الهَرَري.

(25) "تعقباتٌ على: (سلسلة الأحاديث الضعيفة والموضوعة) للألباني"؛ لفضيلة الشيخ: إسماعيل بن محمد الأنصاري رَحِمَهُ اللهُ.

(26) "التعقباتُ المليحة على: (السلسلة الصحيحة) "؛ للشيخ: عبد الله بن صالح العبيلان.

تعقّب في هذا الكتاب الأحاديث التي عزاها الألباني في: "سلسلة الأحاديث الصحيحة" لغير "الصحيحين"، وهي فيهما، أو في أحدهما.

(27) "التكميلُ لما فاتَ تخريجه من: (إرواء الغليل) "؛ لمعالي الشيخ الدكتور: صالح بن عبد العزيز آل الشيخ حَفِظَهُ اللهُ.

وهو ـ على صغر حجمه ـ نفيسٌ، به تكمل فائدة "الإرواء".

(28) "تناقضاتُ الألباني الواضحات فيما وقع له في تصحيح الأحاديث وتضعيفها من أخطاء وغلطات"؛ للحسن بن علي السقاف.

(29) "تنبيهُ القارئ [على] تقوية (2) ما ضعفه الألباني".

(30) "تنبيهُ القارئ لتضعيف ما قواه الألباني"؛ كلاهما للعلامة المحدث: عبد الله بن محمد الدويش رَحِمَهُ اللهُ.

(31) "تنبيهُ المسلم إلى تعدي الألباني على: (صحيح مسلم) "؛ لمحمود سعيد ممدوح.

(32) "التنبيهاتُ على رسالة الألباني في الصلاة"؛ لشيخنا العلامة: حمود بن عبد الله التويجري رَحِمَهُ اللهُ.

(33) "تنقيح الفهوم العالية بما ثبتَ وما لمْ يثبتْ من حديث الجارية"؛ للحسن بن علي السقاف.

(34) "جزءٌ في كيفية النهوض في الصلاة وضعف حديث العجن"؛ للعلامة: بكر بن عبد الله أبو زيد حَفِظَهُ اللهُ.

(35) "جزءٌ فيه الردّ على الألباني وبيان بعض تدليسه وخيانته"؛ لعبد الله بن الصديق الغماري.

وقد سبق باسم: "إرغام المبتدع الغبي"، وانظر التعليق عليه هناك.

(36) "حكم تارك الصلاة"؛ لعبد المنعم مصطفى حليمة (أبي بصير) .

(37) "حول مسألة تارك الصلاة"؛ لممدوح جابر عبد السلام.

كتب على غلافه:

(الرَّد العِلمي على كتاب:

"فتحٌ من العزيز الغفَّار بإثبات أنَّ تارك الصلاة ليس من الكفَّار".

ورسالة الشيخ ناصر الدين الألباني:

"حُكم تارِكِ الصَّلاةِ") .

(38) "خطبةُ الحاجة ليست سنة في مستهل الكتب والمؤلفات" (1) ؛ للشيخ عبد الفتاح أبو غدة رَحِمَهُ اللهُ.

(39) "رَفْعُ الجُنَّةِ أمام: (جلباب المرأة المسلمة في الكتاب والسنة) "؛ لعبد القادر بن حبيب الله السندي رَحِمَهُ اللهُ.

وهو ردٌ موسع على كتاب: "جلباب المرأة المسلمة" للشيخ الألباني.

(40) "صحيح صفة صلاة النبي صلى الله عليه وآله وسلَّم"؛ للحسن بن علي السقاف

(41) "الشماطيط فيما يهذي به الألباني في مقدماته من تخبطات وتخليط"؛ للحسن بن علي السقاف.

(42) "الشهاب الحارق المنقض على إيقاف المتناقض المارق"؛ للحسن بن علي السقاف.

(43) "عددُ صلاة التراويح"؛ للدكتور: إبراهيم الصبيحي.

(44) "قاموس شتائم الألباني وألفاظه المنكرة في حق علماء الأمة وفضلائها وغيرهم"؛ للحسن بن علي السقاف.

(45) "القول المبتوت في صحة صلاة الصبح بالقنوت"؛ للحسن بن علي السقاف.

(46) "القولُ المقنع في الرد على الألباني المبتدع"؛ لعبد الله بن الصديق الغماري.

(47) "كلماتٌ في كشف أباطيل وافتراءات"؛ للشيخ عبد الفتاح أبو غدة رَحِمَهُ اللهُ.

(48) اللجيف الذعاف للمتلاعب بأحكام الاعتكاف"؛ للحسن بن علي السقاف.

(49) "المؤنقُ في إباحة تحلي النساء بالذهب المحلق وغير المحلق"؛ للشيخ: أبي عبد الله مصطفى العدوي.

(50) "ملحوظاتٌ على كتاب: (الصلاة) للعلامة محمد ناصر الدين الألباني"؛ لفضيلة الشيخ: عبد الله بن مانع العتيبي حَفِظَهُ اللهُ.

طُبِعَ بآخر كتابه: "الإنباه إلى حكم تارك الصلاة".

(51) "نصرةُ: (التعقب الحثيث) على من طعن فيما صح من الحديث"؛ لعبد الله الحَبَشيّ الهَرَري.

(52) "نظراتٌ في: (السلسلة الصحيحة) للشيخ محمد ناصر الدين الألباني"؛ للشيخ: أبي عبد الله مصطفى العدوي، وخالد بن أحمد المؤذن.

وهو دراسةٌ لـ (المائة) حديث الأولى من: "سلسلة الأحاديث الصحيحة" للشيخ رَحِمَهُ اللهُ.

(53) "نقدُ تعليقات الألباني على شرح الطحاوية"؛ لفضيلة الشيخ: إسماعيل ابن محمد الأنصاري رَحِمَهُ اللهُ.

(54) "وصولُ التهاني في إثبات سُنِّيَّة السُّبْحة والرَّدِّ على الألباني"؛ لمحمود سعيد ممدوح.

(55) "وهم سيء البخت الذي حرَّم صيام السبت"؛ للحسن بن علي السقاف.

(56) "ويلك آمن، تفنيد بعض أباطيل ناصر [الدين] (1) الألباني"؛ لأحمد عبد الغفور عطار.

* وهناك بعض الأشرطة (الصوتية) ؛ منها:

(57) "مناقشةُ الشيخ ناصر الدين الألباني"؛ لفضيلة الشيخ المحدث: عبد الله ابن عبد الرحمن السعد حَفِظَهُ اللَّه.

Another list was put together by a South African compiler known as **Arshad Cassim**. The following is his list:

LIST OF REFUTATIONS AGAINST ALBANI

(1) التعقب الحثيث على من طعن فيما صح من الحديث - الشيخ عبد الله بن محمد البرري المعروف ب الحبشي
(2) نصرة التعقب الحثيث على من طعن فيما صح من الحديث - الشيخ عبد الله بن محمد البرري المعروف ب الحبشي
(3) الألباني شذوذه و أخطاؤه - الشيخ حبيب الرحمن الأعظمي الهندي
(4) حوار مع الألباني - الشيخ شميم محمد البنغلاديشي السيلي
(5) بيان اوهام الألباني في تحقيقه لكتاب فضل الصلاة على النبي صلى الله عليه و سلم - الشيخ اسعد سالم تيم
(6) انوار المصابيح على ظلمات الألباني في صلاة التراويح - الشيخ بدر الدين حسن دياب الدمشقي
(7) ارغام المبتدع الغبي بجواز التوسل بالنبيّ في الرد على الألباني الوبيّ - الشيخ عبد الله الغماري
(8) القول المقنع في الرد على الألباني المبتدع - الشيخ عبد الله الغماري
(9) بيان نكث الناكث المتعدي بتضعيف الحارث - الشيخ عبد العزيز الغماري
(10) اللامذهبية أخطر بدعة تهدد العالم الأسلامي - الشيخ سعيد رمضان البوطي
(11) السلفية مرحلة زمنية مباركة لا مذهب اسلامي -الشيخ سعيد رمضان البوطي
(12) كلمات في كشف اباطيل و افتراءات - الشيخ العلامة عبد الفتاح ابو غدة
(13) خطبة الحاجة ليست سنة في مستهل الكتب و المؤلفات لما قال ناصر الألباني - الشيخ العلامة عبد الفتاح ابو غدة.
(14) الألباني تطرفاته - الشيخ محمد بن احمد الخزرجي
(15) أثر الحديث الشريف - الشيخ العلامة محمد عوامة
(16) أدب الأختلاف -الشيخ العلامة محمد عوامة
(17) الحجاب ادلة الموجبين و شبه المخالفين - الشيخ مصطفى بن العدوي
(18) الأعلام باستحباب شد الرحال لزيارة قبر خير الأنام صلى الله عليه و سلم - الشيخ محمود سعيد ممدوح
(19) هداية المتخبطين (رد على كتاب الألباني في التوسل) - الشيخ السيد علي بن محمد بن يحيى
(20) السنة و البدعة - الشيخ عبد الله محفوظ محمد الحداد باعلوي الحضرمي

(21)نوال المنى في اثبات عصمة امهات و ازواج الانبياء من الزنا – الشيخ محمد نسيب الرفاعي
(22)مناقشة الألبانيين في مسألة الصلاة بين السواري – الشيخ حسان عبد المنان
(23)حوار مع الألباني - – الشيخ حسان عبد المنان
(24) مكانة الأمام أبي حنيفة في الحديث – الشيخ محمد عبد الرشيد النعماني
(25) الأنابة فيما صححه الألباني و هو موضوع – الشيخ ابو عبد الرحمن ايهاب بن حسن الأثري
(26)الايماء الى براءة لحم البقر و القراء مما صححه الألباني و هو افتراء -الشيخ ابو عبد الرحمن ايهاب بن حسن الأثري
(27) تجيش الجيش للقضاء على ما صححه الألباني من وجود ديك حول و تحت العرش -الشيخ ابو عبد الرحمن ايهاب بن حسن الأثري
(28) البراءة مما صححه الألباني و فيه امر النبي صلى الله عليه و سلم للصحابة بالبذاءة -الشيخ ابو عبد الرحمن ايهاب بن حسن الأثري
(29)فتح الاله ببيان ضعف ما صححه الألباني من حديث أخرج عدوّ الله -الشيخ ابو عبد الرحمن ايهاب بن حسن الأثري
(30) بذل الماعون ببيان ضعف ما صححه الألباني من انّ الجنّ سبب الطاعون -الشيخ ابو عبد الرحمن ايهاب بن حسن الأثري
(31) الحجة المنيفة ببيان ضعف كل ما صححه الألباني و انفرد به ابن لهيعة -الشيخ ابو عبد الرحمن ايهاب بن حسن الأثري
(32) تصحيح حديث صلاة التراويح عشرين ركعة و الرد على الألباني في تضعيفه – الشيخ اسماعيل الأنصاري
(33) اباحة التحلي بالذهب المحلق للنساء و الرد على الألباني في تحريمه -الشيخ اسماعيل الأنصاري
(34)تعقبات على سلسلة الأحاديث الضعيفة و الموضوعة -الشيخ اسماعيل الأنصاري
(35)وصول التهاني باثبات سنية السبحة و الرد علي الألباني –الشيخ محمود سعيد ممدوح
(36)تنبيه المسلم الى تعدي الألباني على صحيح مسلم -الشيخ محمود سعيد ممدوح
(37)مقدمة النقد الصحيح لما اعترض عليه من احاديث المصابيح -الشيخ محمود سعيد ممدوح
(38)رفع المنارة لتخريج احاديث التوسل و الزيارة -الشيخ محمود سعيد ممدوح
(39) التعريف باوهام من قسم السنن الى صحيح و ضعيف – الشيخ محمود سعيد ممدوح
(40) التعقب اللطيف بالانتصار ل التعريف – الشيخ محمود سعيد ممدوح
(41) بشارة المؤمن بتصحيح حديث اتقوا فراسة المؤمن – الشيخ محمود سعيد ممدوح
(42) سنية الجمعة القبلية – تحقيق الشيخ فراس محمد
(43) اتقان الصنعة في تحقيق معنى البدعة – الشيخ عبد الله الغماري
(44) السيف البتار لمن سب النبي المختار – الشيخ عبد الله الغماري
(45) مكنة الصحيحين – الشيخ خليلُ ملا خاطر
(46) تناقضات الألباني الواضحات – الشيخ حسن بن علي السقاف
(47) قاموس شتائم الألباني – الشيخ حسن بن علي السقاف
(48) وهم السني البحت الذي حرم الصيام السبت – الشيخ حسن بن علي السقاف
(49) تحذير العبد الأواه من تحريك الأصبع في الصلاة – الشيخ حسن بن علي السقاف
(50) التجيف الذعاف للمتلاعب بأحكام الأعتكاف – الشيخ حسن بن علي السقاف
(51) اعلام المبيح الخائض بتحريم مس القرآن و قراءته على الجنب و الحائض – الشيخ حسن بن علي السقاف
(52) البراهين الناسفة للأنوار الزائفة – الشيخ حسن بن علي السقاف
(53) الشهاب الحارق النقض على ايقاف المتناقض المارق – الشيخ حسن بن علي السقاف
(54)اللاحق الماحق النقض على ايقاف الزاهق – الشيخ حسن بن علي السقاف
(55) البشارة و الاتحاف فيما بين ابن تيمية و الألباني في العقيدة من الاختلاف – الشيخ حسن بن علي السقاف
(56) الشماطيط فيما يهذي به الألباني في مقدمته من تخبطات و تخليط – الشيخ حسن بن علي السقاف
(57) صحيح صفة صلاة النبي صلى الله عليه و سلم – الشيخ بن علي السقاف

(58) تنقيح الفهوم العالية بما ثبت و ما لم يثبت في حديث الجارية – الشيخ حسن بن علي السقاف
(59) مناظرة بين الزمزمي و الألباني – السيخ حسن بن علي السقاف
(60) القول المبتوت في صحة حديث صلاة الصبح بالقنوت – الشيخ حسن بن علي السقاف
(61) احتجاج الخائب بعبارة من ادعى الاجماع فهو كاذب – الشيخ حسن بن علي السقاف
(62) التكميل لما فات تخريجه من ارواء الغليل – تاليف صالح بن عبد العزيز بن محمد أل الشيخ
(63) التحجيل في تخريج ما لم يخرج من لأحاديث و الآثار في ارواء الغليل – تاليف عبد العزيز مرزوق الطريفي
(64) التنبيهات المليحة على سلسلة الصحيحة – جمع و ترتيب عبد الباسط بن يوسف الغريب
(65) الأحاد.الاجماع ز النسخ – الشيخ سامر اسلامبولي
(66) الموازنة بين المتقدمين و المتأخرين في تصحيح الأحاديث زو تعليلها – حمزة عبد الله المليباري

PLEASE NOTE THE FOLLOWING POINTS
THE ABOVE MENTIONED NAMES CONSIST OF REFUTATIONS THAT ARE DIRECT AS WELL BY INFERENCE.
THE VIEWS AND CONCLUSIONS IN SOME OF THE ABOVE MENTIONED BOOKS ARE NOT NECESSARY THE VIEWS AND CONCLUSIONS THAT THE COMPILER SUBSCRIBES TO.
THE ABOVE MENTIONED BOOKS SHOULD BE STUDIED WITH CIRCUMSPECTION.
جمعه ورتبه العبد المذنب الأثم ارشد قاسم فان كان صوابا فمن الله و ان كان غير ذالك فمني و من الشيطان .
ARSHAD CASSIM -POTCHEFSTROOM -SOUTH AFRICA

A SALAFI WRITER'S VERDICT ON AL-ALBANI'S GRADINGS OF NARRATIONS

An Iraqi Salafi by the name of **Abu Ali al-Ḥarith Ibn Ali al-Ḥasani**[661]was asked about the accuracy of al-Albani's gradings and he gave a verdict that most Salafi admirers of al-Albani would find unpalatable to their bias towards al-Albani and his gradings of narrations. Let us quote his answer to a question from as quoted from the link given in the footnote:[662]

JUL 29, 2021BY SUNNAH STUDIES

Is Shaykh Al-Albânî, عليه رحمة الله,'s authentication accurate?

Question to Shaykh Al-Hârith Ibn 'Alî al-Hasanî: As-Salâmu 'Alaykum Wa Rahmatullâhi Wa Barakâtuh. Our Noble Shaykh: Is Shaykh Al-Albânî, عليه رحمة الله,'s authentication accurate?

Answer: Wa 'Alayk as-Salâm Wa Rahmatullâhi Wa Barakâtuh. Shaykh Al-Albânî رحمه الله is like the rest of the contemporaries mentioned before. He is a Scholar who has his efforts and has his Ijtihâd based upon the methodology of those who came after Imâm Ad-Dâraqutnî.

And it is a methodology which the contemporary People of Knowledge who call to reviving the methodology of the early Scholars have spoken about.

[661] His biography was put in the following link - https://thesunnahstudies.wordpress.com/2020/08/13/biography-of-our-shaykh-the-mu%E1%B8%A5addith-abu-ali-al-%E1%B8%A5arith-ibn-ali-al-%E1%B8%A5asani/

[662] https://thesunnahstudies.wordpress.com/2021/07/29/is-shaykh-al-albanis-authentication-accurate/

And by comparing the authentications of Shaykh Al-Albânî, **to the rulings of the major preservers and critics of Hadîth, we find a large amount in which he contradicted them**, where they judged them to be Munkar, weak or defective.

Such as the Hadîth: *"If I were to command someone to prostrate to someone..."*

And the Hadîth which forbids putting shoes on while standing.

And the Hadîth that *"Allâh Laughs when a man gets up from his bed on a cold night..."*

And the Hadîth that: *"He used to eat watermelon with fresh dates..."*

And the Hadîth about the market.

And the Hadîth: *"Whoever performs Fajr prayer in congregation, then sits remembering Allâh..."*

And the Hadîth: *"The divisions of the Sûrahs were not known until Bismillâh ar-Rahmân ar-Rahîm was revealed..."*

And many other Ahâdîth.

Furthermore**, I have studied "As-Silsilah as-Sahîhah" and it became clear to me that twenty-seven percent of what he authenticated in it is not authentic**.

And the situation when he declares something "Hasan" is even greater than when he declares something "Sahîh".

And in general, the rulings of Shaykh Al-Albânî upon Ahâdîth are highly suspect.

Hence, the open-minded claimants to the Way of the Salaf should not blindly take the gradings of al-Albani without thoroughly studying the Science of hadith, and then independently scrutinise the gradings of al-Albani, alongside the verdicts of other prominent Hadith scholars of the past especially.

TYPES OF IJAZA IN HADITH: THE WAY OF THE REAL HADITH SCHOLARS VERSUS THE DISMISSIVE WAYS OF AL-ALBANI AND HIS WESTERN MUQALLIDS

Many of today's claimants to the way of the Salaf-us-Salihin claim to be followers of the true Ahlul Hadith (People of Hadith). On the contrary, many such individuals who are looked up to as being serious students of knowledge or scholars of Hadith have been known to diminish the need to acquire the knowledge of the branches connected to Hadith and its formal transmission with the methodology of the authentic Ahlul Hadith, and at the feet of recognised scholars of Hadith over a lengthy period of time.

This includes the likes of Nasirud-Din al-Albani, the two detractors: Abu Khuzaimah Imran Masoom and Abu Hibbaan Kamran Malik. In their pdf in attempting to weaken the Abu Ayyub al-Ansari (ra) narration these two claimants to the real Ahlul Hadith used mocking and demeaning language in order to demote the value of those who have formally acquired the knowledge of Hadith via means of the classical manner of receiving and transmitting this noble tradition pertaining to Ulum al-Hadith. The most pertinent reasons that comes to mind why such individuals have been known to demean the transmission of Hadith by means of the various types of Ijaza include:

1) Avoiding the mention of the fully connected chains back to the famous books of Hadith as many of the transmitters over the centuries were connected to the four Sunni Madhhabs, Ash'ari or Maturidi in aqida, or Sufi affiliated.
2) They have tried to do away with the transmission of fully connected chains via the Ijaza system as they are often self-taught (autodidactic) from modern type set books, and without formally sitting at the feet of qualified scholars. Hence, why many of them are amateur in their research skills and at times they resort to ad hominem attacks and crudeness too, due to lack of scholarly companionship (suhba) with acknowledged scholars.

Here are some examples from the above two named detractors with their mockery and undignified degradation as can be noticed by their absurd language regarding ijazat.

From p. 389:

I wonder how they get their ijazahs and what they really actually studied from the sciences of hadeeth, this just proves they probably begged for their isnaads. What we find even more disturbing is that they actually teach Haafidh Ibn Hajrs *Nukhbatul-Fikr*!!! Ajeeb

On p. 475:

This is the reality of these fake ijazah bedroom behind the screen scholars are unknown amongst their hanafee counterparts.

Al-Albani has also explained how he received just one Ijaza in hadith from Shaykh Muhammad Raghib al-Tabbakh, the Hanafi-Ash'ari scholar from Halab in Syria. In the chapter headed:

AL-ALBANI'S IJAZA FROM SHAYKH RAGHIB AL-TABBAKH AND BEING SELF TAUGHT IN THE HADITH SCIENCES

It was shown that al-Albani has also demeaned the need to acquire Hadith via the formal tradition of sitting with Hadith scholars for a prolonged period of time, and demeaned the Ijaza system. In the above section al-Abani said the following to his associate, Abu Ishaq al-Huwayni:

So, the point is, this ijazah shuts some people's mouths that this one has no Shaykh. So, I say, my Shaykh in ijazah is Shaykh Raghib al-Halabi, author of the History of Halab (Tarikh Halab), etc. But the truth is, I feel some people ask me for ijazah, I tell them firstly I don't usually give ijazah.
Secondly, I see giving ijazah as utter foolishness. Because this ijazah does not give knowledge, it only gives form. So-and-so is authorized by so-and-so. What do the people understand? By Allah, he is authorized by so-and-so. And the more numerous the authorizers, the higher the sky of the licensed, while he is stuck in the same place. He does not benefit from this ijazah whatsoever, rather he benefits from his own striving

A short poem on their crass methodology:

In the realm of knowledge, where the pious tread,

Are those who claim to follow what the Salaf-us-Salihin said.

They call themselves Ahlul Hadith, yet their claim is but a thread,
For the path they tread is far from what their title has led.

Nasirud-Din al-Albani, and others of his kind,
Claim knowledge of Hadith, yet, in truth, they are blind.
For they disregard the branches, the roots they do not find,
Mocking those who seek the truth, with an open mind.

Abu Khuzaimah Imran Masoom, and Abu Hibbaan Kamran Malik,
Their words, a mockery, their actions, a trick.
They try to weaken the narration, with a tactic quite slick,
Yet, in demeaning others, they reveal their own conflict.

They shy away from chains that reach the books of old,
For in those links are scholars, firm and bold.
Sunni Madhhabs, Ash'ari, Maturidi they hold,
And Sufi affiliations in their narratives are told.

Their knowledge, self-taught, from the books of today,
No Ijaza system, no scholarly pathway.
The lack of scholarly companionship, a price they pay,
In their amateur research, they often lose their way.

Ad hominem attacks, crudeness in their speech,
A sign of their distance, from the knowledge they preach.
For the true Ahlul Hadith, they yet have to reach,
Where humility and respect, the scholars do teach.

Dr. Emad Hamdeh mentioned the following in his work entitled: ***Salafism and Traditionalism: Scholarly Authority in Modern Islam*** (pp. 61-62):

"Much of the criticism toward Albānī was due to the fact that he was self-taught. It contrasted with much of the entire Traditionalist educational and authoritative system because without particular expectations of qualifications through the teacher–student link, non-Traditionalists can claim scholarly authority. Albānī is known to have very few ijāzas from scholars and was distinguished in religious circles for how few ijāzas he held. Besides attending the lessons of his Hanafī father, Albānī never studied under a single scholar for a long period of time. Albānī's critics often try to discredit his scholarship by mocking him for being a watch-repairer and self-taught.

Habīb al-Rahmān al-A'zamī[663] states:

Whoever knows Albānī and is familiar with his history, knows that he did not receive knowledge directly from the mouths of the scholars. Neither did he sit before them to benefit. Knowledge is by learning, what is it then with him and knowledge, when he did not learn? It has reached me that the extent of his knowledge is Mukhtasar al-Qudūrī, and that he was best skilled in repairing watches. He acknowledges that without shame and a consequence of that is that he, by God, does not know what a single student who works studying hadīth in our schools knows. (9)."

Footnote no. 9: H. A'zamī, Shudhūdhu, 9–10.

Also from pp. 90-91:

There is also a context often missing when one relies only on texts. For instance, one can be misinformed by a misprint. Muhammad Awwāma points out that sometimes there are different narrations where the Arabic short vowels differ.

[663] He died in 1992 and met al-Albani and refuted him in writing too. See his work on al-Albani here: https://www.darultahqiq.com/albanis-aberrations-errors-shaykh-habibur-rahman-azami/

Consequently, this results in different fiqh opinions, because the variation in short vowels change the meanings. Concerning this, Awwāma shares an incident between the Syrian scholar **Abd al-Azīz Uyūn al-Sūd (d. 1978) and the young Albānī:**

A man who I did not know entered upon me in the mosque before the afternoon call to prayer, then someone told me his name – then our shaykh told me his name, and it was shaykh Nāsir al-Albānī! – so he sat and waited for the call to prayer. When the caller to prayer said: Allāhu Akbara[664] Allāhu Akbar – with a "a" after the "r" – this man said in revolt and anger: "This is wrong, this is an innovation!" Our shaykh Abd al-Azīz Uyūn al-Sūd said: "What is wrong and an innovation?" Albānī said: "This contradicts what is in the Sahīh of Muslim!" Our shaykh repeated the question: "What is in the Sahīh of Muslim?" [Albānī] said: "What is in the Sahīh of Muslim is Allāhu Akbaru Allāhu Akbar – with a 'u' after the 'r'" – our shaykh then said to him in his known mannered and calm way: "Did you acquire Muslim's Sahīh from your teachers, from their teachers, back to imam Muslim [learning so] that he narrated the hadīth with a 'u' after the 'r', or was it based on what is printed in an edition?!" Our shaykh then said: "He kept silent, so I kept silent, and he prayed and took off."[665]

Awwāma intends to highlight that there is a lot of meaning lost when relying only on books. Awwāma goes on to say: ***"This man [Albānī] does not have any shaykhs except one shaykh – from the scholars of Aleppo – through ijāza, not by talaqqī, acquiring it, companionship, and following [the scholar].***"[666] Other Traditionalists have also pointed to the mistakes Albānī made as a result of relying on print. For instance, Ismā'īl al-Ansārī notes that in a printed version

[664] Footnote 123 stated: Ending the word with the fatha short vowel.
[665] Footnote 124 stated: M. Awwāma, Athar, 47.
[666] Footnote 125 stated: M. Awwāma, Athar, 47.

of Tabarī's tafsīr there is a chain of narration that mistakenly says "Alqama narrated from Marthad" rather than "Alqama the son of Marthad." Based on this Albānī looked up Marthad and found that al-Dhahabī said that he does not have any known narration. Ansārī states:

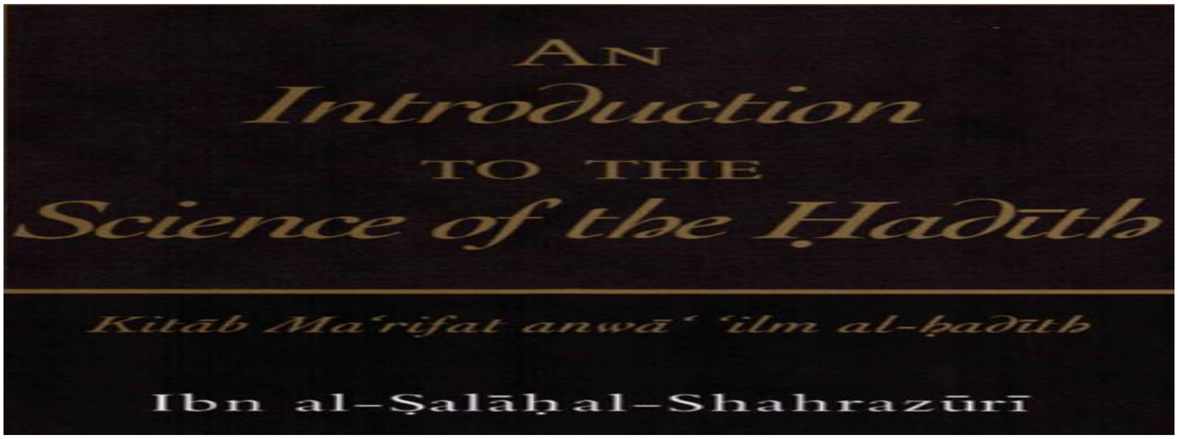
This is a mistake! Albānī performed taqlīd of the printers!! The correct chain says "From Alqama b. Marthad" … Furthermore, had Albānī pondered over Dhahabi's statement "He does not have a known narration" he would have been guided to the correct answer, because had that narration been from Marthad from Mujāhid, he would have had a known narration! However, this is what blameworthy taqlīd produces from the one who blames praiseworthy taqlīd![667]

The following is a complete quotation from the famous 7th century Hadith scholar known as **Imam Abu Amr ibn al-Salah (d. 643 AH)** from his Muqaddima[668], which explained the branches pertaining to Ulum al-Hadith for the true aspirants to Hadith scholarship in line with the classically trained Hadith scholars. The following is about the formal manner of conveying and receiving Hadith as expected from those who were genuine adherents to the Ahlul-Hadith of the past centuries and continue to do so in our time. It is also a pertinent test to determine and identify who is on the path of the Ahlul-hadith or falsely claiming to be so in recent times.

[667] Footnote 126 stated: I. Ansārī, Ibāhat, 106.

[668] [668] Published in English under the title: *An Introduction to the Science of the Hadith* (Kitab Ma'rifat anwa ilm al-hadith, pp. 97-127), translated by Eerik Dickinson and reviewed by Professor Muneer Fareed, Garnet publishing, 2006.

Ibn al-Salah on the 8 ways of receiving and transmitting Hadith:



An Exposition of the Types of the Means of Conveying and Receiving Ḥadīth

There are eight types in total.

I "Audition of the speech of the teacher" (*al-samāʿ min lafẓ al-shaykh*): this may be subcategorized into dictation (*imlāʾ*) of the ḥadīth and transmitting the ḥadīth without dictation. It makes no difference whether the teacher recites from memory or from his book. This means of transmission is the most elevated in the eyes of the masses.

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12 Abū Isḥāq Ibrāhīm b. Saʿīd al-Jawharī al-Baghdādī (d. ca. 250/864) is best known for the *musnad* ascribed to him; Dhahabī, *Siyar*, 12:149–51.

13 Al-Maʾmūn was the son of Hārūn al-Rashīd and the seventh ʿAbbāsid caliph. He ruled from 198/813 until 201/817; *EI*², 6:331–9.

14 This seems to be a reference to Ibn al-Labbān, a respected scholar who died in Isfahan in 446/1054; Dhahabī, *Siyar*, 17:653–4.

15 Abū Bakr Muḥammad b. Ibrāhīm b. ʿAlī b. ʿĀṣim b. Zādhān b. al-Muqrīʾ (285/898–381/991) was a scholar of ḥadīth who, it is surprising to note, served as the librarian of al-Ṣāḥib b. ʿAbbād; Dhahabī, *Siyar*, 16:398–402.

One of the things we hear from al-Qāḍī ʿIyāḍ b. Mūsā al-Sabtī – a well-informed modern scholar – is the statement: "There is no dispute that in reference to this form of taking up ḥadīth it is permissible for the student who heard the teacher to say, 'He transmitted to us' (*ḥaddathanā*), 'He informed us' (*akhbaranā*), 'He told us' (*anbaʾanā*), 'I heard X saying' (*samiʿtu fulānan yaqūlu*), 'X said to us' (*qāla lanā fulān*) and 'X mentioned to us' (*dhakara lanā fulān*)."[16] There is in fact some doubt about this. Because some of these terms have come to be widely used for specifically indicating material not heard from the speech of the teacher – as we will show, God (He is exalted) willing – they should not be applied without qualification to material heard from the speech of the teacher, since they can cause misunderstanding and confusion. (God knows best.) The expert Abū Bakr al-Khaṭīb said, "For this form of reception, the highest of these expressions is 'I heard,' followed by 'He transmitted to us' and 'He transmitted to me.' One rarely says 'I heard' for a ḥadīth received through licensing or correspondence (*aḥādīth al-ijāza wa-'l-mukātaba*), or for the misrepresentation (*tadlīs*) of ḥadīth one did not actually hear."[17]

> Actually, some of the scholars of ḥadīth did use to say, "He transmitted to us," for material licensed to them. It is related that al-Ḥasan[18] used to say, "Abū Hurayra transmitted to us." This is interpreted to mean that Abū Hurayra transmitted to the people of Medina and al-Ḥasan was there at that time. However, he did not personally hear anything from Abū Hurayra. On the other hand, some scholars have asserted that al-Ḥasan did hear ḥadīth from him. God knows best.[19]

The phrase "He informed us" (*akhbaranā*) comes next. It is used extensively, to the point that a number of scholars – including Ḥammād b. Salama, ʿAbd Allāh b. al-Mubārak, Hushaym b. Bashīr, ʿUbayd Allāh b. Mūsā, ʿAbd al-Razzāq b. Hammām, Yazīd b. Hārūn,[20] ʿAmr b. ʿAwn,[21] Yaḥyā b. Yaḥyā al-Tamīmī,[22]

16 *Ilmāʿ*, 69.

17 *Kifāya*, 284.

18 Abū Saʿīd al-Ḥasan b. Abī 'l-Ḥasan Yasār al-Baṣrī (21/642–110/728) was a renowned preacher and one of the most significant early transmitters of ḥadīth; Sezgin, *EI*[2], 3:247–8; Sezgin, *GAS*, 1:591–4.

19 Like most of this discussion, this passage seems to have been taken from al-Khaṭīb's *Kifāya* (p. 284) but there it concludes, "This is interpreted to mean that Abū Hurayra transmitted to the people of al-Baṣra and al-Ḥasan was one of them, although he was in Medina at that time. So al-Ḥasan did not hear anything from him and did not use the phrase 'I heard' for any of that."

20 Abū Khālid Yazīd b. Hārūn (118/736–206/821) was a Qurʾān commentator from Wāsiṭ; Sezgin, *GAS*, 1:40.

21 Abū ʿUthmān ʿAmr b. ʿAwn b. Aws al-Sulamī (d. 225/840) was a well-respected transmitter of ḥadīth; Dhahabī, *Siyar*, 10:450–1.

22 Abū Zakariyāʾ Yaḥyā b. Yaḥyā b. Bukayr al-Tamīmī al-Nīsābūrī (142/759–226/840) was a prominent expert in ḥadīth; Dhahabī, *Siyar*, 10:512–19.

Isḥāq b. Rāhawayh, Abū Masʿūd Aḥmad b. al-Furāt al-Rāzī,[23] Muḥammad b. Ayyūb al-Rāzī[24] and others – almost never reported the ḥadīth they heard from the speech of someone who transmitted to them with anything but the phrase "He informed us." Al-Khaṭīb stated[25] that Muḥammad b. Rāfiʿ[26] said, "ʿAbd al-Razzāq used to say, 'He informed us,' until Aḥmad b. Ḥanbal and Isḥāq b. Rāhawayh came and said to him, 'Say, "He transmitted to us."' So for everything I [viz. Muḥammad b. Rāfiʿ] heard with them, he said, 'He transmitted to us;' while for his earlier transmissions he said, 'He informed us.'" Al-Khaṭīb al-Baghdādī also stated[27] that the expert Muḥammad b. Abi 'l-Fawāris[28] said, "Hushaym, Yazīd b. Hārūn and ʿAbd al-Razzāq say only, 'He informed us.' When you find 'He transmitted to us,' it is an error of the copyist." (God knows best.) All of this was before it became common to restrict "He informed us" to material recited to the teacher.

The terms "He told us" (*anbaʾanā*) and "He communicated to us" (*nabbaʾanā*) – both of which are rarely used [for material heard from the speech of the teacher[29]] – come after "He informed us."

> "He transmitted to us" and "He informed us" are more elevated than "I heard" in another respect. This is that "I heard" contains no indication that the teacher related the ḥadīth *to the student* or addressed it *to him*. "He transmitted to us" and "He informed us" do contain an indication that the teacher addressed the ḥadīth to the student and related it to him, or that he was among those to whom this was done. The expert Abū Bakr al-Khaṭīb asked his teacher, the jurist and ḥadīth expert Abū Bakr al-Barqānī (God – He is exalted – bless him), about the secret reason for his saying, "I heard," – rather than "He transmitted to us" and "He informed us" – for the ḥadīth he related to them from Abu 'l-Qāsim ʿAbd Allāh b. Ibrāhīm al-Jurjānī al-Ābandūnī.[30] Barqānī told him that Abu 'l-Qāsim, for all his reliability and righteousness, was restrictive in regard to relating ḥadīth. Barqānī used to sit where Abu 'l-Qāsim could not see him or detect his presence so that he could hear from him the ḥadīth he was transmitting to the person inside with him. For that reason,

23 Abū Masʿūd Aḥmad b. al-Furāt al-Rāzī (ca. 180/796–258/872) was a well-traveled scholar of ḥadīth who settled in Isfahan; Dhahabī, *Siyar*, 12:480–88.

24 Ibn al-Durays (200/816–294/906) was a scholar of ḥadīth who wrote the book *Faḍāʾil al-Qurʾān*; Sezgin, *GAS*, 1:42.

25 *Kifāya*, 286.

26 Abū ʿAbd Allāh Muḥammad b. Rāfiʿ al-Qurayshī (ca. 170/786–245/860) was an important scholar of ḥadīth; Dhahabī, *Siyar*, 12:214–18.

27 *Kifāya*, 286.

28 Abu 'l-Fatḥ Muḥammad b. Aḥmad b. Muḥammad b. Fāris al-Baghdādī (338/949–412/1022), known as Ibn Abi 'l-Fawāris, was a prominent critic of ḥadīth; Dhahabī, *Siyar*, 17:223–4.

29 See Sakhāwī, *Fatḥ al-Mughīth*, 2:20.

30 Ābandūnī (274/887–368/978) was a prominent transmitter in his day; Dhahabī, *Siyar*, 16:261–3.

> Barqānī says, "I heard," and not "He transmitted to us" or "He informed us," because Abu 'l-Qāsim's intention was to transmit only to the person inside with him.

"X said to us" (*qāla lanā fulān*) or "X mentioned to us" (*dhakara lanā fulān*) are like "X transmitted to us." However, they are appropriate for the ḥadīth the transmitter heard from someone in a study session (*mudhākara*) and are more suitable for this than "He transmitted to us." In the discussion of "suspension" (*taʿlīq*) at the end of Category 11 (see above, p. 45 ff.), we recounted that many of the scholars of ḥadīth use these expressions to designate the ḥadīth which passed between them in study sessions and competitions (*munāẓarāt*). The most self-effacing of the expressions for this is "X said" or "X mentioned," without saying "to me" or "to us," and the like. As we said above, in the section on the isnād with "from,"[31] scholars interpreted these and similar expressions as indicating audition, when it is known in general that the student met the teacher and heard ḥadīth from him, especially when it is known of the student that he used "X said" only for the ḥadīth he actually heard from the teacher.

> Ḥajjāj b. Muḥammad al-Aʿwar[32] used to relate Ibn Jurayj's books from him, saying for them, "Ibn Jurayj said." People took these books from him and cited his relations as proofs. He was known to have related only what he had heard.

The expert Abū Bakr al-Khaṭīb restricted interpreting the phrase "X said" as indicative of audition solely to those whose custom was known to be similar to this.[33] The well-documented and well-known view is the one we gave above. God knows best.

II "Recitation to the teacher" (*al-qirāʾa ʿala 'l-shaykh*) is the second means of taking and receiving ḥadīth. Most of the transmitters of ḥadīth call it "presentation" (*ʿarḍ*) since the reciter "presents" the ḥadīth he recites to the teacher, just as the reciter "presents" the Qurʾān to the Qurʾān instructor. It makes no difference whether you are the reciter or someone else recites while you listen. You may recite from a book or from your memory. The teacher may have memorized the material recited to him or not. In the latter case he or some other reliable individual should hold his text. There is no disagreement that this is a valid form of transmission; that is, with the exception of the views recounted from some of those whose disagreement is not taken into account. God knows best.

There is a disagreement as to whether "recitation to the teacher" is equivalent to "audition of the speech of the teacher" in terms of rank or whether it is inferior

31 See above, p. 46.
32 Some considered Abū Muḥammad Ḥajjāj al-Aʿwar (d. 206/821) to be the best student of Ibn Jurayj; Dhahabī, *Siyar*, 9:447–50.
33 *Kifāya*, 289.

or superior. Abū Ḥanīfa, Ibn Abī Dhiʾb[34] and others are said to have preferred "recitation to the teacher" to "audition of his speech," and that is related from Mālik as well. Mālik and others are also said to have regarded them as equal. It is said that equating them is the doctrine of most of the scholars of the Hejaz and al-Kūfa, the doctrine of Mālik, his followers and his Medinese teachers and the doctrine of Bukhārī and others. The correct view is to give preference to "audition of the speech of the teacher" and to rate "recitation to him" on a second rank. It is said that this is the doctrine of the majority of scholars in the eastern lands. God knows best.

The ways of expressing "recitation to the teacher" when transmitting on the basis of it are on several levels. The best and safest is "I recited to X" – or "It was recited to X while I was listening" – "and he acknowledged it" (*qaraʾtu ʿalā fulān aw quriʾa ʿalā fulān wa-anā asmaʿu fa-aqarra bihi*). This is unquestionably valid. The expressions validly applied in unqualified form to "audition of the speech of the teacher" come next, provided that, when they are used in this case, they are qualified by the student saying, "X transmitted to us *by means of recitation to him*" (*ḥaddathanā fulān qirāʾatan ʿalayhi*), "He informed us *by means of recitation to him*" (*akhbaranā qirāʾatan ʿalayhi*) or something similar. In the same way, "He declaimed to us *by means of recitation to him*" (*anshadanā qirāʾatan ʿalayhi*) may be used for verse.

There are several different views about the unqualified application of "He transmitted to us" and "He informed us" to an instance of "recitation to the teacher." Some scholars of ḥadīth forbid both of them. It is said that this was the doctrine of Ibn al-Mubārak, Yaḥyā b. Yaḥyā al-Tamīmī, Aḥmad b. Ḥanbal, Nasāʾī and others.

Some hold the opinion that it is licit. They maintain that "recitation to the teacher" is like "audition of the speech of the teacher" in regard to the permissibility of the unqualified application of "He transmitted to us," "He informed us" and "He told us." It is said that this was the doctrine of most of the Hejazians and Kūfans; the view of Zuhrī, Mālik, Sufyān b. ʿUyayna, Yaḥyā b. Saʿīd al-Qaṭṭān[35] as well as other ancient authorities; and it was the doctrine of Bukhārī – the author of the *Ṣaḥīḥ* – as well as a number of other transmitters. Some of these also permitted the student to say, "I heard X," for "recitation to the teacher."

A third doctrine differentiates between the two phrases in this regard, forbidding the unqualified application of "He transmitted to us" and permitting the unqualified application of "He informed us." This is the doctrine of Shāfiʿī and his followers. It is also transmitted from Muslim – the author of the *Ṣaḥīḥ* – and many of the scholars of the east. The author of *Kitāb al-Inṣāf* (*The Book of*

34 Abu ʾl-Ḥārith Muḥammad b. ʿAbd al-Raḥmān b. al-Mughīra al-Qurashī (80/699–159/776) was an early scholar famed for his asceticism and piety; Dhahabī, *Siyar*, 7:139–49.

35 Abū Saʿīd Yaḥyā b. Saʿīd al-Qaṭṭān al-Tamīmī (120/738–198/813) was one of the greatest critics of ḥadīth; Dhahabī, *Siyar*, 9:175–88.

the Fair View), Muḥammad b. al-Ḥasan al-Tamīmī al-Jawharī al-Miṣrī,[36] said, "This is the doctrine of the countless majority of the scholars of ḥadīth. They made 'He informed us' a symbol occupying the place of the statement, 'I recited it to him: he did not utter it to me.' Abū 'Abd al-Raḥmān al-Nasā'ī, among a number of other authorities like him who transmitted ḥadīth to us, was one of those in our time who used to advocate this view."

> It is said that the first to make a distinction between these two terms was Ibn Wahb[37] in Egypt. This is refuted by the fact that this is also said of Ibn Jurayj and Awzā'ī [who were earlier] – Abū Bakr al-Khaṭīb related it about them – unless what is meant is that Ibn Wahb was the first to do this *in Egypt*. God knows best.

Differentiating between "He transmitted to us" and "He informed us" has become widespread, predominating among the scholars of ḥadīth. The attempt to justify the differentiation from the standpoint of linguistic usage is labored and contrived. The best that may be said for it is that it is a convention among the scholars of ḥadīth who sought by observing it to discriminate between the two means of receiving ḥadīth. The first is specified by the term "He transmitted to us" because of its strong implication of pronunciation and oral communication.

> One of the best things that is related about someone who subscribed to this doctrine is what the expert Abū Bakr al-Barqānī related[38] to the effect that Abū Ḥātim Muḥammad b. Ya'qūb al-Harawī[39] – one of the chief scholars of ḥadīth in Khurāsān – was reciting the *Ṣaḥīḥ* of Bukhārī to a teacher from Farabrī[40] and for each ḥadīth he said to his teacher, "Farabrī transmitted to you." When he completed the book, he heard his teacher say that he had heard the book from Farabrī by means of recitation to him. So Abū Ḥātim repeated the recitation of the entire book and he said to his teacher for all of it, "Farabrī informed you." God knows best.

Subsidiary Issues

(a). When during the recitation to the teacher his text is in the hands of someone else and this person may be relied upon, is attentive to what is recited and is qualified for this: if the teacher knows the material recited to him, it is as if his text were in his own hand, only better because of the cooperation of the mind of two people on it. If the teacher does not know the material recited to him, there

36 I have not succeeded in identifying this individual.
37 Abū Muḥammad 'Abd Allāh b. Wahb al-Miṣrī (125/743–197/812) was a prominent early Egyptian scholar *EI*² 3:963; Sezgin, *GAS*, 1:466.
38 Al-Khaṭīb al-Baghdādī, *Kifāya*, 303–4.
39 I have not been able to identify this individual.
40 The long-lived Abū 'Abd Allāh Muḥammad b. Yūsuf al-Farabrī (231/845–320/932) was the most prominent transmitter of Bukhārī's *Ṣaḥīḥ* of his generation; Dhahabī, *Siyar*, 15:10–13.

is some disagreement about [the validity of the transmission, when he is not holding his text]. One of the authorities in legal theory held that this form of audition is not valid. The preferred opinion is that it is valid and most of the teachers and scholars of ḥadīth act upon it. When the teacher's text is in the hands of the reciter and he is someone who may be relied upon in regard to his religion and knowledge, the verdict on it is the same; and it is in fact more deserving of being considered valid. When the teacher does not know the material recited to him and his text is in the hands of someone who may not be relied upon to hold it and whose neglect of what is recited may not be guaranteed against, it is the same whether he is the reciter or no, for it is not an audition which may be credited. God knows best.

(b). When the reciter says to the teacher, "X informed you," or "You said, 'X informed you,'" or something similar to that while the teacher remains silent, listening attentively to it, comprehending it and not objecting to it; then this behavior is sufficient to [establish the accuracy of the recitation]. Some of the Ẓāhirites and others have imposed the condition that the teacher must verbally assent to it. The Shāfiʿite jurists Abū Isḥāq al-Shīrāzī, Abu 'l-Fatḥ Sulaym al-Rāzī and Abū Naṣr b. al-Ṣabbāgh[41] stated this unequivocally. Abū Naṣr said, "The student may not say, 'He transmitted to me' or 'He informed me,' [without his teacher's verbal assent]. He may act in accordance with what was recited to him, and, if he wants to relate it from his teacher, he should say, 'I recited to him' – or 'It was recited to him' – 'while he was listening' (*qaraʾtu ʿalayhi aw quriʾa ʿalayhi wa-huwa yasmaʿu*)." In contrast, it is related from some writers that one of the Ẓāhirites stipulated that the teacher must express his assent upon the completion of the audition through the reciter asking him, "Is it as I recited to you?" and his saying yes. The correct view is that this is not necessary. The obvious implications suffice and the silence of the teacher in the aforementioned fashion takes the place of his explicit endorsement of the reciter. This is the doctrine of the majority of the scholars of ḥadīth, jurists and others. God knows best.

(c). According to what we hear, the expert Abū ʿAbd Allāh al-Ḥākim (God bless him) said, "In transmission, the procedure I prefer and the one I saw most of my teachers and the authorities of my era adhering to is for the student to say for the material he took verbally from the speech of the transmitter while he was alone, 'X transmitted to me,' and for the material he took from his speech in the presence of others, 'X transmitted to us.' For the material he personally recited to the transmitter, he should say, 'X informed me,' and for what was recited while he was merely present, 'X informed us.'"[42] We indeed heard something

41 Abū Naṣr ʿAbd al-Sayyid b. Muḥammad b. ʿAbd al-Wāḥid (400/1009–477/1084), known as Ibn al-Ṣabbāgh, was, with Abū Isḥāq al-Shīrāzī, one of the most prominent Shāfiʿite scholars in fifth-/eleventh-century Baghdad; Dhahabī, *Siyar*, 18:464–5.

42 *ʿUlūm al-ḥadīth*, 260.

similar to that from ʿAbd Allāh b. Wahb, the disciple of Mālik (God be pleased with them).[43] It is extremely good.

If a transmitter has doubts regarding something in his possession as to whether it falls under the heading of "He transmitted to us" or "He informed us" or under the heading of "He transmitted to me" or "He informed me," because of his uncertainty over whether he was alone or with others at the time of the reception and the audition; it is possible for us to say: Let him say, "He transmitted to me," or "He informed me," because the absence of others is presumed.

However, the authority ʿAlī b. ʿAbd Allāh al-Madīnī stated from his teacher, the authority Yaḥyā b. Saʿīd al-Qaṭṭān, that the transmitter should say, "X transmitted to us," for the material regarding which he is uncertain whether *his teacher* said, "X transmitted to me" or, "X transmitted to us." This would require that the transmitter himself say, "He transmitted to us," when he is in doubt over his own audition in such a case. In my opinion, this is possible because "He transmitted to me" is more complete in terms of rank and "He transmitted to us" is more defective. So, when the transmitter is in doubt, let him limit himself to the defective form, because the absence of the additional person[s] is presumed. This is a fine point. I found that the expert Aḥmad al-Bayhāqī (God bless him) had chosen the view I presented above [that is, the preference for "me"], after quoting the statement of [Yaḥyā b. Saʿīd] al-Qaṭṭān.

Making this distinction [between "me" and "us"] on the principle of [Abū ʿAbd Allāh al-Ḥākim] is desirable but not mandatory. Al-Khaṭīb related this view from all of the scholars of ḥadīth.[44] Thus, it is permissible for the student, when he hears ḥadīth by himself, to say, "He transmitted to us," or something similar, because in the speech of the Arabs that is permissible for a single individual. Furthermore, he is permitted, when he hears ḥadīth as a part of a group, to say, "He transmitted to me," because the teacher did transmit to him as well as transmitting to the others. God knows best.

(d). We heard that Abū ʿAbd Allāh Aḥmad b. Ḥanbal (God be pleased with him) said, "Follow the speech of the teacher in regard to his saying, 'He transmitted to us,' 'He transmitted to me,' 'I heard,' and 'He informed us,' and do go beyond it." For the material you find in the books composed of the transmissions of people earlier than you, you may not change the ḥadīth indicated with "He informed us" in that very book to "He transmitted to us," and the like. That is because, if there exists a disagreement over putting one term in the place of the other and there exists a precedent for making a distinction between them, it is possible that the person using one of them is one of those who does not regard them as equivalent. If you were to find an isnād of that description and you knew that its transmitters regarded the terms as equivalent, then your replacing one of them with the other would come under the heading of permitting transmission by paraphrase. This

43 *Kifāya*, 294.
44 *Kifāya*, 294.

would be true, even if there were a well-known difference [between the terms, observed by others]. We think it best to avoid doing anything along these lines in regard to changing the contents of books and collections of ḥadīth, as we will (God – He is exalted – willing) discuss below.

> What Abū Bakr al-Khaṭīb said in his *Kifāya*[45] about doing that is disputed and in our view it refers to the ḥadīth a student hears from the speech of a transmitter and not something recorded in a written composition. God knows best.

(e). Scholars disagree over the soundness of the audition of someone who copies at the time of the recitation. It is reported that the authority Ibrāhīm al-Ḥarbī;[46] the expert Abū Aḥmad b. ʿAdī;[47] the professor Abū Isḥāq al-Isfarāyīnī[48] – the expert in practical and theoretical law – and others rejected it. We heard that Abū Bakr Aḥmad b. Isḥāq al-Ṣibghī[49] – one of the authorities of the Shāfiʿītes in Khurāsān – was asked about the student who writes during audition. He said, "He should say, 'I attended' (*ḥaḍartu*), and not, 'He transmitted to us,' or, 'He informed us.'" It is reported that Mūsa b. Hārūn al-Ḥammāl permitted copying during the audition and that Abū Ḥātim al-Rāzī said, "I wrote in ʿĀrim's[50] class while he was reciting and I wrote in ʿAmr b. Marzūq's class while he was reciting." It is also reported that one text was recited to ʿAbd Allāh b. al-Mubārak while he copied another. There is no difference between the copying of the auditor and the copying of the person who validates the audition (*musammiʿ*).

Making a distinction is superior to these blanket declarations. Our opinion is that the audition is not valid when the copying is such that the student cannot comprehend what is being recited, so that sound which reaches his ears is like background noise. The audition is valid if, while copying, comprehension is not impossible for him, as was the case in what we heard regarding the ḥadīth expert and scholar Abu 'l-Ḥasan al-Dāraquṭnī. In his youth, he attended the class of Ismāʿīl al-Ṣaffār.[51] He sat copying a volume in his possession while Ismāʿīl was

45 This may refer to *Kifāya*, 309–10.

46 Abū Isḥāq Ibrāhīm b. Isḥāq b. Bashīr al-Ḥarbī (198/813–280/894) was an expert in ḥadīth and law who is perhaps best known for having written a book on the rare words appearing in the ḥadīth (*gharīb al-ḥadīth*); Dhahabī, *Siyar*, 13:356–72.

47 Abū Aḥmad ʿAbd Allāh b. ʿAdī al-Jurjānī (277/891–365/976) wrote a famous book on weak ḥadīth transmitters entitled *al-Kāmil fī ḍuʿafāʾ al-rijāl*, 7 vols (Beirut, 1404/1984); Sezgin, *GAS*, 1:198–9.

48 Abū Isḥāq Ibrāhīm b. Muḥammad b. Ibrāhīm al-Isfarāyīnī (d. 418/1027) was one of the most prominent Shāfiʿītes of his era; Dhahabī, *Siyar*, 17:353–5.

49 Ṣibghī (258/872–342/953) combined expertise in law and ḥadīth; Dhahabī, *Siyar*, 15:483–9.

50 ʿĀrim (ca. 140/757–224/839), whose real name was Abu 'l-Nuʿmān Muḥammad b. al-Faḍl al-Sadūsī, was a prominent transmitter of ḥadīth whom Abū Ḥātim al-Rāzī studied with in 214/829; Dhahabī, *Siyar*, 10:265–70.

51 Abū ʿAlī Ismāʿīl b. Muḥammad al-Baghdādī al-Ṣaffār (247/861–341/952) was a transmitter of ḥadīth also known for his knowledge of the Arabic language; Dhahabī, *Siyar*, 15:440–1.

dictating. One of those in attendance said to him, "Your audition is not valid while you copy." Dāraquṭnī replied, "My comprehension of the dictation is different from yours." Then Dāraquṭnī said to the man, "Do you recall how many ḥadīth the teacher has dictated until now?" He said no. Dāraquṭnī said, "He has dictated eighteen," and the ḥadīth were counted and found to be as he said. Then Dāraquṭnī said, "The first ḥadīth was from X from Y and its text read such and such. The second was from A from B and its text was such and such." He kept giving the isnāds and texts of the ḥadīth in the order they were dictated until he reached the last of them. The people were astonished by him. God knows best.

(f). The distinction which we described in regard to copying applies equally to the cases when the teacher or the auditor is holding a conversation, or the reciter speaks too quickly or murmurs so that some of the words are inaudible, or the auditor is too far from the reciter, and similar cases. It is obvious that in, each of these cases, missing a small amount – a word or two – may be excused. [If this is the case,] it is recommended that the teacher permit all of the auditors to transmit the entire volume or book which they heard, even if the term "audition" (*samāʿ*) is to be applied to all of it. When he grants his written authorization (*khaṭṭ*) for that book to one of them, he should write: "He heard this book from me and I hereby give him permission to relate it from me," or something like this, just as some of the earlier teachers used to do. One of the things we hear from the Andalusian jurist Abū Muḥammad b. Abī ʿAbd Allāh b. ʿAttāb[52] was that his father[53] (God be pleased with both of them) said, "In audition licensing is indispensable, because sometimes the reciter makes mistakes and the teacher ignores it; or the teacher makes mistakes, if he is reciting, and the auditor ignores it. So the portion the student missed is restored to him by the licensing." What we have mentioned is an excellent solution. Indeed, we heard that Ṣāliḥ b. Aḥmad b. Ḥanbal[54] (God bless them) said, "I said to my father, 'When the teacher slurs a word – it is known to be such and such and this is not understood from him – do you think that the student should relate the correct wording from him?' He said, 'I hope that there will be no difficulty in his doing that.'"

On the other hand, we read that Khalaf b. Sālim al-Mukharrimī[55] said, "I heard Ibn ʿUyayna saying, 'ʿAmr b. Dīnār to us' (*nā ʿAmr ibn Dīnār*), meaning 'ʿAmr b. Dīnār *transmitted* to us' (*ḥaddathanā*); however he

52 Abū Muḥammad ʿAbd al-Raḥmān b. Abī ʿAbd Allāh Muḥammad b. ʿAttāb al-Qurṭubī (433/1041–520/1126) was one of the great ḥadīth transmitters of al-Andalus; Dhahabī, *Siyar*, 19:514–15.

53 Abū ʿAbd Allāh Muḥammad b. ʿAttāb b. Muḥsin (383/994–462/1069) was an expert in a number of disciplines; Dhahabī, *Siyar*, 18:328–30.

54 Abu 'l-Faḍl Ṣāliḥ (203/818–265/878) was one of the two talented sons of the imām Aḥmad b. Ḥanbal who played a large role in the propagation of his teaching; Sezgin, *GAS*, 1:510.

55 Abū Muḥammad Khalaf b. Sālim al-Mukharrimī al-Baghdādī (d.231/846) was considered to be an expert in ḥadīth; Dhahabī, *Siyar*, 11:148–50.

limited himself to the *nūn* and *alif* of *ḥaddathanā*. When he was told, 'Say, "ʿAmr transmitted to us,"' he said, 'I will not say it, because I did not hear three letters of his utterance of *ḥaddathanā* – and they were *ḥaddatha* – on account of the great crowd.'"

The crowds in the classes of many of the greatest transmitters of ḥadīth used to be very large, sometimes reaching thousands and thousands. Repetitors (*mustamlūn*) conveyed the ḥadīth from the teachers to the crowds so the students actually wrote the ḥadīth down from the teachers through the intermediary of the conveyance of the assistants. More than one of the experts permitted students to relate that material from the dictator [without mentioning the intervening repetitor]. We heard that al-Aʿmash (God be pleased with him) said, "We were attending the class of Ibrāhīm [al-Nakhaʿī] and the teaching circle became very large. Many times he related a ḥadīth and those at a distance from him could not hear it, so they asked one another what he had said. Then they related these ḥadīth [directly from him] as well as those they actually did hear from him." We heard that a man asked Ḥammād b. Zayd about a similar situation, saying, "Abū Ismāʿīl, what is your opinion?" He said, "Ask those around you." We also heard that the repetitor Abū Muslim[56] said to Ibn ʿUyayna, "Many of the people cannot hear the ḥadīth." He said, "Can you hear them?" He said yes and Ibn ʿUyayna replied, "Then make them hear them."

Others rejected that. We heard that Khalaf b. Tamīm[57] said, "I heard about ten thousand ḥadīth from Sufyān al-Thawrī and I used to ask my companion in class [for the ones I did not hear clearly]. I told that to Zāʾida and he said to me, 'Transmit from these ḥadīth only what you have preserved with your heart and heard with your own ears.' So I cast them away." We also heard that Abū Nuʿaym [al-Faḍl b. Dukayn] felt it necessary to transmit from his fellow students the ḥadīth from Sufyān and al-Aʿmash from which he missed a single word or name he had to ask his fellows for, not thinking that anything else was possible for him.

The first view[58] represents an extreme lack of rigor. Indeed, we heard that the expert Abū ʿAbd Allāh b. Manda al-Iṣbahānī said to one of his students, "X, for you smelling a ḥadīth is enough for audition!" This statement should either be interpreted [to refer to something else] or be left with the person who said it. I found from the expert ʿAbd al-Ghanī b. Saʿīd[59] from the expert Ḥamza b. Muḥammad[60]

56 Bukhārī, *Taʾrīkh al-kabīr*, 3(1):383; Ibn Abī Ḥātim, *Jarḥ*, 2(2):317.

57 Abū ʿAbd al-Raḥmān Khalaf b. Tamīm al-Tamīmī al-Kūfī (d. 213/828) was a well-respected transmitter of ḥadīth; Dhahabī, *Siyar*, 10:21–3.

58 Ibn al-Ṣalāḥ seems to have in mind here the views of Ibrāhīm al-Nakhaʿī and Ḥammād b. Zayd, who, it would appear, allowed the student to transmit any amount of material directly from the teacher without mentioning the intermediary whom he had to consult.

59 Abū Muḥammad ʿAbd al-Ghanī b. Saʿīd al-Azdī al-Miṣrī (332/944–409/1018) appears to have been a very important figure in the history of ḥadīth scholarship, although none of his surviving works have been published yet; Sezgin, *GAS*, 1:223–5.

60 Abū Muḥammad Ḥamza b. Muḥammad al-Kinānī (275/888–357/968) was a scholar of ḥadīth born in Egypt; Sezgin, *GAS*, 1:192–3.

– with his isnād – that ʿAbd al-Raḥmān b. Mahdī said, "Smelling a ḥadīth is enough for you." ʿAbd al-Ghanī said, "Ḥamza said to us, "ʿAbd al-Raḥmān b. Mahdī means that when that person was asked about the beginning of something [that is, a ḥadīth], he recognized it. It does not refer to laxity in audition.'" God knows best.

(g). Audition from someone behind a barrier is valid, if, when he relates the ḥadīth personally, his[41] voice is recognized. It is also valid when the ḥadīth are being recited to him, if his presence behind the barrier is known to one of those being granted the audition by him. For recognizing the teacher's voice or presence, one should be permitted to rely upon the word of someone trustworthy. They used to hear ḥadīth from ʿĀʾisha and the other wives of the Messenger of God (Peace be upon him) from behind a barrier and they related these ḥadīth from them on the basis of their voice. The expert ʿAbd al-Ghanī b. Saʿīd cited as proof of the permissibility of this practice the statement of the Prophet (Peace be upon him), "Bilāl will call out at night, so eat and drink until Ibn Umm Maktūm calls out."[42] ʿAbd al-Ghanī also related, with his isnād, that Shuʿba said, "When someone transmits ḥadīth to you and you do not see his face, do not relate from him. Perhaps it is a devil who has taken his shape,[43] saying, 'He transmitted to us' and 'He informed us.'" God knows best.

(h). When a student hears a ḥadīth from a teacher and the teacher then says to him, "Do not relate it from me," or "I do not grant you permission to relate it from me;" or he says, "I did not inform you of it" – or "I recant from my informing you of it" – "so do not relate it from me," without his ascribing that to his having made an error in the ḥadīth, having doubts about it or something like that – but rather he forbids the student to relate from him despite being unequivocal that it is his ḥadīth: that does not nullify the student's audition or form an obstacle to the student's relating from him. The expert Abū Saʿīd b. ʿAlīyak al-Nīsābūrī[44]

61 Despite the masculine pronouns, it is a question of women here. They normally transmitted out of the view of their male students.

62 Although the interpretation of this report was not disputed, the justification of this interpretation was. Ibn Umm Maktūm – the other elements of his name are variously given, see Dhahabī, *Siyar*, 1:360–5 – and Bilāl shared the duty of calling the Muslim Community to prayer during the lifetime of the Prophet. The text refers to the fast of the month of Ramaḍān when Muslims are permitted to eat and drink only between the evening and the dawn prayer. Suyūṭī (*Tadrīb al-rāwī*, 2:28) pointed to the fact that people who could not see Ibn Umm Maktūm were obliged to act upon his call to prayer. Noting that Ibn Umm Maktūm had lost his sight as a child, Ibn Ḥajar (*Nukat*, 2:879) argued that he was therefore obliged to rely on the voice of a person whom he could not see to learn of the advent of daylight.

63 As Sakhāwī points out, it would have made slightly better sense if Shuʿba had said "voice" (*ṣawt*) here rather than "shape" (*ṣūra*); *Fatḥ al-Mughīth*, 2:52.

64 Abū Saʿīd (or Abū Saʿd) ʿAbd al-Raḥmān b. al-Ḥusayn (or al-Ḥasan) b. ʿAlīyak al-Nīsābūrī was a ḥadīth collector who died in 431/1039 at an advanced age; Dhahabī, *Siyar*, 17:509.

asked the professor Abū Isḥāq al-Isfarāyīnī (God bless both of them) about the transmitter who intends his audition for a particular group and someone else comes and hears ḥadīth from him without his knowledge of it: "Is it permissible for that unintended student to transmit the ḥadīth from him?" He answered that it is permissible and that even if the transmitter had said, "I am informing you and I am not informing X," it would not harm X. God knows best.

III Licensing (*ijāza*) is the third means of conveying and receiving ḥadīth. It takes several forms.

(a). Licensing a specific text to a specific person: for instance, the teacher says, "I hereby license book X" – or "the contents of this book list of mine (*fihristī*[65])" – "to you." This is the highest form of licensing lacking the transference of the text (*munāwala*). Some claim that there is no dispute regarding the permissibility of this form of licensing and that the Ẓāhirites did not dispute it; rather their dispute was over some other type of transmission. The judge Abu 'l-Walīd al-Bājī al-Mālikī[66] went further and categorically denied the existence of any dispute. He said, "There is no dispute regarding the permissibility of transmitting by license among the forebears of this Community or their successors,"[67] and he asserted that there was total unanimity on this. He then mentioned the dispute over whether one could *act upon* the material transmitted this way. God knows best.

This is false. Large numbers of ḥadīth scholars, jurists and legal theorists have indeed held contradictory opinions over the permissibility of transmitting by license. The view which holds licensing as invalid is represented in one of the two transmissions from Shāfiʿī (God be pleased with him) on that topic. It was related that his disciple al-Rabīʿ b. Sulaymān[68] said, "Shāfiʿī did not use to allow licensing for ḥadīth, and I disagree with Shāfiʿī on that." A number of other Shāfiʿītes, including the judges Ḥusayn b. Muḥammad al-Marwarūdhī[69] and Abu 'l-Ḥasan al-Māwardī,[70] regarded licensing as invalid. Māwardī stated as much unequivocally in his *al-Ḥāwī* and traced it back to the doctrine of Shāfiʿī.

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65 *Fihrist*, *fahras*, *thabat* and *barnāmaj* were names applied to the works listing the books a scholar was permitted to transmit and the teachers from whom he received them; *EI*², 2:743–4, s.v. Fahrasa.

66 Sulaymān b. Khalaf b. Saʿd (403/1013–474/1081) was a renowned Andalusian scholar who wrote works in a number of disciplines, including ḥadīth and law; Dhahabī, *Siyar*, 18:535–45.

67 Al-Qāḍī ʿIyāḍ, *Ilmāʿ*, 89.

68 Abū Muḥammad al-Rabīʿ b. Sulaymān al-Murādī (ca. 174/790–270/884) was one of the pupils of Shāfiʿī most responsible for preserving his teachings; Dhahabī, *Siyar*, 12:587–91.

69 Abū ʿAlī Ḥusayn b. Muḥammad al-Marwarūdhī (d. 462/1069) was one of the great Shāfiʿīte scholars of Khurāsān; Dhahabī, *Siyar*, 18:260–2.

70 The career of Abu 'l-Ḥasan ʿAlī b. Muḥammad b. Ḥabīb al-Māwardī (364/974–450/1058) reached its apogee when he was appointed the chief judge of Baghdad. Among his works on Shāfiʿīte law is *Kitāb al-Aḥkām al-sulṭānīya*, a seminal work on public law; Dhahabī, *Siyar*, 18:64–7.

Both of them said, "If licensing were licit, traveling to collect ḥadīth would become pointless." This expression is also related from Shu'ba and others. The authority Ibrāhīm b. Isḥāq al-Ḥarbī, Abū Muḥammad 'Abd Allāh b. Muḥammad al-Iṣbahānī[71] – nicknamed "Abu 'l-Shaykh" – and the expert Abū Naṣr al-Wā'ilī al-Sijzī were among the scholars of ḥadīth who regarded licensing as invalid. Abū Naṣr related declarations of its incorrectness from a number of those he met, saying "I heard a number of scholars saying, 'The implication of a transmitter saying, "I hereby license you to relate from me," is I hereby license you to do something which is not allowed by the law, because the law does not permit the transmission of material which was not heard.'" Similar to this is what Abū Bakr Muḥammad b. Thābit al-Khujandī[72] – one of the Shāfi'ites who regarded licensing as invalid – related from Abū Ṭāhir al-Dabbās[73] – one of the authorities of the Ḥanafites. He said, "When someone says to someone else, 'I hereby license you to relate from me what you did not hear,' it is like his saying, 'I hereby license you to ascribe lies to me.'"

The established practice and the doctrine of large numbers of scholars of ḥadīth and others are in favor of permitting licensing and allowing transmission on the basis of it. However, there is some obscurity in the argument made for this. We may say: when the teacher licenses the student to relate his transmissions from him, he has communicated them to him collectively (*jumlatan*), and it is the same as if he had communicated them to him word by word (*tafṣīlan*). As in the case discussed above regarding "recitation to the teacher,"[74] the validity of the teacher's communicating his transmissions to his students does not rest upon his explicit verbal declaration. Rather, the aim is for the teacher to make the student understand [that this is the material he transmits[75]] and for the student to comprehend this; and that occurs through the act of licensing which creates this understanding. God knows best.

Just as relation on the basis of licensing is permitted, acting upon the material transmitted that way is necessary. This is in conflict with the doctrine of those Ẓāhirites and the others who have followed them who held that it is not necessary to act upon it, and that a ḥadīth transmitted this way is the same as a loose ḥadīth (*mursal*). This is incorrect, because there is nothing in the act of licensing that impairs the cohesiveness or trustworthiness of the material transmitted in this way. God knows best.

71 Abu 'l-Shaykh (274/887–369/979) was one of the greatest scholars of ḥadīth of the fourth/tenth century; Sezgin, *GAS*, 1:200–1.

72 Abū Bakr Muḥammad b. 'Abd al-Laṭīf b. Muḥammad b. Thābit al-Khujandī taught in the Niẓāmiya in Baghdad and died in a village near Hamadhān in 552/1157; Dhahabī, *Siyar*, 20:386–7.

73 Abū Ṭāhir Muḥammad b. Muḥammad b. Sufyān al-Dabbās (d. ca. 340/951) was one of the most prominent Ḥanafites in Iraq; Laknawī, *Fawā'id*, 187.

74 See p. 103.

75 See Sakhāwī, *Fatḥ al-Mughīth*, 2:64.

(b). Licensing an unspecified text to a specific person: for instance, the teacher says, "I hereby license everything I heard"– or "everything I relate" – "to you," or something similar. The dispute over this type of licensing is stronger and more common. The majority of scholars, including transmitters of ḥadīth, jurists and others, permit transmitting by this means as well as the first and also deem it necessary to act on the material related in this way in accordance with its stipulation.[76] God knows best.

(c). Licensing an unspecified person under a general designation: for instance, the teacher says, "I hereby license the Muslims," or "I hereby license everyone," or "I hereby license my contemporaries," or something similar. This is a form which the modern proponents of permitting licensing in principle discussed and the permissibility of which they disputed. If it is coupled with a restrictive designation or the like, it is more likely to be permitted. The expert Abū Bakr al-Khaṭīb was one of those who permitted every form of it.[77] We heard that the expert Abū ʿAbd Allāh b. Manda said, "I hereby license everyone who says, 'There is no God but God.'" According to what al-Khaṭīb related, the judge Abu 'l-Ṭayyib al-Ṭabarī[78] – one of the expert jurists – permitted the licensing of all Muslims alive at the time the act of licensing takes place.[79] Abū Muḥammad b. Saʿīd[80] – one of the greatest of the teachers of al-Andalus – licensed every student of ḥadīth who entered Cordova. A number of scholars, including Abū ʿAbd Allāh b. ʿAttāb (God be pleased with them), concurred with him in permitting that. Someone who asked Abū Bakr al-Ḥāzimī[81] about this form of global licensing (*al-ijāza al-ʿāmma*) told me that one of things he said in reply was that the experts of his time, like the expert Abu 'l-ʿAlāʾ[82] and others, leaned towards permitting it. (God knows best.) We have not seen nor heard of anyone who is

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76 *Bi-sharṭihi*: It is difficult to determine what this phrase refers to. Nawawī omits it in his abridgement and most commentators ignore it. Sakhāwī suggests that it is "the stipulation of licensing" (*sharṭ al-ijāza*) to be discussed below; Sakhāwī, *Fatḥ al-Mughīth*, 2:66 (and repeated in Zakariyāʾ al-Anṣārī, *Fatḥ al-Bāqī*, 2:64). This would appear to be the stipulation – which Ibn al-Ṣalāḥ rejects (see below, p. 117) – that licensing is valid only when "the licensor is knowledgeable regarding what he is licensing and the licensee is a scholar."

77 *Al-Ijāza li-'l-maʿdūm wa-'l-majhūl* in Subḥī al-Badrī al-Sāmarrāʾī, *Majmūʿat rasāʾil fī ʿulūm al-ḥadīth* (Medina, 1389/1969), 80.

78 Abu 'l-Ṭayyib Ṭāhir b. ʿAbd Allāh al-Ṭabarī (348/959–450/1058) was an important Shāfiʿite jurist; *EI²*, 10:15–16; Sezgin, *GAS*, 1:502; *EIr*, 1:390.

79 *Ijāza*, 80.

80 Abū Muḥammad ʿAbd Allāh b. Saʿīd al-Shantajālī al-Qurṭubī was a respected transmitter of ḥadīth who spent a number of years in Mecca. He died in Cordova in 436/1045; Ibn Bashkuwāl, *Kitāb al-Ṣila*, 2 vols (Cairo, 1966), 1:271–3.

81 Abū Bakr Muḥammad b. Mūsā b. ʿUthmān al-Ḥāzimī (548/1153–581/1185) was a Shāfiʿite who settled in Baghdad. He specialized in ḥadīth and his most famous works may be *Kitāb al-Nāsikh wa-'l-mansūkh* and *Shurūṭ al-aʾimma*; Dhahabī, *Siyar*, 21:167–72.

82 Abu 'l-ʿAlāʾ al-Ḥasan b. Aḥmad b. al-Ḥasan al-Hamadhānī (488/1095–569/1173) was an expert in ḥadīth and in several other religious sciences; Dhahabī, *Siyar*, 21:40–7.

worthy of emulation actually using this form of licensing and relating by it, not even the small group of late-comers who viewed it as valid. Licensing in principle is a weakness. By this extension and relaxation, it becomes a much greater weakness which should not be tolerated. God knows best.

(d). Licensing an unknowable person (*majhūl*) or an unknowable text, and the question of an act of licensing bearing a condition, are appended to this discussion: for instance, the teacher says, "I hereby license Muḥammad b. Khālid al-Dimashqī," and at that time there are a number of people who share this name (*ism*) and lineage (*nasab*) and the one being licensed is not specified. Or the teacher says, "I hereby license X to relate from me *Kitāb al-Sunan* (*The Book of Sunnas*)," and he transmits a number of books of sunnas known by this title and he does not specify which is meant. This is a defective and worthless form of licensing.

> This is not the same as the case when someone licenses a number of people whose name and lineage are specified, while he is ignorant of their identity and is not acquainted with them. That does not impair the validity of the licensing, just as a teacher not knowing a student who attended his class does not affect the validity of that student's audition. (God knows best.) Even if the teacher licenses those whose names are designated in a letter requesting licensing (*istijāza*) and he is ignorant of their identity and their lineage, not even knowing how many of them there are and without having scrutinized their names one by one; the licensing should also be considered valid. This is analogous to the validity of the audition of those who attended a teacher's class to hear ḥadīth from him, even if the teacher does not know them at all, does not know how many of them there are and does not scrutinize their persons one by one.

When the teacher says, "I hereby license whomever X wants," or the like, it contains unknowability (*jahāla*) [in regard to the identity of the individuals being licensed] and the stipulation of a condition. So the presumption is that it is not valid. The judge Abu 'l-Ṭayyib al-Ṭabarī al-Shāfiʿī gave a legal opinion to that effect, when the expert al-Khaṭīb asked him about this.[83] He reasoned that it is licensing an unknowable person and it is as if he had said, "I hereby license some people," without any specification. Sometimes it is argued that it is invalid because it also bears a condition. Whatever is vitiated by unknowability is also vitiated by the stipulation of a condition, according to what is known to be the opinion of some people. [The Shāfiʿite] al-Khaṭīb related that Abū Yaʿlā b. al-Farrāʾ al-Ḥanbalī[84] and Abu 'l-Faḍl b. ʿUmrūs al-Mālikī[85] permitted this form of licensing

83 *Ijāza*, 81–2.

84 Abū Yaʿlā b. Muḥammad b. al-Ḥusayn b. Muḥammad al-Farrāʾ (380/990–458/1066) was a very prominent Ḥanbalite legal scholar in Baghdad; Dhahabī, *Siyar*, 18:89–91.

85 Abu 'l-Faḍl Muḥammad b. ʿUbayd Allāh b. ʿUmrūs al-Mālikī (372/983–452/1060) was one of the leading Mālikite scholars in Baghdad; Dhahabī, *Siyar*, 18:73–4.

and these three were leaders of their respective schools at that time in Baghdad.[86] The unknowability in this form of licensing arises in the second part of the clause due to the presence of volition, in contrast to unknowability occurring in the case when the teacher licenses "some people." When the teacher says, "I hereby license whoever wants it," it is the same as if he had said, "I hereby license whomever X wants." (God knows best.) Rather, the former contains more unknowability and is more diffuse from the standpoint that – in contrast to the latter – it is conditional on the volition of innumerable people. This is also true in the case where the teacher licenses whoever wants to be licensed by him.

If the teacher licenses whoever desires to transmit from him, this is closer to being permissible because the delegation of transmission by the license to the volition of the licensee is a necessary component of every act of licensing. Despite the fact that this formula is in the form of a stipulation, it is merely a clarification of what is necessary to carry out the transmission and a description of the circumstance, and in reality there is no imposition of a condition.

> For this reason, some Shāfiʿite authorities permit the seller to say in a commercial transaction, "I hereby sell you this for such-and-such price, if you desire," with the purchaser saying, "I hereby accept."

The following was found in the handwriting of the expert Abu 'l-Fatḥ Muḥammad b. al-Ḥusayn al-Azdī al-Mawṣilī:[87] "I hereby license the transmission of that to everyone who wants to transmit it from me." When the teacher says, "I hereby license such and such to X, if he desires to transmit it from me," or "to you, if you desire," or "you like," or "you want;" the most obvious and strongest view is that this is permissible, since the element of unknowability and the reality of the imposition of a stipulation have disappeared and only their form remains. Knowledge belongs to God (He is exalted).

(e). Licensing a yet-to-be-born person (*maʿdūm*), and let us discuss along with this the licensing of young children: this is a type of licensing which some modern scholars have discussed extensively and they have disagreed over its permissibility. An example of it is when you say, "I hereby license whoever will be born to X." If he links the yet-to-be-born person to a living person (*mawjūd*) by saying, "I hereby license X and whoever will be born to him," or "I hereby license you, your sons and your descendants for as long as they continue to reproduce;" it is closer to being permitted than the first example. For a similar reason, the Shāfiʿites permit the second kind and not the first in the establishment of a charitable trust (*waqf*). The Mālikites and Ḥanafites – or at least some of them – permit both kinds in a charitable trust. Abū Bakr b. Abī Dāwūd al-Sijistānī

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86 *Ijāza*, 82.

87 Abu 'l-Fatḥ Muḥammad b. al-Ḥusayn al-Azdī al-Mawṣilī (d. 374/985) wrote works on a number of aspects of the study of ḥadīth; Sezgin, *GAS*, 1:199–200.

was one of the early ḥadīth scholars who performed this second kind of licensing. We heard that he was asked for licensing and said, "I hereby license you, your children and the offspring of the offspring," meaning those who had not yet been born.

The expert Abū Bakr al-Khaṭīb deemed it permissible to license a yet-to-be-born individual in the first instance without any link to a living person.[88] He said that he heard Abū Yaʿlā b. al-Farrāʾ al-Ḥanbalī and Abu 'l-Faḍl b. ʿUmrūs al-Mālikī permitting that.[89]

> The jurist Abū Naṣr b. al-Ṣabbāgh also related the permissibility of that. He said, "Some people are of the opinion that it is permissible to license someone not yet created. This is the opinion only of those who believe that licensing is the granting of permission (*idhin*) to transmit and not an instance of face-to-face communication (*muḥādatha*)."

Al-Khaṭīb al-Baghdādī then explained the argument for invalidating this kind of licensing, and this was the view his teacher, the judge and authority Abu 'l-Ṭayyib al-Ṭabarī, settled on.[90] That is the correct view and no other is appropriate, because licensing falls under the heading of communicating the licensed material collectively, as we said above in the discussion of the validity of the general principle of licensing. Just as communicating information to a yet-to-be-born person cannot be valid, licensing a yet-to-be-born person cannot be valid. If we had judged licensing to be granting permission, that would still not be valid for a yet-to-be-born person, just as granting permission in regard to the deputation of a yet-to-be-born person is not valid, because the yet-to-be-born person is in a state in which the act permitted was not valid from him.

This also necessarily renders void the licensing of a young child whose audition is not valid. Al-Khaṭīb said, "I asked the judge Abu 'l-Ṭayyib al-Ṭabarī about licensing a small child: 'Is the child's age or his capacity for discrimination taken into consideration for determining its validity in the way they are taken into consideration in determining the validity of his audition?' He said, 'They are not taken into consideration.' I then said to him, 'One of our colleagues said, "Licensing is not valid for those whose audition is not valid."' He said, 'Sometimes it is valid for the teacher to license someone who is absent while that person's audition would not be valid.'"[91] Al-Khaṭīb cited as evidence for the validity of licensing a child the fact that licensing is only the licensor allowing the licensee to transmit from him, and it is valid to allow someone who has reached the age of reason and someone who has not. He said, "In accordance with this, we saw all of our teachers licensing children who were absent, without inquiring about their age and level of discrimination. We never saw them under any circumstance license

88 *Ijāza*, 81.
89 *Ijāza*, 81.
90 *Ijāza*, 80–81.
91 *Kifāya*, 325.

anyone who was not yet born."[92] It seems that they regarded a child fit for this way of receiving ḥadīth so that he could validly transmit on the basis of it after he had attained the qualifications necessary for transmitting. This arose from their desire to expand the means of perpetuating the isnād – which has been granted to this Community alone – and to bring the child closer to the Messenger of God (Peace be upon him). God knows best.

(f). Licensing something the licensor has not yet heard or received at all to a licensee to relate when the licensor afterward receives it: someone who reported from the judge ʿIyāḍ b. Mūsā – one of the illustrious figures of his age in North Africa – informed me that he said, "I have not seen any of the teachers of old speak about this and I saw some of the modern scholars and our contemporaries doing it. It is said that Abu 'l-Walīd Yūnus b. Mughīth[93] – the judge of Cordova – was asked to license all of the material he had related up to that date and all of what he would later relate, and he refused. The person who asked him became angry and one of his colleagues said to him, 'He should give you something he has not taken? That is impossible!'" ʿIyāḍ said, "This is the correct view."[94]

This view can be supported whether licensing is judged to be communicating the licensed material collectively or to be granting permission. If licensing is considered to be communication, this kind of licensing is not valid, because how can a person communicate something he has no information about? If licensing is considered to be granting permission, the invalidation rests upon the dispute over the validation of granting permission in deputation for something that the person giving the permission – the deputizer – does not yet possess. An instance of this would be someone appointing an agent to sell a slave which he intends to buy. Indeed, some Shāfiʿites permitted that. The correct view is that this kind of licensing is invalid. So, it is incumbent on whoever wants to transmit by license from a teacher who has granted him license for, for instance, all of what he has heard to undertake an investigation in order to ascertain that the material he wants to transmit from him is something which the teacher heard before the date of the licensing.

> When the teacher says, "I hereby license to you everything I heard which seems valid to you and will seem valid to you" (*ajaztu laka mā ṣaḥḥa wa-yaṣiḥḥu ʿindaka min masmūʿātī*), it is not like the above case. Indeed, Dāraquṭnī and others did do this. It is permissible for the student to transmit from his teacher by virtue of that formula whatever after the granting of the license becomes established in his mind *as being something the teacher heard before the licensing*. That is permitted, even if the teacher

92 *Kifāya*, 326.

93 Abu 'l-Walīd Yūnus b. Mughīth al-Qurṭubī (338/949–429/1038) held a number of positions of religious authority in Muslim Spain; Dhahabī, *Siyar*, 17:569–70.

94 *Ilmāʿ*, 106.

says only, "everything which seems valid to you," without, "and will seem valid." This is because what is meant is, "I hereby license you to transmit from me everything which seems valid to you," and the point to be taken into consideration in that case is the validity of that material in the student's mind at the time he relates it. God knows best.

(g). Licensing previously licensed material: For instance, the teacher says, "I hereby license you the materials licensed to me," or, "I hereby license you to transmit everything I was licensed to transmit." Some modern scholars whose views are not taken into consideration have forbidden this. The correct view – and the one which is followed in practice – is that it is permissible. It is not comparable to the forbidden practice of deputizing an agent without the permission of the original deputizer. I read that the North African expert Abū ʿAmr al-Safāqusī[95] said, "I heard the expert Abū Nuʿaym al-Iṣbahānī[96] say, 'Licensing on the basis of licensing is effective and permissible.'" The expert al-Khaṭīb related that the ḥadīth expert and authority Abu 'l-Ḥasan al-Dāraquṭnī, the expert Abu 'l-ʿAbbās – known as Ibn ʿUqda al-Kūfī[97] – and others permitted it.[98] The jurist and ascetic Naṣr b. Ibrāhīm al-Maqdisī[99] used to transmit by licensing from licensing, sometimes to the extent of putting together three consecutive licensings in his transmission.

The student who transmits previously licensed material on the basis of a license should study the particulars and dictates of the licensing granted by the teacher of his teacher in order that he does not transmit by it something that does not properly come under it. When, for example, the licensing of the teacher's teacher takes the form, "I hereby license to him everything I heard which seems valid to him," and the student has seen some of the material heard by the teacher of his teacher, he may not transmit this material from his own teacher from his teacher until it becomes clear that it is something which in the view of his teacher belonged to the material heard by the teacher who licensed him. The mere fact that the material now seems valid to the student is not enough to fulfill the words

95 Abū ʿAmr ʿUthmān b. Abī Bakr b. Ḥamūd al-Safāqusī was a fifth-/eleventh-century ḥadīth scholar who traveled extensively in the East and Andalusia before returning to North Africa; Ḥumaydī, *Jadhwat al-muqtabis fī dhikr wulāt al-Andalus* (Cairo, 1966), 303–4; Ibn Bashkuwāl, *Ṣila*, 2:408–11.

96 Abū Nuʿaym Aḥmad b. ʿAbd Allāh al-Iṣbahānī (336/947–430/1038) was one of the great scholars of ḥadīth. He is best known for his biographical dictionary of the scholars of Isfahan, *Dhikr akhbār Iṣbahān* (ed. S. Dedering, 2 vols, Leiden, 1931), and his work on the most prominent Sufis, *Ḥilyat al-awliyāʾ wa-ṭabaqāt al-aṣfiyāʾ* (Cairo, 1351/1932–1357/1938); *EI²*, 1:142–3; *EIr*, 1:354–5.

97 Abu 'l-ʿAbbās Aḥmad b. Muḥammad b. Saʿīd b. ʿUqda al-Kūfī (249/863–333/944) was a ḥadīth expert famous for his Shiite leanings; Sezgin, *GAS*, 1:182.

98 *Kifāya*, 349–50.

99 Naṣr b. Ibrāhīm al-Maqdisī al-Nābulusī (before 410/1019–490/1096) was a very prominent Shāfiʿite who ended his career in Damascus; Dhahabī, *Siyar*, 19:136–43.

and stipulation of his teacher's teacher. The blunders of those who do not understand this and similar matters will be many. God knows best.

These are the types of licensing which require explanation, and other types can be derived from them. Those who study the matter will be able to figure out how the other types should be dealt with on the basis of what we have dictated, God (He is exalted) willing. We will now draw attention to some other matters.

1. We heard that the author and litterateur Abu 'l-Ḥasan Aḥmad b. Fāris[100] (God bless him) said, "The meaning of 'licensing' (*ijāza*) in the speech of the early Arabs is derived from 'the giving of a quantity of water' (*jawāz al-māʾ*) whereby the livestock and crops in someone's possession may be watered. It is said, 'I asked X to give me a quantity of water (*istajaztu*) and he gave me a quantity of water (*ajāzanī*),' when he gives you water for your land and your livestock. In the same fashion, the student asks the scholar 'to give him a drink' of his knowledge and he 'gives him a drink' of it." In accordance with this interpretation, the licensor should say, "I hereby license X everything I heard" or "everything I relate" (*ajaztu fulānan masmūʿātī aw marwīyātī*), making it transitive, without any preposition, there being no need to mention the phrase "the transmission of" or anything similar. Those who equate "licensing" with allowing, granting permission or authorizing need to do that; and that is recognized. The licensor should then say, for instance, "I hereby license *to X the transmission of* everything I heard" (*ajaztu li-fulānin riwāyata masmūʿātī*). Some advocates of this view nevertheless say, "I hereby license to him everything I heard" (*ajaztu lahū masmūʿātī*). This is a form of ellipsis the like of which is not obscure. God knows best.
2. Licensing is recommended only when the licensor is knowledgeable regarding what he is licensing and the licensee is a scholar, because licensing is a facilitation and a concession suitable for scholars because of the pressing need for it. Some of them have gone too far in this regard and made this recommendation a stipulation (*sharṭ*) for licensing. Abu 'l-ʿAbbās al-Walīd b. Bakr al-Mālikī[101] related such a view from Mālik (God be pleased with him). The expert Abū ʿUmar [b. ʿAbd al-Barr] said, "The correct view is that licensing is only permitted for the person skilled in the craft and for something specific, without problems in its isnād."[102] God knows best.
3. When the licensor writes his license, he should pronounce it out loud. If he merely writes it, it is still a permissible form of licensing when it is coupled with the intention of licensing. However, it is inferior in status to the license

100 Ibn Fāris (d. 395/1005) was the author of numerous works on the Arabic language; Sezgin, *GAS*, 7:360–1, 8:209–14, 9:194.

101 Abu 'l-ʿAbbās al-Walīd b. Bakr b. Makhlad al-Mālikī (d. 392/1002) was a well-traveled expert in ḥadīth and the Arabic language; Dhahabī, *Siyar*, 17:65–7.

102 *Jāmiʿ bayān al-ʿilm wa-faḍlihi*, ed. ʿAbd al-Karīm al-Khaṭīb (Cairo, 1975), 480.

spoken out loud. Reckoning that kind of licensing as sound is not far-fetched, because merely writing the license belongs to the same class of transmission as "recitation to the teacher" which – although the teacher does not pronounce the material recited to him – has been made tantamount to his communicating to the student the material recited to him, as was explained above. God knows best.

IV Transference (*munāwala*) is the fourth means of receiving and taking up ḥadīth. It has two forms.

(a). Transference coupled with licensing: this is the absolutely highest kind of licensing. It takes several forms. One of them is the teacher handing the student the original text of his audition or a copy collated against it, saying, "This is my audition" – or "my transmission" – "from X. Transmit it from me" – or "I hereby license you to relate it from me," and then placing it in his possession; or the teacher saying, "Take it, copy it, collate your copy against it and then return it to me," or something similar.

Another form is the student bringing the teacher a book or personal collection of his ḥadīth and presenting it to him. The teacher – assuming he is cognizant and alert – examines it and returns it to him, saying to him, "I have read what is in this and they are my ḥadīth from X" – or "my transmission from my teachers is in it" – "so transmit it from me" – or "I hereby license you to transmit it from me." Several of the authorities in ḥadīth have called this "presentation" (*ʿarḍ*). In our earlier discussion of "recitation to the teacher," we said that it is also called "presentation." So let us call that "presentation by recitation" (*ʿarḍ al-qirāʾa*) and let us call this "presentation by transference" (*ʿarḍ al-munāwala*). God knows best.

This transference coupled with licensing occupies the place of audition in the opinion of Mālik and a number of the authorities in ḥadīth.

> The expert Abū ʿAbd Allāh al-Ḥākim al-Nīsābūrī related from many of the early scholars that the aforementioned "presentation by transference" is equal to audition. This applies as well to similar forms of transference coupled with licensing. Among those from whom al-Ḥākim related this view were a number of Medinese, including Ibn Shihāb al-Zuhrī, Rabīʿat al-Raʾy, Yaḥyā b. Saʿīd al-Anṣārī and the imām Mālik b. Anas; some Meccans, including Mujāhid, Abu 'l-Zubayr [al-Makkī] and Ibn ʿUyayna; some Kūfans, including ʿAlqama [b. Qays] al-Nakhaʿī, Ibrāhīm al-Nakhaʿī and Shaʿbī; a group of Baṣrans, including Qatāda, Abu 'l-ʿĀliya[103] and Abu 'l-Mutawakkil al-Nājī;[104] a number of Egyptians, including Ibn

103 Abu 'l-ʿĀliya Rufayʿ b. Mihrān al-Riyāḥī converted to Islam in the caliphate of Abū Bakr and became one of the great experts in the proper recitation of the Qurʾān. The sources date his death variously between 90/709 and 106/724; Dhahabī, *Siyar*, 4:207–13.

104 Abu 'l-Mutawakkil ʿAlī b. Dāwūd al-Nājī was an obscure transmitter who died in 102/720; Dhahabī, *Siyar*, 5:8–9.

Wahb, Ibn al-Qāsim[105] and Ashhab;[106] and others in Syria and Khurāsān. Al-Ḥākim also saw that a number of his own teachers subscribed to that view.[107] There is some confusion in al-Ḥākim's discussion because he has in some cases confounded remarks regarding "presentation by recitation" with comments on "presentation by transference" and treated them the same.

The correct view is that "transference by presentation" cannot take the place of audition, and that it is inferior in status to verbal transmission and communication through recitation. Indeed, al-Ḥākim himself said about this kind of presentation, "The jurists of Islam who gave opinions over the permissible and the forbidden did not regard it as equal to audition. Shāfiʿī, Awzāʿī, Buwayṭī,[108] Muzanī,[109] Abū Ḥanīfa, Sufyān al-Thawrī, Aḥmad b. Ḥanbal, Ibn al-Mubārak, Yaḥyā b. Yaḥyā and Isḥāq b. Rāhawayh advocated that opinion. We observed our authorities adhering and subscribing to it, and we do too."[110] God knows best.

Another form of transference with licensing is when the teacher "transfers" his book to the student and licenses him to relate it from him, and then the teacher keeps the book in his possession and does not give it to the student. Because the student does not come into possession of the material he receives and it is absent from him, this form of transference falls short of the previously mentioned ones. It will be permissible for the student to relate the material from the teacher when he takes possession of the book or a copy collated with it in a fashion which convinces him of its agreement with the material the license covered. However, this is still considered to be a form of licensing lacking actual transference. Thus, transference in a case like this hardly possesses any advantage over a case of licensing a specific text without the act of transference. Indeed, several jurists and legal theorists have concluded that it possesses no [special] efficacy or benefit. Nevertheless, the expert scholars of ḥadīth in early and modern times – or at least some of them – believe it to have a considerable advantage. Knowledge belongs to God (He is exalted).

Another form of transference with licensing is a student bringing a book or a personal ḥadīth collection to a teacher and saying, "This is your transmission, so transfer it to me and license me to transmit it," and the teacher agreeing to this without looking at the text and making certain that he transmitted all of it. This

105 Abū ʿAbd Allāh ʿAbd al-Raḥmān b. al-Qāsim al-ʿUtaqī (132/749–191/806) was a Mālikite legal scholar whose views are recorded in a *mudawwana*; Sezgin, *GAS*, 1:465–6.

106 Abū ʿAmr Ashhab b. ʿAbd al-ʿAzīz al-Qaysī (145/762–204/819) was an important Egyptian Mālikite legal scholar; Sezgin, *GAS*, 1:466–7.

107 *ʿUlūm*, 257–8.

108 Abū Yaʿqūb Yūsuf b. Yaḥyā al-Buwayṭī (d. 231/845) was one of the students of the imām Shāfiʿī responsible for the spread of his teachings; Sezgin, *GAS*, 1:491.

109 Abū Ibrāhīm Ismāʿīl b. Yaḥyā al-Muzanī (175/792–264/877) was a disciple of the imām Shāfiʿī and his *Mukhtaṣar* is one of the fundamental works of Shāfiʿite law; Sezgin, *GAS*, 1:492–3.

110 *ʿUlūm al-ḥadīth*, 259–60.

[by itself] is impermissible and invalid. If the information and the knowledge of the student may be trusted, it is permissible to rely on him in that regard. This is a permissible form of licensing, just as reliance on a student is permissible in "recitation to the teacher" to the extent that he may be the one reciting from the original text, when he is someone whose knowledge and religion may be trusted. Abū Bakr al-Khaṭīb (God bless him) said, "If the teacher were to say, 'Transmit the contents of this book from me, if they are my ḥadīth. I am not responsible for any error or misapprehension,' that would be permissible and good."[111] God knows best.

(b). Transference without licensing: here the teacher transfers the book to the student – as described above in the beginning – merely saying, "These are my ḥadīth," or "my audition," without saying, "Transmit it from me," or "I hereby license you to transmit it from me," or something similar. This is a defective form of transference and transmission by it is not permissible. More than one of the jurists and legal theorists have found fault with the transmitters of ḥadīth who permitted it and allowed transmission by it. Al-Khaṭīb related that a number of scholars regarded it as sound and allowed transmission by it. We will mention – God (He is praised and exalted) willing – the opinion of those who permitted transmission on the basis of the teacher's mere declaration (*iʿlām*) to the student that a particular book is what he heard from X. This form of transference is better than the declaration by itself and it is superior because of the element of transference it contains, since the act of transference itself is not devoid of the implication that the teacher is granting permission to transmit the text. God knows best.

Remarks on the way a transmitter should express transference and licensing

It is related that some early scholars and some of those who came after them permitted the unqualified application of "He transmitted to us" (*ḥaddathanā*) and "He informed us" (*akhbaranā*) to transmission by transference. That is related from Zuhrī, Mālik and others. It is in accordance with the doctrine of all of the scholars cited above who made "presentation by transference" coupled with licensing equivalent to audition. Something similar was also related from some people in regard to transmission by licensing. The expert Abū Nuʿaym al-Iṣbahānī – the author of many works on the science of ḥadīth – used to apply "He informed us" without qualification to the ḥadīth he related by license. We heard that he said, "When I say, 'He transmitted to us' it is audition. When I say, 'He informed us,' without further qualification, it is an instance of licensing, even if I do not say, 'by licensing' (*ijāzatan*), 'by writing' (*kitābatan*), 'he wrote to me' (*kataba ilayya*), or, 'he granted me permission to transmit from him' (*adhina lī fī 'l-riwāya ʿanhu*)." The historian Abū ʿUbayd Allāh

111 *Kifāya*, 328.

al-Marzubānī[112] – the author of a number of works of secular history – used to relate most of the material in his books by license without audition and he used to say for licensing, "He informed us," without further elucidation. According to al-Khaṭīb, that was something for which Marzubānī was criticized.[113]

The sound and preferred view which the majority follow in practice and which the earnest and scrupulous have adopted is to forbid the unqualified application of "He transmitted to us," "He informed us" and similar expressions to material received by transference or licensing and to designate that material with qualified versions of these expressions which indicate the true situation. The transmitter should say, "X informed us" – or "transmitted to us" – "by transference and by license" (*munāwalatan wa-ijāzatan*), "He informed us by license," "He informed us by transference," "He informed us by granting permission (*idhnan*)," "Under his grant of permission is" (*fī idhnihi*), "One of the things he granted me permission for is" (*fīmā adhina lī fīhi*), or "One of the things which he gave me leave to transmit from him is" (*fīmā aṭlaqa lī riwāyatahū ʿanhu*). Or he should say, "X licensed to me" (*ajāza lī fulān*), "X licensed me such and such" (*ajāzanī fulān kadhā wa-kadhā*), "X transferred to me" (*nāwalanī fulān*) and similar expressions.

Some people have designated licensing with terms which have not kept them safe from misrepresentation or at least a trace of it. Examples are someone saying for licensing, "He informed us verbally (*mushahāfatan*)," when the teacher had only spoken the license out loud to him; or, saying "X informed us by writing" – or "in what he wrote to me," or "in his letter" (*fī kitābihi*) – when the teacher had only written out the license for him. Even if a number of modern ḥadīth scholars have employed these expressions technically, they are still not free of a trace of misrepresentation on account of the ambiguity they contain and their similarity to what a student says when the teacher writes the ḥadīth themselves to him in a letter.

It is reported that Awzāʿī designated licensing by saying, "He apprised us" (*khabbaranā*) and he designated recitation to him by saying, "He informed us." Many modern scholars have adopted the convention of applying "He told us" (*anbaʾanā*) without further qualification to licensing, and that is the preference of al-Walīd b. Bakr – the author of *al-Wajāza fī [tajwīz] al-ijāza* (*The Epitome in [declaring] Licensing [to be Valid]*). In earlier times people viewed "He told us" as the same as "He informed us." The exacting expert Abū Bakr al-Bayhaqī inclined toward this when he used to say, "X told me by licensing" (*anbaʾanī fulān ijāzatan*), and this also complies with the convention of modern scholars. (God knows

112 Abū ʿUbayd Allāh Muḥammad b. ʿImrān b. Mūsā al-Marzubānī (290/903–384/994) was a Muʿtazilite scholar from Baghdad who composed a vast number of books on historical and literary subjects; Brockdmann, *GAL, Suppl.* 1: 190; *EI²*, 6:634–5.

113 *Taʾrīkh Baghdād*, 3:135–6.

best.) We heard that the expert Abū ʿAbd Allāh al-Ḥākim (God bless him) said, "The view I prefer and the one which I saw most of my teachers and the authorities of my age following is for the student to say, "X told me," for the material which was presented to the transmitter and which the transmitter orally licensed the student to transmit. The student should say, "X wrote to me," for the material which the transmitter sent to him from another city without orally licensing him. We heard that Abū ʿAmr b. Abī Jaʿfar b. Ḥamdān al-Nīsābūrī[114] said, "I heard my father saying, 'Whenever Bukhārī says, "X said to me," it is an instance of presentation and transference.'" It is reported that some transmitters expressed licensing by saying, "X informed us that (*anna*) Y transmitted to him" – or "Y informed him." We read that the authority Abū Sulaymān al-Khaṭṭābī preferred this or related it. This is terminology that does not even remotely indicate licensing. It is more appropriate for when the student hears only the isnād from the teacher and the teacher licenses to him the text which follows it. The word "that" in the phrase, "X informed me that Y informed him" implies the presence of the principle of communication, even if the informant treated the material collectively and did not mention it word by word.

Modern transmitters often indicate an instance of licensing which took place in the transmission of someone above the teacher who granted the audition to them with the word "from" (*ʿan*). So when one of them is given audition by a teacher on the basis of his license from his teacher, he says, "I recited to X from Y." If the student heard ḥadīth from his teacher on the basis of his teacher's license from his teacher and there was no audition [between the student's teacher and his teacher or] the student is in doubt [as to whether the transmission between his own teacher and his teacher was audition or merely licensing[115]], application of the word "from" is reasonable. "From" may be applied with equal accuracy to both audition and licensing. God knows best.

Be aware that the impermissibility of the unqualified application of "He transmitted to us" and "He informed us" to licensing is not negated by the licensor granting permission to apply it, as some teachers are wont to do. When granting a license to someone, they say, "If the student wishes, he may say, 'He transmitted to us' and if he wishes, he may say, 'He informed us.'" So let that be known. Knowledge belongs to God (He is blessed and exalted).

V Correspondence (*mukātaba*) is the fifth means of conveying and taking up ḥadīth. It consists of the teacher sending some of his ḥadīth in his own handwriting

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114 Abū ʿAmr Muḥammad b. Abī Jaʿfar Aḥmad b. Ḥamdān al-Nīsābūrī (283/896–376/987) was a famous ḥadīth transmitter from Nishapur who was also renowned as an expert in the Arabic language; Sezgin, *GAS*, 1:204.

115 Sakhāwī, *Fatḥ al-Mughīth*, 2:120.

to an absent student, or the teacher writing them for him while he is present. Associated with this is the case when the teacher orders someone else to send the ḥadīth from him to the student. This means of receiving ḥadīth also takes two forms. One of them is correspondence without licensing. The second is correspondence coupled with licensing, with the teacher sending the ḥadīth to the student and saying, "I hereby license to you the material I wrote for you" (*ajaztu laka mā katabtuhū laka*) – or "the material I sent to you" (*mā katabtu bihi ilayka*), or some other expression of licensing similar to this.

Many early and modern scholars, including Ayyūb al-Sakhtiyānī, Manṣūr [b. al-Muʿtamir] and al-Layth b. Saʿd, permitted transmission by means of the first type of correspondence – and it is the case when the teacher limits himself to correspondence [that is, without licensing]. A number of the Shāfiʿites subscribed to that opinion and one of them, Abu 'l-Muẓaffar al-Samʿānī, rated correspondence by itself stronger than licensing. Some legal theorists have also adopted this view. A number of others rejected it. Among the Shāfiʿites, the judge Māwardī adopted the latter view and stated it unequivocally in his book *al-Ḥāwī*. The first doctrine is the correct one and it is well known among the adherents of ḥadīth. Often in their ḥadīth collections and writings one finds them saying, "X wrote to me (*kataba ilayya fulān*). He said, 'Y transmitted to us,'" by which is meant correspondence. In their opinion, this is effective and the ḥadīth transmitted this way are connected supported (*al-musnad al-mawṣūl*). Correspondence itself contains a strong implication of licensing. Even if it is not explicitly coupled with licensing, it does imply the substance of licensing.

In the case of correspondence, it is enough that the student to whom the ḥadīth are sent recognize the handwriting of the correspondent, even if no clear proof that it actually is his handwriting exists. There are some people who say, "One person's handwriting looks like another's so it is not permissible to rely on that." This is unsatisfactory, because it is rare that one person's handwriting does resemble someone else's. The presumption is that one person's handwriting does not resemble anyone else's and that there is no ambiguity about it.

More than one of the learned and leading scholars of ḥadīth, including al-Layth b. Saʿd and Manṣūr, subscribed to the doctrine that it is permissible to apply "He transmitted to us" and "He informed us" without qualification to transmission by correspondence. The preferred position is the doctrine of those who say for it, "X wrote to me. He said, 'Y transmitted to us such and such.'" This is the correct view and the one appropriate for those possessing earnestness and probity. It would be equally valid if they had said, "He informed me of it by correspondence" (*mukātabatan*) – or "in writing" or some other similar expression. Correspondence coupled with an explicit license is comparable to transference with licensing in terms of validity and efficacy. God knows best.

VI The sixth means of taking and conveying ḥadīth is the declaration of the transmitter (*iʿlām al-rāwī*) to the student that a particular ḥadīth or a particular book is his audition or his transmission from X, merely saying that without going

on to say, "Transmit it from me," "I hereby give you permission to transmit it," or the like. In the eyes of many, this is a permissible way to relate and convey such material. This view was related from Ibn Jurayj and certain other transmitters of ḥadīth, jurists, legal theorists and Ẓāhirites. The Shāfiʿite Abū Naṣr b. al-Ṣabbāgh stated it unequivocally and preferred it. Abu 'l-ʿAbbās al-Walīd b. Bakr al-Ghamrī al-Mālikī supported him in his book *al-Wajāza fī tajwīz al-ijāza*. The judge Abū Muḥammad b. Khallād al-Rāmahurmuzī[116] – the author of the book *al-Fāṣil bayn al-rāwī wa-'l-wāʿī* – related that one of the Ẓāhirites subscribed to this doctrine and argued for it. He added, "If his teacher were to say to him, 'This is my relation, but do not transmit it from me,' he could still transmit it from him. Just as it would not affect him if he were to hear a ḥadīth from him and afterward he said to him, "Do not transmit it from me," or, "I do not license it to you.""[117]

> The justification for the doctrine of these people is that they consider "declaration of the transmitter" to be equivalent to "recitation to the teacher." When the student recites some of the teacher's ḥadīth to him and the teacher silently assents that it is his transmission from X b. Y, it is permissible for the student to transmit the ḥadīth from him, even if he did not hear the ḥadīth from his teacher's lips and the teacher did not say to him, "Transmit it from me" or "I hereby grant you permission to relate it from me." God knows best.

The preferred view is the one ascribed to a number of the scholars of ḥadīth and others to the effect that transmission on this basis is not permitted. The Shāfiʿite teacher Abū Ḥāmid al-Ṭūsī[118] stated this unequivocally and did not mention any other possibility. This is because the material may be something the teacher heard and transmitted, but he does not grant permission for it to be transmitted from him, because he does not view its transmission as permissible on account of a defect he knows it to contain. His enunciation of the material is not present, nor anything equivalent to his enunciation of it. It is because of the enunciation of the reciter to him, while he is listening and silently assenting to it, that the transmitter from him who heard that may truthfully say, "He transmitted to me," or, "He informed us," even if the teacher did not grant him permission

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116 Abū Muḥammad al-Ḥusayn b. ʿAbd al-Raḥmān b. Khallād al-Rāmahurmuzī (d. ca. 360/970) was a judge in Khūzistān who was an expert in ḥadīth and literature. His most famous work, *al-Muḥaddith al-fāṣil*, is generally considered to be the first comprehensive work written in the genre of *uṣūl al-ḥadīth*; Sezgin, *GAS*, 1:193–4.

117 *Muḥaddith al-fāṣil*, 452.

118 Abū Ḥāmid Muḥammad b. Muḥammad al-Ṭūsī, better known as Ghazālī, was born in Ṭūs in 450/1058. An outstanding career led him to the Niẓāmīya in Baghdad in 484/1091. Four years later in the midst of a spiritual crisis he resigned his post and became a mystic. In 499/1106 he returned to teaching, taking a post at the Niẓāmīya in Nishapur. He died in Ṭūs in 505/1111; Brockelmann, *GAL*, 1:535–46, *Suppl.*, 1:744–56; *EI*², 2:1038–41.

for that. Rather, in the case of "declaration of the transmitter" the transmitter is like a witness. When he gives testimony outside of the courtroom regarding some matter, it is not valid for someone who heard it to bear witness regarding his testimony, when he neither grants him permission to do so nor deputizes him to bear witness for him. This is one of the instances in which testifying in court and transmission are alike, because their substance unites them in that regard, even if they differ in other respects. Nevertheless, when the isnād is sound, the student must act in accordance with whatever his teacher mentions to him, even if his transmission from the teacher is not permitted. This is because the soundness of the ḥadīth in themselves is sufficient for that. God knows best.

VII Bequeathing books (*al-waṣīya bi-'l-kutub*) is the seventh of the categories of taking and receiving ḥadīth. It consists of a transmitter upon his death or upon his departure for a journey bequeathing to someone a book which he relates. It is related that some of the forebears (God be pleased with them) permitted the legatee to transmit such material from the bequeathing transmitter on that basis. This is highly implausible. It is either a lapse on the part of those scholars or interpreted to mean that they were referring to transmission by way of discovery (*wijāda*), which will be explained (God – He is exalted – willing). One scholar argued for the validity of this form of transmission and likened it to declaration and transference,[119] but that is not correct. There is a justification, which we mentioned, for the doctrine of those who permit transmission solely on the basis of declaration and transference. Nothing similar applies here and bequeathing is not close to either in that respect. God knows best.

VIII Discovery (*wijāda*).

> *Wijāda*, the verbal noun of *wajada – yajidu*, is a neologism unknown to the early Arabs. We heard from al-Muʿāfā b. Zakarīyāʾ al-Nahrawānī[120] – the great expert in a number of sciences – that later writers coined the word *wijāda* for reference to the knowledge taken from a written source (*ṣaḥīfa*) without audition, licensing or transference. This was done on the basis of the distinctions the early Arabs made between the various verbal nouns of *wajada* to discriminate between the different meanings of the verb. That is, when the early Arabs said, "He came across his camel which had strayed," the verbal noun is *wijdān*; when they said, "He found the thing he was seeking," the verbal noun is *wujūd*; for anger, the verbal noun is *mawjida*; for wealth, *wujd*; and for love, *wajd*.[121]

119 Al-Qāḍī ʿIyāḍ does this in *Ilmāʿ*, 115.

120 Abu 'l-Faraj al-Muʿāfā b. Zakarīyāʾ al-Nahrawānī (305/917–390/1000) was a Baghdadi judge. He was the most prominent exponent of the legal doctrines of Ṭabarī of his time; Sezgin, *GAS*, 1:522–3.

121 For a more complete discussion of this, see Edward Lane, *Lexicon*, 8:2924.

An example of discovery is when a student comes across someone else's book in that individual's own handwriting containing some ḥadīth which he relates, and the student has never met him – or he did meet him but did not hear from him the ḥadīth which he has found recorded in his handwriting – and he does not have a license from him or anything similar. He should say, "I found (*wajadtu*) in the handwriting of X" – or "I read in the handwriting of X," or "In the book of X in his handwriting is" – 'Y b. Z, informed us.'" Then he should mention his teacher and give the rest of the isnād and the text. Or he should say, "I found" – or "I read" – "in the handwriting of X from Y," and mention the person who transmitted to him and those above him. This has been continuously practiced in early and modern times. It falls under the heading of "interrupted" (*munqaṭiʿ*) and "loose" (*mursal*), however it is tinctured with "cohesion" on account of the statement, "I found in the handwriting of X." Sometimes someone commits misrepresentation (*dallasa*) by saying regarding the individual whose handwriting he found, "From X," or, "X said." That is a disgraceful misrepresentation *when it is such that it falsely promotes the impression that he heard the material from the teacher*, as was discussed above in the Category on misrepresentation. Some people speak carelessly and unqualifiedly apply "He transmitted to us" or "He informed us" to instances of discovery. Whoever does that opens himself up for criticism.

> When the student finds a ḥadīth in someone's composition and the composition is not in the handwriting of that individual, he should say, "X mentioned" – or "X said" – 'Y informed us,'" or, "X mentioned from Y." This is interrupted and does not contain any trace of cohesion.[122]

All of the above applies when the student is confident that it is the handwriting of the individual mentioned or his book. If this is not the case, then let him say, "It reached me from X" (*balaghanī ʿan fulān*), "I found from X" (*wajadtu ʿan fulān*), or similar expressions. Or let him plainly indicate the means of transmission he relied upon in that regard by using the expressions of some earlier scholars; for example, "I read in the book of X in his handwriting and Y informed me that it was the handwriting of X" or "I found in a book which I thought was in the handwriting of X" or "In a book the writer of which says that he is X b. Y is" or "In a book which is said to be in the handwriting of X is."

When the student wishes to transmit ḥadīth from a book ascribed to an author, let him not say, "X said such and such," until he becomes confident of the authenticity of the copy by his own collation of it – or some other trustworthy person's – with numerous other texts. We indicated this earlier at the end of

122 Although there can be no doubt about the accuracy of the text here, later writers tended to postpone the treatment of the point addressed in this passage to the general discussion below of texts not in their author's handwriting; e.g. ʿIrāqī, *al-Tabṣira wa-ʾl-tadhkira*, ed. Muḥammad b. al-Ḥusayn al-ʿIrāqī al-Ḥusaynī, 3 vols (Beirut, n.d.), 2:115.

Category 1. When that, or something like it, does not happen, let the student say, "It reached me from X that he said such and such," "I found in a copy of book X," or other similar expressions.

> In these times most people have become lax, applying without qualification unequivocal terminology to this kind of material without research or verification. One of them reads a book ascribed to a certain author and transmits from it ḥadīth from the author without becoming certain of the authenticity of the copy, saying, "X said such and such" or "X mentioned such and such." The correct course is the one presented above.

If the reader is knowledgeable and astute to the extent that, for the most part, omissions, slips and transpositions are not hidden from him, we hope that he will be permitted to apply without qualification an unequivocal expression [like "X said" or "X mentioned"] to the material he relates from that transmitter. So far as I can tell, many authors have been pleased to do that for the material they transmitted from the books of other people. Knowledge is with God (He is exalted).

All of this discussion concerns the particulars of transmitting by means of discovery. In regard to the permissibility of putting into practice the discovered material one has confidence in, we heard from one Mālikite that most of the Mālikite transmitters of ḥadīth, jurists and others do not regard this as valid. It is said that Shāfiʿī and certain of his thoughtful disciples endorsed the validity of acting on the material transmitted this way. One of the thorough Shāfiʿite scholars in theoretical law unequivocally ruled in favor of the necessity of acting upon the material once confidence in the ascription is attained. He said, "If what we said were presented to the majority of the scholars of ḥadīth, they would reject it." The opinion he unequivocally gave in favor of it is the only one possible in later ages. If putting a doctrine into practice did depend on its proper transmission (*riwāya*), it would become impossible to act on transmitted material, because of the infeasibility of meeting the standards of transmission in our time. This was discussed earlier in Category 1. God knows best.

IMAM IBN HAJAR AL-HAYTAMI ON DEVIANTS (AHL-UL-BID'A) AND THEIR DISCONNECTED CHAINS

Imam ibn Hajar al-Haytami (d. 974 AH) has been mentioned previously in this work. It has been shown how the detractors are not the true representatives of the Ahlul-Hadith (People of Hadith), as they mocked the Ijaza system and lack the traditional methodology in learning the books of Hadith and other Islamic sciences via the means of fully connected chains of transmission back to the earlier generations of Hadith scholars and their known books. This methodology is all too common amongst the vast majority of those who call themselves Salafis in this age. Earlier on al-Albani's own Ijaza and what he had to say about it was mentioned.

It is also surprising to note that those Salafis that have some Ijazat and chains of transmission going back to the early Hadith scholars and their books have not been able to provide chains of transmission going back to just the six main books[669] of Hadith with just so-called Salafi transmitters in them, and free of any Sufi, Ash'ari or Maturidi scholars within these chains. If they are confident such chains do exist with just Salafis as per their current definition, then they are asked to present them to the six main books and mention the background status to every single narrator in the chains who are noted historically in recognised books to have been "Salafi" in aqida at least.

Imam Ibn Hajar al-Haytami has left behind a work listing his teachers and his notable chains of transmission. It has been published under the title: Thabat al-Imam, Shaykh al-Islam Ibn Hajar al-Haytami al-Makki al-Shafi'i.

Title page:

[669] Meaning: Sahih al-Bukhari, Sahih Muslim, Jami al-Tirmidhi, Sunan Abi Dawud, Sunan al-Nasa'i and Sunan Ibn Majah.

ثبت الإمام

شيخ الإسلام ابن حجر

الهيتمي المكي الشافعي

(٩٠٩ - ٩٧٤هـ)

من تصنيفه

حققه وعلق عليه

الدكتور أمجد رشيد

رئيس قسم الفقه وأصوله بكلية الشريعة والقانون
بجامعة الأحقاف باليمن (سابقاً)
والمحاضر بكلية الشريعة والقانون
بجامعة العلوم الإسلامية بالأردن

On p. 58 he mentioned the following pertinent points:

ثمّ اخْتَصَّهم في هذه الخصوصية بمراتب الأقربية، فكان كلُّ مَن كان سندُه أقربَ ولو برَجُلٍ واحدٍ أجلَّ عندهم ممن فاته ذلك في المبادئ أو المقاصد.

[انقطاع أسانيد أهل البدعة]

ومن عَجيب الاستقراء: أنه كُشِفَ لي أنّ ذَوي البدعِ الاعتقاديةِ فاتَـهُم هذا الاتصالُ من أَصْله، فلا يَـرْوُون حديثاً ولا يذكرون مسألةً فقهيةً عن أحدٍ من أئمتِهم إلّا مجرَّدَ تقليـدٍ لواحد أو اثنَيـن، وأما لو طَلَبتَ منه اتصالاً بسنـدٍ معروفٍ أو طريقٍ موصوفٍ لم يستطعْ لذلك سبيلاً، ولم يجد بُدّاً من أن يَكِلَ أمرَهُ إلىٰ تقليدٍ لا ثقةَ به ولا يُعَوَّلُ عليه تعويلاً.

[مكانةُ المذاهب الأربعة وحكم تقليد غيرها]

وقد صرَّح أئمتُنا: بأنه لا يجوز تقليدُ غير الأئمة الأربعة[1]. قالوا: لعدم الثقة بنِسْبتها إلىٰ أربابها بأسانيدَ تَـمْنَعُ التحريفَ والتبديل، بخلاف المذاهب الأربعة؛ فإنّ أئمتَها ـ جزاهم الله عن الإسلام والمسلمين خيراً ـ بذلوا نفوسَهم في تحريرِ أقوالِها[2] وبيانِ ما ثبتَ عن قائله وما لا، فأَمِنَ أهلُها كلَّ تحريف، وعلموا الصحيحَ منَ الضعيف، كما عليه المحدِّثون والسلفُ الصالِحُ والخَلَفُ المتأخرون، فتَرَاهم علىٰ غايةٍ من الاحتياطِ

(١) للمصنف في «فتاويه الكبرىٰ» (٤: ٣٢٥-٣٢٦) جوابٌ محرَّرٌ في حكم تقليد غير الأئمة الأربعة ومسائل متعلّقة بذلك، ومنه: أن تقليدَهم لا يجوزُ في الإفتاء ولا في القضاء، أما في عمل الإنسان لنفسِهِ فيجوزُ تقليدُ غير الأربعة ممن يجوزُ تقليدُه لا كالشيعة وبعض الظاهرية. ويُشترَطُ: ١) معرفتُهُ بمذهبِ المقلَّد بنقل العَدْل عن مثله، ٢) وتفاصيلِ تلك المسألة أو المسائل المقلَّد فيها وما يتعلّق بها علىٰ مذهب ذلك المقلَّد، ٣) وعدمُ التلفيقِ لو أراد أن يضمَّ إليها أو إلىٰ بعضها تقليدَ غير ذلك الإمام.

(٢) في (د): «أقاويلهم».

On p. 59:

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في نقل مذاهبهم، ونهايةٍ من الانضباطِ لكلِّ ما اشتملتْ عليه من مطالِبِهم، حتى لو قُلتَ لأحدهم: اذكُرْ لي سندَكَ في هذه المسألة بإمامك؛ سَرَدَهُ عليك علىٰ الفَوْر، مُبيِّناً ما يُزِيلُ(١) رَيْبَك وعظيمَ أُوامِك(٢).

ولقد أشارَ إلىٰ ذلك كلِّه الشافعيُّ رضي الله عنه بقوله: «كان اللَّيثُ أفقهَ من مالك، لكنْ ضَيَّعهُ أصحابُه». أي: بتفريطهم في تحرير منقولِ مذهبِهِ علىٰ ما ينبغي تفصيلُ كلِّ مَطْلَب عن مُشابِهِه مُدْركاً ونَقْلاً وتحريراً، حتىٰ لم يَبْقَ فيه أدنىٰ رَيْبٍ ولا دَخَلٍ ولا عَيب.

The following is a translation of the above passages on the classical way of knowing what is authentic in terms of following Islamic law (fiqh). This is also applicable to Aqida related matters and a way to determine which sects are upon the Haqq (truth) and its diametric opposite known as Batil (falsehood) throughout the ages. Quotes (from pp. 58-59):

[The Severance of the Chains of Narration of the People of Innovation]

And from the wonders of investigation: It was revealed to me that those with doctrinal innovations have missed this connection completely from its very origin. They do not narrate a hadith, nor do they mention a jurisprudential issue from any of their Imams except as mere imitation (taqlid) of one or two individuals. And if you were to ask them for a connection with a known chain of narration or a described path, they would not be able to find a way to it, and they would find no alternative but to entrust their matter to an imitation (taqlid) that is not trustworthy nor is it to be relied upon with certainty.

[The Status of the Four Schools of Law and the Ruling on Imitating Others]

Indeed, our Imams have clearly stated that it is not permissible to imitate (taqlid) other than the Four Imams (Hanafi, Maliki, Shafi'i and Hanbali Madhhabs). They said this is due to the lack of confidence in properly attributing those views to

their originators with uninterrupted chains of narration that prevent distortion and alteration, as opposed to the four schools of law. For indeed their Imams - may Allah reward them well on behalf of Islam and the Muslims - exerted themselves in verifying their positions and clarifying what is reliably established from each speaker and what is not. Thus, (the adherents of the Four schools) became secure from any distortion, and they knew the authentic (Sahih) from the weak (da'eef), just as is the case with hadith scholars, the righteous predecessors (Salaf), and the later successors (Khalaf).

You see them being extremely precautious in conveying their Madhhabs (Schools of Law), and extremely disciplined regarding everything their schools contain of their positions, such that if you were to say to one of them: 'Tell me your chain of authority (sanad) for this issue back to your Imam', he would recount it to you immediately, clarifying what would remove your doubt and resolve your uncertainty.

Indeed, Imam al-Shafi'i, may Allah be pleased with him, alluded to all of this when he said: 'Al-Layth was more knowledgeable in jurisprudence than Malik, but his companions let him down.' That is, by their negligence in rigorously documenting his transmitted positions as required, detailing each issue distinctly with its comprehension, narration, and verification, such that no slightest doubt or confusion remains within it."

SHAYKH RAGHIB AL TABBAKH AND THE PUTATIVE AUTHORITIES OF SALAFIS ON GENUINE SUFIS

Modern day Salafism as a whole is diametrically opposed to all groups connected to the Sufi path (Tasawwuf). The genuine Sufis from the earliest times down to this age have always exposed and refuted pseudo-Sufis, as well as other types of opportunistic charlatans using spirituality to draw the masses in and plunder their wealth or spiritual state in some negative way. As for the genuine Sufi scholars who truly fear Allah and follow the Shari'a, then amongst them have existed some major scholars of hadith too. This can be testified to from the well-known biographical literature across the Sunni Madhhabs.

The two detractors have shown their severe disdain and animosity to Sufis without sparing any that may be considered to be on the Haqq. Al-Albani was also anti-Sufi, despite studying under the Hanafi-Sufi, Shaykh Muhammad Sa'eed al-Burhani (d. 1966 CE). We have also heard al-Albani on audio saying he took one baraka type of Ijaza from Shaykh Raghib al-Tabbakh. Before quoting what al-Tabbakh said about Sufis it is pertinent to quote the delirious language the two detractors used against Sufis in general.

On p. 339 they said:

> Mr Mahmood seems to be in a deep **soofee ecstatic wahdatul wajood**
>
> trance which has led him to such elaborate fairy tales.

p. 393:

> Dear readers, this has indeed shown up the real level of honesty, research and the mythical 'Scholarship' of Abul Hasan, who does not even know the basics and yet he was **soofee chanting** "HIS FINAL GRADING."

p. 593:

Thirdly we say Abul Hasan was very quick in saying these Imaams did not understand this narration in this way and we say we agree because the current day **soofee grave worshippers** have resorted to any narration possible they can utilise or that mentions the word grave to prove their reprehensible beliefs.

p. 600:

Furthere more these citations of Ibn Hibbaan and Ibn Khuzaimah are just doing the rounds amongst the books of the **soofee quboorees** in..

p. 646:

The reality of these people and how ignorant the followers of these **soofee churchfathers** are, is the following example.

p. 716:

Salaam Ya Salaam to the Shaikina, Shaikhuna, Sidi, Sada

Shaykh Abdal Qadir Isa (d. 1991) from Halab, Syria, said in his 1961 work known as *Ḥaqā'iq 'an al-taṣawwuf*[670] (pp. 387-389): The teacher and historian, **Muhammad Raghib al Tabbakh** said in his book *al Thaqafa al-lslamiyya*[671]:

If Sufism is an expression that denotes purifying the souls and refining character, then what a great way and what a great goal it is. That is the goal for which the Prophets—upon them all be peace—were sent. In the Hadith from him ﷺ[it states]:'I have only been sent in order to the perfect good character." (718). We have meditated deeply on the way of the Sufis in the early generations of Islam, and we found it to be a good and beautiful way that was based upon noble character, renunciation, scrupulousness, and worship according to the Book and the Sunna. This was explicitly mentioned by the leader of the two groups, Abu

[670] Published also under the English title: Realities of Sufism (Sunni publications, 2nd edn, 2013). See - https://sunnipubs.com/products/realities-of-sufism

[671] P. 302-304

al-Qasim al-Junayd (rahimahullah) as found in his biography in Ibn Khallikan's book of history: "This way of ours is restricted to the Book and the Sunna"

In the Commentary on the lhya' by al-Zabidi (1/174), al-Junayd said: "All paths are closed from the creation save he who assiduously follows the footsteps of the Messenger. ﷺ"

This is also found in his biography within *the Epistle of al-Qushayri* (p.19). In it, al-Junayd said: "He who does not memorize the Qur'an or write the Hadith is not to be followed in this matter; our knowledge is restricted to the Book and the Sunna... this way of ours is restricted to the Book and the Sunna ...this knowledge of ours is restricted to the Hadith of the Messenger ﷺ."

Al-Sari al-Saqati said: "Sufism is a name that carries three meanings: He whose light of gnosis does not extinguish his light of scrupulousness, he who does not speak of inner knowledge that is contradicted by the outward of the Book, and he whose miracles do not lead him to transgress and engage in what Allah has made unlawful."

In *Shadharat al-Dhahab* (5/279), in the biography of Abu al-Hasan al-Shadhili, it mentions some of his words: "Every item of knowledge that comes to your mind in passing thoughts, and that your ego takes delight in, throw it aside and take the Book and the Sunna."

Footnote 718: A1-Bukhari, Ahmad, al-Bayhaqi, and al-Hakim.

Next page:

Others among them have many other expressions speaking of this matter that you can find in the book, *al-Ta'arruf li-Madhhab Ahl al Tasawwuf* of Imam al-Kalabadhi, the Epistle of al-Qushayri, and other works.

The folk are even above and beyond the refinement of the soul, scrupulousness, renunciation, and worship with which they were described. In their era, they carried out what was obligatory upon them: guiding the creation to the Real, calling unto Him, and preventing the people from flinging themselves headlong into the world, gathering its wares in whatever way possible, giving themselves free reign with vain desires and pleasures that lead to falling into the unlawful and heedlessness from obligations and that for which man was created—thus resulting in the spread of chaos, anarchy, corruption, transgression and senseless killing. By their exhortations, guidance, aphorisms, and realities that shone from their hearts, the folk were the guardians of good character, taking the hand of the Umma; leading it to the method of truth and the path of right

guidance; and calling to the real felicity; for man to establish all he has been commanded to do while not forgetting his portion of the world.

In general, they were among those who heard and responded to the words of the Exalted: {Let there arise among you an Umma: calling to goodness, commanding the good, and forbidding the evil—they are the successful} [Aal-Imran: 104]. Hence, the Salaf of the Sufis are the notables of the religion and the esteemed leaders of the Umma and its well-lit lamps and clear light. By them and their likes among the scholars of Hadith and jurists, the Umma was guided unto the straight path and made able to travel the upright way. The affairs of their worldly life were rectified as were the affairs of their Hereafter, and they gained a tremendous and mighty triumph.

When we follow the effects of the Sufis and [read] their biographies we see that many among them had followers numbering in the thousands. Every time a new person would join his ranks and ascribe himself to him, he would join him in a tie of brotherhood with one who proceeded him [in the path], and thus, the means of closeness and the links of love were bound between his followers and those who ascribed themselves to him. They found solace among themselves and advised one another with patience. The wealthy among them showed pity to the impoverished among them. The elders among them were merciful with their young. By the bounty of Allah, they became brothers and like one body. They were obedient and subservient to their Shaykh; they would stand up when he stood and sit down when he would si.t

They complied with his commands and rushed to carry out the smallest of his subtle orders; From the noblest works of the Sufis and good effects within the Islamic Umma is that, whenever the kings and rulers would prepare for jihad, the Sufis would—with or without being recommended—encourage their followers to go out on the jihad. Due to their follower's strong belief in them and obedience to them, they would hasten to join the battle ranks of the mujahidun, and in addition to that, a great number of their own slaves. Many of them would stand vigilant and look after the troops themselves, pushing forward and encouraging for battle—this was a cause for victory and triumph,

If you carefully read the books of history, you will find many examples of this. We should not forget that the likes of these works were also carried out by many of the scholars of Hadith and practicing scholars. From the good effects of the Sufis was that, if the people differed among themselves regarding something pertaining to their worldly matters—especially if it was among their brethren ascribed to them—they would go to their Shaykh who would then judge between them

according to what Allah has revealed. They would go back well-pleased; therefore, they did not need to take their complaints to the rulers for ruling in matters of dispute. This is what we have witnessed with our own two eyes and heard with our own two ears regarding the early generation from some of their remnants. Nay, some people would threaten their brother, threatening to complain about him to the Shaykh if the former did not deal fairly with him. The latter would fulfil the right of the former for fear of anything about him reaching the Shaykh. He would be keen to keep his reputation and character good.

Those interested in knowing the views on the Sufis by some of the authorities that contemporary Salafism looks up to may obtain the following work translated from Arabic to English:

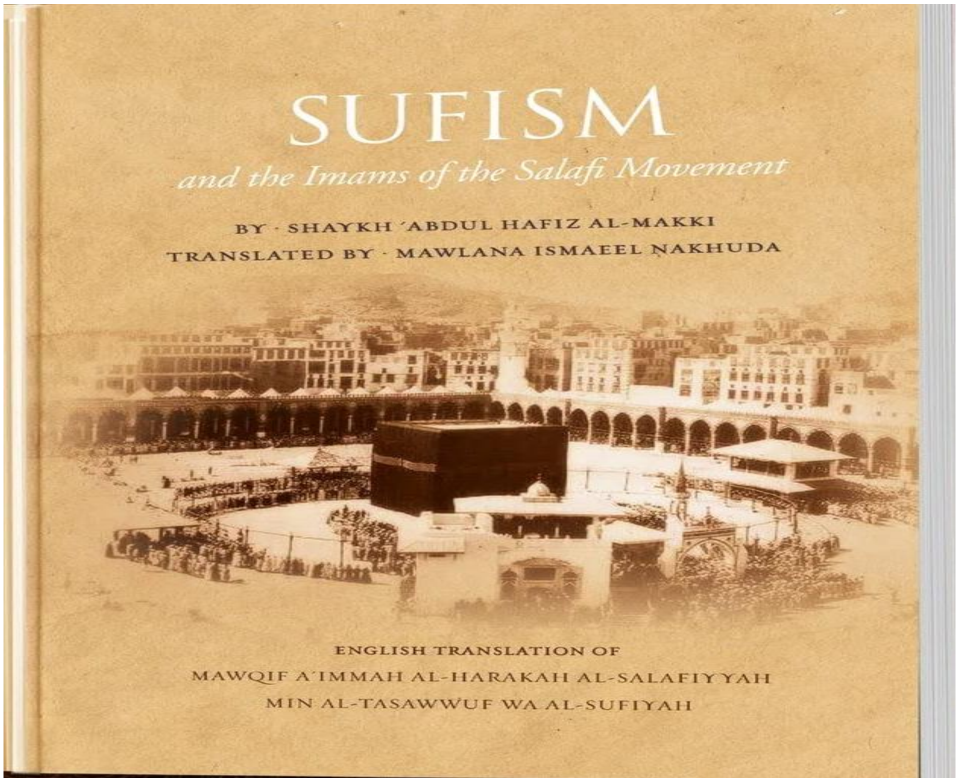
Sufism and the Imams of the Salafi Movement

Description[672]:

What did Ibn Taymiyya and Ibn al Qayyim al Jawziyya think about Sufism? Did they criticize Sufism as something foreign to Islam? Or did they accept it as an essential part of the religion? If you ask a Sufi you may get one answer, and if you ask a Salafi you will likely get another. But we don't need to ask either Sufis or Salafis. Both Ibn Taymiyya and Ibn al Qayyim, whom Salafis revere, left authentic writings that tell us what they thought about Sufis in their own words. The answer is clear: not only did these "Salafi Imams", along with others, approve of Sufism, they and their students practiced it themselves. But don't take our word for it. Read their thoughts on Sufism for yourself in, Sufism and the Imams of the Salafi Movement, an English translation of Shaykh Abdul Hafiz al-Makki's book, Mawqif A'immah al-Harakah al-Salafiyya min al-Tassawwuf w'al Sufiyyah. Translated by Mawlana Ismaeel Nakhuda, this book is a compilation of the authentic words of various Imams who are revered by the modern reformist movement known as Salafism. The reader will be able to see for themself what these renowned scholars had to say about Sufis, and Insha Allah come to realize that Tasawwuf is indeed an indispensable part of one's religious practice.

Selected pages:

[672] From here: https://www.amazon.co.uk/Sufism-Salafi-Movement-Ismaeel-Nakhuda/dp/1733811036


SUFISM
and the Imams of the Salafi Movement
BY · SHAYKH 'ABDUL HAFIZ AL-MAKKI
TRANSLATED BY · MAWLANA ISMAEEL ṆAKHUDA
ENGLISH TRANSLATION OF
MAWQIF A'IMMAH AL-HARAKAH AL-SALAFIYYAH
MIN AL-TASAWWUF WA AL-SUFIYAH

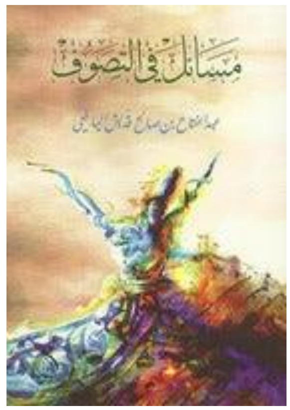
Contents

Ibn Taymiyya and others wearing the Sufi cloak (khirqa)

Issues in Tasawwuf[673]

'The Fifth Issue: The Khirqa (cloak) of Tasawwuf and Attachment to a Tariqah (path)'

By Shaykh Abd al-Fattah al-Yafa'i



Translated by Usamah Muttakin

The following is a translation of the fifth chapter of the book 'Masa'il fi al-Tasawwuf' by Shaykh Abd al-Fattah al-Yafa'i. In this chapter he highlights and lists some of the classical scholars who were attached to a khirqa'/tariqah in tasawwuf, among them are the Imams; Muwaffaq al-Din Ibn Qudamah, Abd al-Ghani al-Maqdisi, Izz ibn Abd al-Salam, Ibn al-Salah, **Ibn Taymiyyah**, al-Dhahabi and al-Shawkani. The PDF version can be viewed/downloaded from here: Issues in Tasawwuf.pdf (561.74 KB)

The definition of 'tariqah' according to its people is the name of the methodology in tazkiyah (spiritual purification) and the awrad (litanies) taken for one to reach Allah Most High and therefore attribution to this methodology is known by this name.[1]

Ibn Taymiyyah has said as mentioned in his fatawa:[2]

"Regarding the wearing of the cloak [khirqa'] which is worn by some of the masha'ikh of the mureeds (devotees/students), then it does not have any specific origin [asl] which has been made specific mention of in the Qur'an and sunnah. The early scholars (mutaqadimin) and many from the latter (muta'akhirin), did not clothe their students with the cloak, however a group of them

[673] Posted on our forum - https://ahlussunnah.boards.net/thread/411/issues-tasawwuf-khirqa-tariqah-shaykh

from among the later scholars (muta'akhirin) have narrated that they did and they also encouraged it."

He further says:

"Some of them i.e the muta'akhirin, have inferred [as an evidence for clothing a student/devotee with a cloak] using the incident of the Prophet ﷺ in which he clothed Umm Khalid bint Khalid bin Sa'id bin al-'Aas with a thobe and saying to her: 'Radiate and radiate the beautiful language of the Abyssinians' (as she was born in the land of the Abyssinians and it was for this reason she was addressed in this manner). They also infer from the narration of the cloak that was woven by a woman for the Prophet ﷺ regarding which some of the sahabah asked for. The Prophet ﷺ gave it to one of them saying: 'I wanted to use it for my burial shroud.'

Within these two ahadith there is not any evidence upon which their intended use can be applied; if a man gives to another man what he wears then it is like giving him that which benefits him. Taking a garment from the Prophet ﷺ for the purpose of blessings is like taking his hair for the purpose of blessings and this is not the same as wearing a garment or a cap for the purpose of continuing or following this practice, however in some aspects it resembles the reason that the kings would remove [these items of clothing] as a sign or token of dignity and it is for this reason that it is called an honour.

Therefore this and the likes of it is its objective that it should be made to be from among the permissible acts, and if coupled with it is a valid intention, it becomes acceptable from this perspective. As for making it a sunnah and a path to Allah then it is not like that. **As for attachment of a group towards a certain shaykh, then no doubt that the people are in need of receiving from him the faith, the Qur'an, just as the sahabah received it from the Prophet ﷺ and the successors received it from them and then the first from the followers among the predecessors in goodness. Just as that man from whom one learns the Qur'an and other than it, then like that from him does another person learn the religion; both the inner and outer.**

It should not be that a particular person, without the need of other people, attaches themselves to a particular shaykh and takes their every statement as a beneficial religious statement. That every [spiritually] dead came to be among the [spiritually] living from his words, his actions and his effects. Whatever can be benefited from him in, he is the shaykh in this regard as the predecessors of the ummah are the shuyukh of the leaders, century after century. None of them attached to a shaykh in a manner that they befriended his followers and remained strict on only that. Rather they would befriend everyone from among the people of faith and those who were known for piety from a large number of shuyukh and other than them. It did not concern them to be more loyal to one except when it was apparent that he was superior in his faith and his piety."

Ibn Taymiyyah says elsewhere in his Majmu':[3]

"**Rather the names which are warranted to use as names** such as the ones people attach to an

Imam like; al-Hanafi, al-Maliki, al-Shafi'i and al-Hanbali or towards a shaykh **like al-Qadiri, al-U'dawi** and others like this, or for example the attachment to tribes like; al-Qisi and al-Yamani or to regions such as; al-Shami, al-Iraqi and al-Misri. Thus it is not permissible for anyone to test the people, befriend them or be hostile towards them based on these names [i.e to be biased to individuals due to these names alone], rather the noblest of creation according to Allah are those fearful of being from any of these groups [those who have bias]."

Some from Among Those Who Wore the Khirqa' or were Attached to a Tariqah

Imam al-Muwaffaq Ibn Qudamah al-Hanbali (author of al-Mughni)

He wore the cloak of tasawwuf from Shaykh Abd'al Qadir al-Jilani. This was mentioned by Imam Ibn al-Mulqin in his *Tabaqat al-Awliya* (pg. 494), that his chain in the wearing of the khirqa' (cloak) of tasawwuf passes through al-Muwaffaq Ibn Qudamah, in fact Ibn al-Mulqin would produce his khirqa'/chain from Abu Bakr al-Hanbali, who took from Is'haq al-Wasiti, from al-Muwaffaq Ibn Qudamah and then from Shaykh Abd'al Qadir al-Jilani.

Imam Abd'al Ghani al-Maqdisi al-Hanbali (author of al-Kamal fi Tarajim al-Rijal)

He wore the cloak of tasawwuf from Shaykh Abd'al Qadir al-Jilani also, al-Ulaymi said in *al-Manhaj al-Ahmad fi Tarajim al-As'hab al-Imam Ahmad* [2/191] "al-Muwaffaq (Ibn Qudamah) said: 'Myself and Hafiz Abd al-Ghani wore the cloak at the hands of Shaykh al-Islam Abd'al Qadir al-Jilani, we occupied him with [teaching] fiqh, we heard from him, benefited from his company and we could not keep up with his life [i.e his worship] more than fifty nights.'"

Sultan al-Ulama Izz al-Din bin Abd al-Salam

He wore the cloak from Imam al-Suhrawardi as mentioned in *Tabaqat al-Shafiyya* of Ibn al-Subki [8/214]: "As narrated by al-Qadhi Izz al-Din al-Hakari Ibn Khatib al-Shumu'nin in his musannaf, mentioning within it the biography of Shaykh Izz al-Din that he once issued a fatwa in something and then it appeared to him that he had erred. He cried in Egypt and in Cairo upon himself in search of the one who he gave the fatwa saying 'so and so, such and such, do not act on it for indeed it is erroneous'.

He [Qadhi Izz al-Din Hakari] mentioned that Shaykh Izz al-Din bin Abd al-Salam wore the khirqa' of tasawwuf from Shaykh Shihab al-Din al-Suhrawardi and "he took from him and mentioned that he would read Risala al-Qushayriyya from between his hands. Once in his presence came Shaykh Abul Abbas al-Mursi asking what brought him from Alexandria to Cairo, Shaykh Izz al-Din told him to speak on a particular chapter and so he took from what al-Mursi spoke. Shaykh Izz al-Din would sneak into his circles and would say 'listen to this speech which he speaks that is a testament to his Lord.' Shaykh Izz al-Din had a long hand in tasawwuf and in his writings by which he would judge. "

Imam Ibn al-Salah

Imam al-Suyuti said in his book, Ta'ayid al-Haqiqa al-Aliya (pg. 13): Imam Ibn al-Salah said: **I was crowned in wearing the khirqa' of a very high chain, I was clothed with the khirqa' of Abul Mu'eed bin Muhammad al-Tusi**, who took the khirqa' from Abul As'ad Hebat al-Rahman Ibn Abi Sa'id Abdur Rahman bin Abul Qasim al-Qushayri, he said I took the khirqa' from my grandfather Abul Qasim and he took it from Abu Ali al-Daqaq, he took it from Abul Qasim Ibrahim bin Muhammad bin Hamawi al-Nasrabazi, who took it from Abu Bakr Dalf bin Jahdar al-Shibli, who took it from Junaid and he took it from Sariya al-Saqati, who took it from Ma'ruf al-Karkhi, who took it from Dawud al-Ta'i, who took it from Habib al-Ajmi, who took it from Hasan al-Basri, who took it from Ali bin Abi Talib and he took it from the Prophet ﷺ.

Ibn Salah said: "Do not attack what is mentioned regarding the wearing of the khirqa', it has no connection upon the conditions of the people of hadith in isnad, for indeed **what is intended to be obtained by it is the blessing and benefit by its attachment to many righteous men.**"

Imam Ibn Taymiyyah

Imam Yusuf bin Abdul Hadi al-Hanbali mentioned in his book Ba'd al-Ilqa bi Labs al-Khirqa that **Imam Ibn Taymiyyah is within the chain of the Qadiri tariqah with other Hanbali shuyukh.** Ibn Abdul Hadi also mentioned that this is the chain of the khirqa' as follows: "Ibn al-Qayyim – from Ibn Taymiyyah – from Ibn Abu Umar Ibn Qudamah – from Muwaffaq al-Din Ibn Qudamah – from Abu Umar Ibn Qudamah – from Shaykh Abdul Qadir al-Jilani."

Early orientalists have said that Ibn Taymiyyah said in al-Masa'il al-Tabriziyya as it is written in the Dhahiriyya library in Damascus in number 12/1186 **"I wore the blessed khirqa' of Shaykh Abdul Qadir and between him and myself there were two."**

Imam Yusuf bin Abdul Hadi himself wrote an earlier book mentioned from Ibn Nasir al-Din that he said: "One of its ways which we relate a chain to ourselves, praise be to Allah, was that we received the tariqah which was indicated toward, the remainder of the worlds, one of the shaykhs of Islam, Taqi al-Din Abul Abbas Ahmad bin Taymiyyah may Allah have mercy on him, he said: **"I wore the khirqa' of tasawwuf from the paths of many shuyukh, collectively from Shaykh Abdul Qadir al-Jilani and it is an honourable path that is well known."** He once said: **"So the most honourable of paths is the path of the master of Abdul Qadir al-Jilani may Allah have mercy on him."**

Imam al-Dhahabi

He wore the khirqa' from Imam Dhiya al-Din al-Ansari, who took it from Imam al-Suhrawardi. Imam al-Dhahabi says about himself in Si'yar A'lam al-Nubala [22/377]: **"I wore the khirqa' of tasawwuf from our shaykh, the muhaddith, the zahid, Dhiya al-Din I'sa bin Yahya al-Ansari of Cairo and he said: 'I wore it from the shaykh Shihab al-Din al-Suhrawardi** [author of Awarif al-Ma'arif] of Makkah, from his uncle Abul Najib.'"

He said in Tarikh al-Islam [1/4689]: **"I say: I wore the khirqa' in Cairo from Shaykh Dhiya al-Din I'sa bin Yahya al-Ansari al-Sibti and he said: I wore it from Shaykh Shihab al-Din** of Makkah in the year 720 A.H.

In Mu'jam al-Shuyukh [2/87], he said: "I'sa bin Yahya bin Ahmad bin Mas'ud, the Imam and the jurist, the beneficient muhaddith, Dhiya al-Din Abul Hadi al-Ansari al-Maghrebi, al-Sibti, al-Shafi'i, al-Sufi...**he wore the the khirqa' from Shihab al-Din al-Suhrawardi of Makkah in the year 720 A.H and I wore it from him."**

Imam al-Shawkani

Being taught the dhikr upon the tariqah of the Naqshbandiyya, he said in al-Badr al-Tali' [1/506]: In the biography of Abdul Wahhab bin Muhammad Shakir al-Hisni from Imam al-Hussaini from the father, "In the year 1234 (A.H) was my contact with him, he collected between theology and the knowledge of bodily ailments with good understanding, eloquence of the tongue, the best of speech and signs and knew much from the lands such as Egypt, the Levant, Iraq and the two holy sanctuaries. He entered in Rome, spending and making connections with scholars of the land and visiting its springs and kingdoms, narrating to us about this land and its people with the best of news with truth and as proof to explore the truth; he wrote in the style of their poems with precision....**and I received from him the dhikr upon the methodology of the Naqshbandiyya."**

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[1] The name khirqa' (cloak) was also used in place of tariqah as rather than a path being followed, the transmission of the teachings was seen to be like the handing down of a cloak.
[2] Majmu' al-Fatawa [11/510]
[3] Majmu' al-Fatawa [3/416]

One may see the following tweets for proof on Ibn Taymiyya wearing the Sufi khirqa as transmitted by certain Hanbalis linked to the Qadiri tariqa:

https://x.com/Darul_Tahqiq/status/1550790931825172483?t=Gw2tGk4V1TuFIckmsnSxww&s=08

https://x.com/Darul_Tahqiq/status/1550791513646530562?t=Ajgoad2FHi3ujTkWYGRpAw&s=08

A work in Arabic by Adil al-Shu'aybi entitled*:* ***Ibn Taymiyya Sufiyyan*** *(Ibn Taymiyya the Sufi)* was also published in 2018. Cover page:



One may download the full pdf here: https://archive.org/download/ibn-taymiyya-sufiyyan-adil-al-shuaybi-2018/Ibn%20Taymiyya%20Sufiyyan_Adil%20al%20Shuaybi_2018.pdf

A LIST OF SCHOLARS AND THEIR GRADING OF THE ABU AYYUB AL-ANSARI (RA) NARRATION, EXPLICITLY OR BY SILENT ENDORSEMENT

This section will mention a comprehensive documentation of the scholars of the past who either authenticated the narration of Abu Ayyub al-Ansari (ra) explicitly, or either silently endorsed its authenticity, or may have quoted it without wilful rejection. Most of the named personalities were not mentioned by the two detractors due to their negligent nature in not being thorough and comprehensive enough to list as many names as possible, and their verdicts.

On p. 289 of their pdf file the two detractors mentioned the following:

> Funnily enough Abul Hasan Hussain Ahmed fails to assert a specific grading on this narration and in his conclusion hides behind **Imaam Haakim's and Imaam Dhahabee grading of Saheeh**. Throughout his article he has shown ruthless disregard for the truth and does not once offer a grading but rather just deliberately and manipulatively causes confusion by **lying on the scholars of hadeeth.**
>
> **Let it also be known no one other than the 2 Imaams cited above declared this narration to be authentic.** We will show further Insha'Allah, such gradings by these 2 Imaam are seriously problematic and are unreliable. There is a possibility that Suyootee may have also authenticated it.

Plus, they said the following on p. 290:

If there are other scholars who have authenticated this narration, we would like to know and we are indeed still open to new information and research.

Back in 2005 when I wrote the initial reply to the two detractors it was sufficient to mention that al-Hakim and al-Dhahabi authenticated it. They have mentioned that al-Suyuti may have authenticated it, which is also a fact as shall be demonstrated below. But their claim that no one besides al-Hakim and al-Dhahabi authenticated it is from their own deliberate and manipulative negligence in research, and their own words apply to them more vigorously: ***"lying on the scholars of hadeeth."*** On top of this these two detractors are unqualified to grade Ahadith due to their lack of recognition as being hadith scholars from amongst their own Salafi scholars and their followers.

Let us proceed to mention the findings from original sources and with scanned evidence as much as possible.

The narration in its fuller form was recorded in the Musnad of Imam Ahmed ibn Hanbal, Mustadrak of al-Hakim, and the Tarikh of ibn Abi Khaythama (2/76).[674]

The narration has been mentioned also by later compilers of Hadith like:

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[674] (Ibn Abi Khaythama narrated): Ibrahim ibn al-Mundhir transmitted to us, saying: Sufyan ibn Hamza transmitted to us from Kathir, meaning: Ibn Zayd, from al-Muttalib, who said: Abu Ayyub al Ansari (ra) came wanting to greet the Messenger of (sallallahu alaihi wa sallam), so Marwan came while He (Abu Ayyub) was like that and grabbed him by the neck and said: Do you know what you are doing? He (Abu Ayyub) said: "I know that I did not come with numbness or for a stone – but I came to the Messenger of Allah (sallallahu alaihi wa sallam). I heard the Messenger of Allah (sallallahu alaihi wa sallam) saying: '***Do not cry upon religion (Islam) as long as the righteous people (of Islam) are the leaders (handling its affairs), but cry upon religion (Islam) if the wrong people became the leaders (handling its affairs)"'***

a) Al-Hafiz Ibn Asakir (d. 571 AH) in his *Tarikh Dimashq* (57/249)
b) Al-Hafiz Ibn al-Jawzi (d. 597 AH) in his *Jami al-Masanid* (2/281, no. 1579)
c) Al-Hafiz Ibn Kathir (d. 774 AH) in his *Jami al-Masanid wa'l Sunan* (9/51, no. 11350)
d) Al-Hafiz Nuruddin al-Haythami (d. 807 AH) in his *Majma al-Zawa'id* (4/2, no. 5845and 5/245, no . 9252). Also, in his *Ghayatul Maqsad fi Zawa'id al-Musnad* (2/105, no. 1758 and 2/323, no. 2440)
e) Al-Hafiz Ibn Hajar (d. 852 AH) in his *Itraf al-musnid al-mu'tali bi-atraf al-Musnad al-Hanbali* (6/50, no. 7710) and in his *Ithaf al-Mahara*
f) Al-Hafiz Jalaluddin al-Suyuti (d. 911 AH) in his *Jam al-Jawami fi'l Ahadith al-Lawami,* which is also known as *al-Jami al-Kabir* (10/815, no. 24534) and *al-Jami al-Saghir* (see below for more)
g) Imam Ali al-Muttaqi al-Hindi in his *Kanz al-Ummal* (6/88, no. 14967)

IMAM AHMED IBN HANBAL AND WHY HE MAY HAVE CONSIDERED THE ABU AYYUB AL-ANSARI (RA) NARRATION TO BE AUTHENTIC

Imam Ahmed ibn Hanbal reported the following in his *Musnad Ahmed*[675]

23585 – حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرٍو، حَدَّثَنَا كَثِيرُ بْنُ زَيْدٍ، عَنْ دَاوُدَ بْنِ أَبِي صَالِحٍ، قَالَ: أَقْبَلَ مَرْوَانُ يَوْمًا فَوَجَدَ رَجُلًا وَاضِعًا وَجْهَهُ عَلَى الْقَبْرِ، فَقَالَ: أَتَدْرِي مَا تَصْنَعُ؟ فَأَقْبَلَ عَلَيْهِ فَإِذَا هُوَ أَبُو أَيُّوبَ، فَقَالَ: نَعَمْ، جِئْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَلَمْ آتِ الْحَجَرَ، سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: " لَا تَبْكُوا عَلَى الدِّينِ إِذَا وَلِيَهُ أَهْلُهُ، وَلَكِنْ ابْكُوا عَلَيْهِ إِذَا وَلِيَهُ غَيْرُ أَهْلِهِ "

Meaning:

Abdul Malik ibn Amr narrated to us, Kathir bin Zayd[676] narrated to us, from Dawud bin Abi Salih[677], he said: Marwan came one day and found a man placing

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[675] (38/558), edited by Shaykh Shuayb al-Arna'ut et al).

[676] The two detractors attempted to dismiss the reliability of Kathir ibn Zayd and it has been adequately demonstrated earlier on that he is a reliable type of narrator. This being the case was admitted to by another Salafi that is known to the two detractors. The following link and its contents where presented earlier on from their Salafi colleague agreeing with my own assertions - http://asmaur-rijaal.blogspot.com/2013/06/katheer-bin-zayd-al-aslami.html

[677] The two detractors attempted to dismiss the reliability of Dawud ibn Abi Salih aby suggesting that he was a majhul (unknown) reporter with no praise (Ta'dil) on him. Al-Hakim transmitted the Abu Ayyub (ra) narration via Dawud in his al-Mustadrak as shown in this section and earlier on. Dawud was considered to be a trustworthy type of narrator to him in his *al-Mustadrak* and it is noteworthy to mention that al-Hakim did not list him as a weak or majruh (disparaged) narrator in his short work known as *Kitab Asami Majruhin* stored in the Khaliliyya manuscript collection in India (no. 774). A digital copy of this manuscript is in my possession.

Secondly, Dawud ibn Abi Salih is a reliable narrator as per the rule presented by Abu Ahmed ibn Adi. The following was mentioned earlier on:

Al-Hafiz Abu Ahmed Ibn Adi (d. 365 AH) has mentioned in the introduction of his *al-Kamil fi du'afa al-Rijal (1/84, Maktaba al-Rushd edn):*

his face on the grave, so he said: Do you know what you are doing? He turned to him and it was Abu Ayyub, so he said: Yes, I came to the Messenger of Allah, peace and blessings be upon him, and I did not come to a stone, I heard the Messenger of Allah, peace and blessings be upon him, saying: *Do not weep on religion if its people assume its leadership (waliyahu), but weep on it if other than its people assume it."*

The above can be witnessed in the following manuscript of Musnad Ahmed (Masjid al Haram library in Makka al-Mukarrama, hadith no. 115, folio 241, the actual narration is in the red box):

وذاكر في كتابي هذا كل من ذُكِر بضربٍ من الضعف، ومَن أُخْتُلِف فيهم، فجرحه البعض وعدله البعض الآخرون، ومرجح قول أحدهما مبلغ علمي من غير محاباة، فلعل من قبح أمره أو حسنه تحامل عليه، أو مال إليه، وذاكر لكل رجل منهم مما رواه ما يُضَعَّفُ من أجله، أو يُلْحِقه بروايته له اسم الضعف لحاجة الناس إليها لأقربه على الناظر فيه.

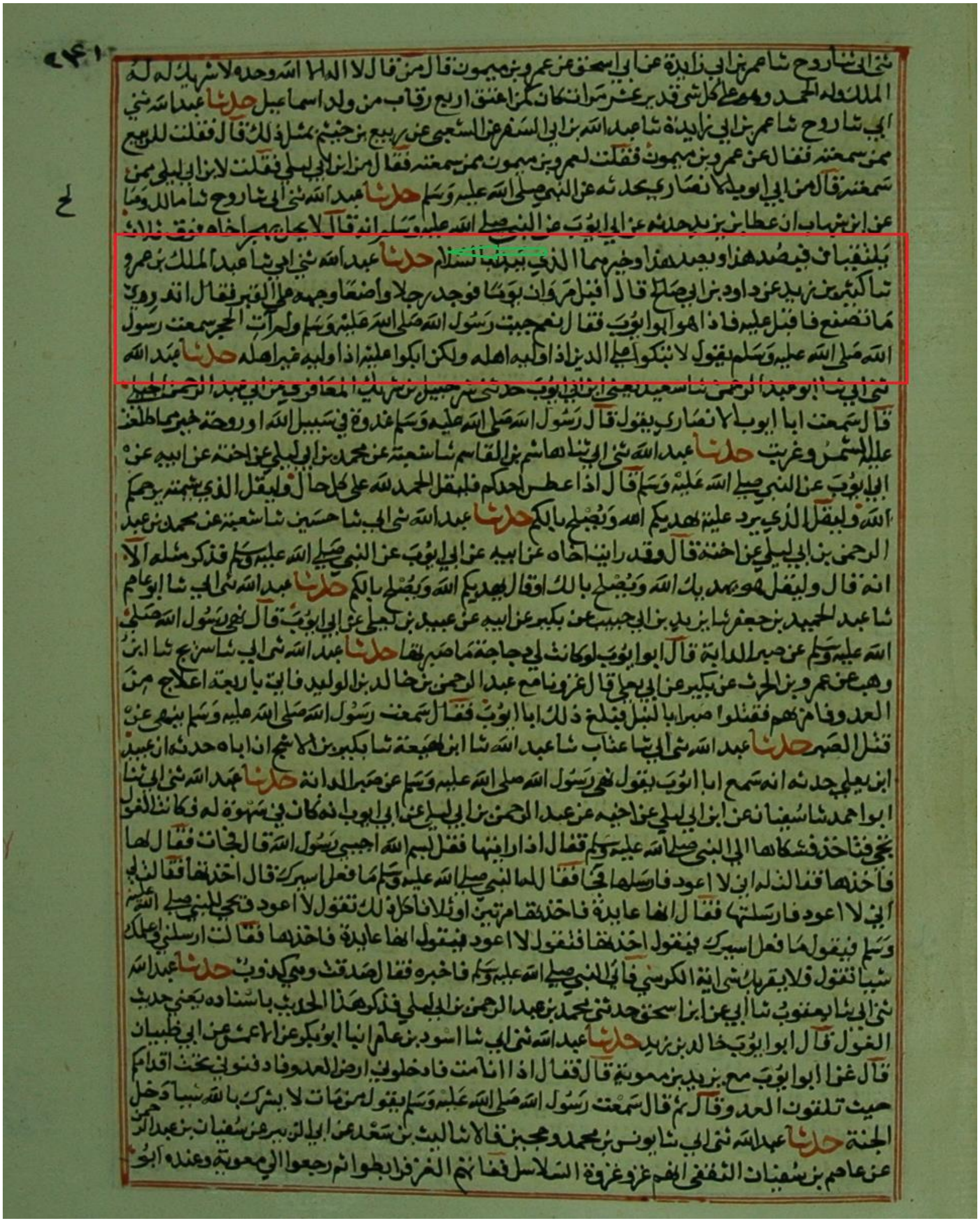
وصنفته على حروف المعجم ليكون أسهل على من طلب راويا منهم، ولا يبقى من الرواة الذين لم أذكرهم إلا من هو ثقة أو صدوق، وإن كان يُنْسَب إلى هوى وهو فيه متأول

Translation:

"This book of mine shall make mention of all hadith narrators against whom the slightest amount of criticism was levelled as well as other narrators concerning whom hadith critics are in disagreement with some validating them and some others invalidating them. I shall give more weight to a particular statement of any of these critics to the best of my knowledge and without any prejudice. This is because criticizing or commending a certain narrator may be motivated by prejudice against or bias in favour of that particular narrator. ***For each reporter I shall cite some of those narrations they narrated on account of which they have been graded weak, or because of narrating which the characteristic of weakness stuck to them.*** *I shall also cite other hadiths, the narration of which renders its narrators as weak. This I do in consideration of people's need and in order to facilitate the matter for those critics who verify the status of such narrators.*

I have put the names of the narrators in alphabetical order for easy reference. ***I have also excluded from my book only those narrators who have been graded as trustworthy (thiqa) or truthful (ṣadūq)*** *even if they are accused of a certain innovation."*

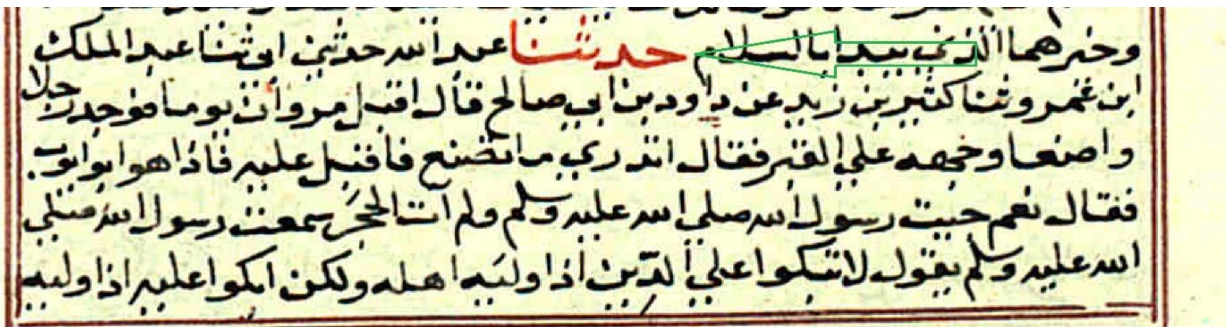
The underlined portion clearly indicates that any narrator not listed by Ibn Adi in his *al-Kamil* is either thiqa (trustworthy) or ṣadūq (truthful). Since Dawud Ibn Abi Salih has not been listed under an entry in *al-Kamil* then according to Ibn Adi he is a type of reliable narrator.



The section in the red box being:



Another copy of the Musnad as stored in the Aya Sofya (Vol. 3, no. 893, dated 1144AH, folio 183a-b) manuscript collection, Istanbul, Türkiye:

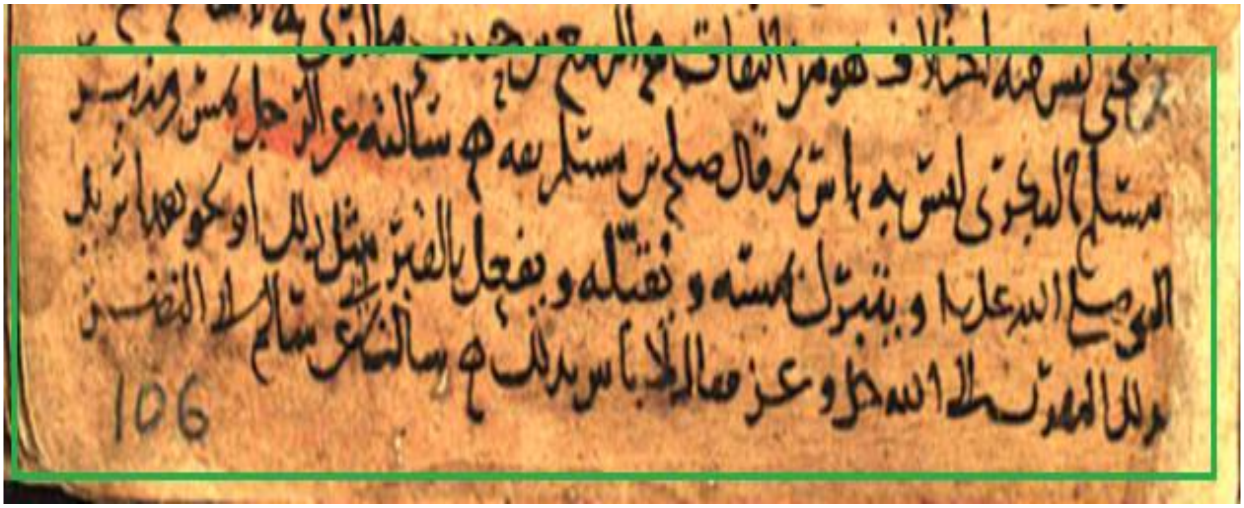




As to why there is a strong possibility that Imam Ahmed may have accepted the Abu Ayyub (ra) narration to be authentic, then the rationale is down to what Abdullah the son of Imam Ahmed ibn Hanbal mentioned in his *al-Ilal wa ma'rifat al-Rijal* (2/492, no. 3243) as follows from his father:

3243 – سَأَلته عَن الرجل يمس مِنْبَر النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ويتبرك بمسه ويقبله وَيفْعل بالقبر مثل ذَلِك أَو نَحْو هَذَا يُرِيد بذلك التَّقَرُّب إِلَى الله جلّ وَعز فَقَالَ لَا بَأْس بذلك

The above work was published from the Turkish manuscript located in the Aya Sofya collection (no. 3380, folio 106b) in Istanbul. The above typed words can be seen in the manuscript image given below:



Translation of the above wording:

"I asked him about the man who touches the minbar (pulpit) of the ***Prophet****, may Allah bless him and grant him peace, seeks blessings*[678] *by touching it, kisses it* ***and does things to the grave that are similar to this or that, desiring by doing so to draw nearer to Allah, Mighty and Majestic. He said, 'There is no harm in that.'"***[679]

[678] In Arabic it is called Tabarruk.

[679] The detractors attempted to reject this narration from Abdullah ibn Ahmed ibn Hanbal by bringing forth the narration of Abu Bakr al-Athram. They mentioned the following from Ibn Taymiyya's *Iqtida al-Sirat al-Mustaqim* (p. 662): Abu Bakr al-Athram (who was from the main students of Imaam Ahmad) said, "I said to Abu Abdullaah ie Imaam Ahmad bin Hanbal, Should the grave of the Prophet (ﷺ) be touched or wiped? He replied, "I do not know this (ie as in being valid or allowed)" NOTE: The above narration from al-Athram is not acceptable and the explanation for this has been provided earlier on under the section headed: ***Abu Bakr al-Athram and his incorrect attributions to Ahmed ibn Hanbal at times.***

Imam Ahmed ibn Hanbal also acted on all the narrations he recorded in his Musnad:

Imam Ibn al-Jawzi (d. 597 AH) mentioned the following report in his *Manaqib al-Imam Ahmed:*[680]

أخبرنا المبارك بن أحمد الأنصاري، قال: أخبرنا عبد الله بن أحمد السَّمَرْقندي، قال: أخبرنا أحمد بن علي بن ثابت، قال: حُدِّثت عن عبد العزيز بن جعفر، قال: حدثنا أبو بكر الخَلاّل: قال: حدثنا المرُّوذي قال: قال لي أحمد: ما كتبتُ حديثاً عن النبي صلى الله عليه وسلم إلا وَقد عملتُ به؛ حتى مَرَّ بي في الحديث أن النبي صلى الله عليه وسلم إلا وَقد عملتُ به؛ حتى مَرَّ بي في الحديث أن النبي صلى الله عليه وسلم احتجمَ وأعطى أبا طَيبة ديناراً؛ فأعطيتُ الحجام ديناراً حين احتجمتُ.

We cite al-Mubārak ibn Aḥmad al-Anṣārī, who cites ʿAbd Allāh ibn Aḥmad al-Samarqandī, who cites Aḥmad ibn ʿAlī ibn Thābit, who said that it was reported to him citing ʿAbd al-ʿAzīz ibn Jaʿfar, who heard Abū Bakr al-Khallāl report that he heard al-Marrūdhī report:

[Al-Marrūdhī:] Aḥmed told me, ***"I have never written down a Hadith of the Prophet, God bless and keep him, without putting it into practice.*** So, when I came across a report that the Prophet paid Abū Ṭaybah a dinar to perform a cupping on him, when I next had myself cupped, I gave the cupper a dinar."[681]

This report was deemed to be authentic from Imam Ahmed by Shaykh **Taqiuddin al-Maqrizi** (d. 845 AH) in his *al-Muqaffa al-Kabir*[682] (1/484). Consequently, since Ibn Hanbal transmitted the Abu Ayyub al-Ansari (ra) narration in his Musnad one may surmise that he used this narration as a basis when he also placed his hand on a grave after a funeral.

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[680] See 1/333, English edition, published under the title *Virtues of the Imam Ahmad ibn Hanbal*, translated by Michael Cooperson, published by, NYU Press, Library of Arabic Literature. (2013) and 1/246, Arabic edition.

[681] It is found similarly in *al-Jami li Akhlaq al Rawi* (1/144) by al-Khatib al Baghdadi, *Adab al Imla wa'l Istimla* (p. 121) of al-Sam'ani, *Fath al-Mugith* (3/283) of al-Sakhawi, *Tadrib al Rawi* (2/588) of al-Suyuti, *Fath al Baqi bi-Sharh Alfiyya al-Iraqi* (2/120) by Zakariyya al-Ansari, *Tarikh al-Islam* (18/80, Tadmuri edn) and *Siyar a'lam an-Nubala* (11/213, 11/296) both by al-Dhahabi.

[682] His wording being:

وصحّ عن الإمام أحمد أنّه قال: ما كتبت حديثا إلّا وقد عملت به، حتّى مرّ بي أنّ رسول الله ﷺ احتجم وأعطى أبا طيبة الحجّام دينارا، فاحتجمت وأعطيت الحجّام دينارا.

Imam Ahmed ibn Hanbal also placed his hand on a grave:

There is a report on this action about Ibn Hanbal touching the grave of a person after the burial as recorded by al-Qadi Abu Ya'la[683] al-Farra al-Hanbali (d. 458 AH) in his *al-Riwayatayn wal wajhayn* (1/214-215) as follows:

وضع اليدين على القبر:

23 – مسألة: واختلفت في وضع اليد على القبر على روايتين: قال محمد بن حبيب البزار: كنت مع أبي عبد الله أحمد بن محمد بن حنبل في جنازة فأخذ يدي وقمنا ناحية فلما فرغ الناس وانقضى الدفن جاء إلى القبر وأخذ بيدي وجلس ووضع يده على القبر، وقال: اللهم إنك قلت في كتابك: فأما إن كانَ مِنَ المُقَرَّبِينَ فروحٌ وريْحانٌ وجنةُ نعيمٍ، وأما إن كانَ من أصحابِ اليمينِ فسلامٌ لكَ من أصحاب اليمين. وأما إن كان من المُكذبين الضّالينَ فنُزْلٌ منْ حَميمٍ وتَصليةُ جحيمٍ. إلى آخر السورة.

اللهم إنا نشهد أن هذا فلان ابن فلان ما كذب بك، ولقد كان يؤمن بك وبرسولك اللهم فاقبل شهادتنا له، ودعا وانصرف. وظاهر هذا يدل على وضع اليد على القبر وعلى الجلوس

Meaning:

"Placing the hands on the grave:

No. 23 - Issue: There is disagreement regarding placing the hand on the grave, based on two narrations. Muhammad ibn Habib al-Bazzar said: I was with Abu

[683] It was also reported by his son Abul Hussain (usually known as Ibn Abi Ya'la al-Hanbali), in his Tabaqat al-Hanabila (1/293).

Abdullah Ahmad ibn Muhammad ibn Hanbal during a funeral. He took my hand, and we went to a corner. When the people finished and the burial was over, he came to the grave, took my hand, sat down***, and placed his hand on the grave*****.**

He said: "O Allah, You have said in Your Book**:** *And if he was of the companions of the right, then [the angels will say], Peace for you; [you are] from the companions of the right. But if he was of the deniers [who were] astray, then [for him is] accommodation of scalding water, and burning in Hellfire…* To the end of the Surah (Al-Waqia 56:88 onwards). O Allah, we testify that this is so-and-so the son of so-and-so. He did not lie about You, and he used to believe in You and in Your Messenger. O Allah, accept our testimony for him." Then he made supplication and left. **This clearly indicates placing the hand on the grave and sitting (next to it)."**

In the *Kitab al-Jarh wa'l Ta'dil* (7/193) of Imam Ibn Abi Hatim al-Razi there is a report from Abbas al-Duri relating the following from Ibn Hanbal:

نا عبد الرحمن نا عباس بن محمد الدوري قال سمعت احمد بن حنبل وذكر محمد ابن اسحاق فقال اما في المغازى واشباهه فيكتب واما في الحلال والحرام فيحتاج إلى مثل هذا – ومد يده وضم اصابعه

"I heard Ahmed ibn Hanbal mention Muhammad ibn Ishaq (author of al-Maghazi/Sira) and say: 'What is in al-maghazi (stories of battles) and the like, are to be written down. ***As for the halal and haram, we require evidence which is something like this.' He extended his hand and joined his fingers together (as a fist)."***

This means that for Shari'a based evidence linked to determining what is Halal and Haram, Imam Ahmed ibn Hanbal would only utilise that which he deemed to be strong, just like when one clenches the fingers into a fist to show outward

strength. Since, Ibn Hanbal recorded the Abu Ayyub al-Ansari (ra) in his Musnad and said to his son that it is not a problem to touch the grave of the Prophet ﷺ, and also placed his own hand on a grave, then this is an indication that he may also have accepted the Abu Ayyub (ra) narration to be authentic in some way as that is the only known narration in Musnad Ahmed mentioning the touching of the grave of the Prophet ﷺ.

Hanbali scholars who affirmed Imam Ahmed allowing the touching of certain graves:

Imam **Alauddin al-Mardawi (d. 885 AH)** said in his *al-Insaf fi Ma'rifatul Rajih min al Khilaf.*[684]

الرَّابعةُ، يجوزُ لَمْسُ القَبْرِ مِن غيرِ كراهَةٍ. قدَّمه فى «الرِّعايتَيْن»، و «الفُروعِ». وعنه، يُكْرَهُ. وأطْلَقَهما فى «الحاوِيَيْن»، و «الفائقِ»، و «ابنِ تَميمٍ». وعنه، يُسْتَحَبُّ. قال أبو الحُسَيْنِ فى «تَمامِه»: وهى أصحُّ

Meaning:

*"Fourthly, **it is permissible to touch the grave without any dislike** (karaha). It has been set forth in 'al-Riayatayn' and 'al-Furu'. From him (Ibn Hanbal): **'It is disliked (to touch the grave).'** It has been presented by them from 'al-Hawiyayn', and 'al-Fa'iq' and 'Ibn Tamim'**. From him (Ibn Hanbal): 'It is desirable'. Abul Hussain (Ibn Abi Ya'la)** said in his 'Tamam': **'It is the most authentic (position from Ibn Hanbal).'"***

Indeed, Abul Hussain Ibn Abi Ya'la's (d. 526 AH) work has been published in our time, and here is what he mentioned in his *Kitab al-Tamam lima Sahh fil riwayatayn wal thalatha wal arba an al Imam wal mukhtar min al wajhayn.*[685]

اختلفت الـرواية في وضـع اليد على القبـر على روايتين(٢): أصحهما: الوضع.

[684] 6/268, Abdullah al Turki edition.
[685] See p. 266 of the Dar al-Asima edition.

Meaning: "***There is difference of opinion in the report for placing the hand on the grave due to two reports: The most authentic (position from Ibn Hanbal) out of the two (views): Is to place (on the grave)."***

Indeed, what Abul Hussain ibn Abi Ya'la actually stated in his *Kitab al-Tamam lima Sahh fil riwayatayn wal thalatha wal arba an al Imam wal mukhtar min al wajhayn.*[686]is as follows:

أن الزيارة للميت جارية مجرى زيارة الحي و لهذا يستحب أن يسلم على الميت عند قبره كما يسلم على الحي ثم

استحب مصافحة الحي فاستحب مس قبره لأن فيه معنى المصافحة

"As for visiting the dead it proceeds the path that one visits the living, and it is praiseworthy that one sends salutations upon the dead near his grave, just as one gives salutations to the living, and then it is praiseworthy to shake hands with the living and for this reason it is praiseworthy to touch his grave; because that is the meaning of shaking hands."

This was also affirmed by a Hanbali scholar from the 13th Islamic century known as by **Shaykh Muhammad al-Bayumi Abi Ayyasha al-Damanhuri (d. 1335AH/1917CE**), in his work entitled, *Manhaj al-Salik ila Baytillah al-Mubajjal fi A'mal al-Manasik ala Madhhab al-Imam Ahmed ibn Hanbal*[687] (p. 562). He said:

و استحسن الامام أحمد التمسح بالمنبر و تقبيله و عنه لا بأس بالتمسح بالقبر

Meaning:

"Imam Ahmed preferred touching the minbar (pulpit) and kissing it, and from him also is that there is no problem touching the grave."

[686] See p. 267 of the Dar al-Asima edition.
[687] Edited by Salih ibn Ghanim al-Sadlan, Dar Balansiyya, Riyadh, 1416AH.

The status of Musnad Ahmed and its narrations to Imam Ahmed ibn Hanbal and a group of scholars:

Ibn al-Jawzi mentioned in his *Manaqib al-Imam Ahmed*[688] (1/261-262) and also recorded in the *Tabaqat al-Hanabila* of Ibn Abi Ya'la (1/143)[689]:

أخبرنا محمد بن أبي منصور، قال: أنبأنا الحسن بن أحمد الفقيه، قال:

أخبرنا هلال بن محمد، قال: أخبرنا ابن السّماك، قال: حدثنا حنبل بن إسحاق قال: جَمعنا أحمد بن حنبل أنا وصالح وعبد الله وقرا علينا "المسند" وما سمعه منه غيرنا، وقال لنا: هذا كتاب قد جَمعته وانتقيته من أكثر من سبع مئة ألف وخمسين ألفاً. فما اختلف المسلمون فيه من حديث رسول الله فارجعوا إليه، فإن وجدتموه فيه وإلا فليس بحجة.

Meaning: "Muhammad ibn Abi Mansur informed us, he said: Al-Hasan ibn Ahmad al-Faqih informed us, he said: Hilal ibn Muhammad informed us, he said: Ibn al-Sammak informed us, he said: Hanbal ibn Ishaq told us: Ahmed ibn Hanbal gathered us, myself, Salih, and Abdullah, and he recited the Musnad to us, and no one else heard it from him. He said to us: ***'This book, I have compiled and selected from more than seven hundred and fifty thousand (hadiths). So, if the Muslims disagree about a Hadith of the Messenger of Allah, refer back to it. If you find it in there, (it is valid); otherwise, it is not a proof.'"***

[688] Also, in the *Khasa'is Musnad al-Imam Ahmed* by Abu Musa al-Madini (p. 13).

[689] His wording being:

أَنْبَأَنَا أَبُو الْقَاسِمِ بْن البسري عَنْ أبي عبد اللَّه بْن بطة حَدَّثَنَا أَبُو حفص بْن رجاء حدثنا موسى بن حمدان البزاز قَالَ: قَالَ حنبل بْن إِسْحَاقَ جمعنا عمي لي ولصالح ولعَبْد اللَّهِ وقرأ علينا المسند وما سمعه منه يعني ثانيا غيرنا وقال لنا إن هذا الكتاب قد جمعته وانتقيته من أكثر من سبعمائة وخمسين ألفا فما اختلف المسلمون فيه من حديث رَسُول اللَّهِ – صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ – فارجعوا إليه فإن وجدتموه فيه وإلا فليس بحجة.

The above was also mentioned by Ibn Nuqta (d. 629 AH) his *al-Taqyid li Ma'rifat al Ruwat (1/182*) and al-Dhahabi in his *Siyar a'lam an-Nubala* (11/329).

Ibn Abi Ya'la recorded the following narration in his *Tabaqat al-Hanabila* (1/184):

أَخْبَرَنَا أَبُو الحسن بْن الطيوري إِجَازَةً إن لم يكن سَمَاعًا أَخْبَرَنَا أَبُو إِسْحَاق البرمكي حَدَّثَنِي أبي حَدَّثَنَا أَبُو مُحَمَّد الْقَاسِم بْن الحسن الباقلاوي بسر من رأي قَالَ: سمعت أبا بكر بن أبي حامد الفقيه صاحب بيت المال يقول سمعت عَبْد اللَّهِ بْن أَحْمَدَ يقول قلت: لأبي رحمه اللَّه لم كرهت وضع الكتب وقد عملت المسند فقال: عملت هذا الكتاب إماما إذا اختلف الناس فِي سنة رَسُول اللَّهِ – صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ – رجعوا إليه.

"Abu al-Hasan ibn al-Tuyuri informed us with Ijaza (permission) and not direct hearing, from Abu Ishaq al-Barmaki who informed us by saying: My father narrated to me, who was informed by Abu Muhammad al-Qasim ibn al-Hasan al-Baqillawi, who said in a secretive counsel: I heard Abu Bakr ibn Abi Hamid, the jurist and treasurer of the Bayt al-Mal (treasury), saying: I heard Abdullah ibn Ahmed (ibn Hanbal) saying:

I asked my father; may Allah have mercy on him: 'Why did you dislike compilation of books when you compiled al-Musnad?'

He replied: '***I compiled this book as an Imam (a guide). If people differ regarding any Sunna of the Messenger of Allah, peace be upon him, they can return to this (book[690] for clarification).'"***

[690] Meaning his Musnad.

Hence, these last quotes strongly indicate that Imam Ahmed ibn Hanbal considered the narrations in his Musnad to be some form of proof (Hujja). This is said on condition that he has not personally weakened the narrations found within the Musnad himself elsewhere, and if mentioned by his disciples.

Imam Abu Musa al-Madini (d. 581 AH) saying Imam Ahmed recorded that which was established and authentic in his Musnad

Al-Hafiz Abu Musa al-Madini mentioned the following in his *Khasa'is Musnad al-Imam Ahmed* (p. 24):

قال الشيخ الحافظ أبو موسى رحمه الله ولم يخرج إلا عمن ثبت عنده صدقه وديانته دون من طعن في أمانته

"The Shaykh and Hafiz (of Hadith), Abu Musa, may Allah have mercy upon him, said: 'He (Ibn Hanbal) did not relate in it (the Musnad) except that which was established (thabt) to him, in terms of its truthfulness, religiosity, with the exclusion of that which is disparaged due to its trustworthiness."

Abu Musa al-Madini also recorded the following narration in his *Khasa'is* (pp. 16-17) as an example of why he considered that which is in the Musnad to be Sahih to him:

وذكر الأسدي سمعت أبا بكر بن مالك يقول رأيت أبا بكر أحمد بن سلمان النجاد في النوم وهو على حالة جميلة فقلت أي شيء كان خبرك قال كل ما تحب إلزم ما أنت عليه وما نحن عليه فإن الأمر هو ما نحن عليه وما أنتم عليه ثم قال بالله إلا حفظت هذا المسند فهو إمام المسلمين وإليه يرجعون وقد كنت قديما أسألك بالله إن أعرت منه أكثر من جزء لمن تعرفه ليبقى قال وسمعت أبا بكر بن مالك يقول حضرت مجلس يوسف القاضي سنة خمس وثمانين ومائتين أسمع منه كتاب الوقوف فقال لي من عنده مسند أحمد بن حنبل والفضائل إيش يعمل ههنا أو كلاما نحو هذا

ومن الدليل على أن ما أودعه الإمام أحمد رحمه الله تعالى مسنده قد احتاط فيه إسنادا ومتنا ولم يورد فيه إلا ما صح عنده على ما أخبرنا أبو علي سنة خمس قال حدثنا أبو

نعيم وأخبرنا ابن الحصين قال أخبرنا ابن المذهب قال أخبرنا القطيعي قال حدثنا عبد الله قال حدثنى أبي قال حدثنا محمد بن جعفر قال حدثنا شعبة عن أبي التياح قال سمعت أبا زرعة يحدث عن أبي هريرة عن النبي صلى الله عليه و سلم قال يهلك

أمتي هذا الحي من قريش قالوا فما تأمرنا يا رسول الله قال لو أن الناس اعتزلوهم قال عبد الله قال لي أبي في مرضه الذي مات فيه إضرب على هذا الحديث فإنه خلاف الأحاديث عن النبي صلى الله عليه و سلم يعني قوله اسمعوا وأطيعوا وهذا مع ثقة رجال إسناده حين شذ لفظه عن الأحاديث المشاهير أمر بالضرب عليه فقال عليه ما قلناه وفيه نظائر له

Meaning:

"Al-Asadi mentioned: I heard Abu Bakr bin Malik saying: I saw Abu Bakr Ahmed bin Salman al-Najjad in a dream in a good state. So, I said: 'How was your condition?' He said: 'adhere to what you and we are upon, for the matter is what we and you are upon.' Then he said: 'For the sake of Allah, preserve this Musnad (of ibn Hanbal), for it is the Imam of the Muslims and they refer back to it. And I used to ask you before, for the sake of Allah, that if you lent more than one volume of it to someone you know, to ensure it remains."

And I heard Abu Bakr bin Malik saying: I attended the majlis of Yusuf al-Qadi in the year 285 AH where he dictated to us the book *al-Wuquf*. So, he said to me: "Whoever has with him the Musnad of Ahmad bin Hanbal and (his book) *al-Fada'il* (book of virtues), what is he doing here?" or words to that effect.

And from the evidence that Imam Ahmad, may Allah have mercy on him, was prudent in what he included in his Musnad, in both the chains of

narration and the texts, and he only included that which was authentic according to him – as Abu Ali informed us in the year 245 AH, he said: Abu Nu’aym narrated to us, and Ibn al-Husayn narrated to us, he said: Ibn al-Mudhhib narrated to us, he said: al-Qati’i narrated to us, he said: ‘Abdullah narrated to us, he said: My father (Ahmed ibn Hanbal) narrated to us, he said: Muhammad bin Ja’far narrated to us, he said: Shu’ba narrated to us from Abu al-Tayyah, he said: I heard Abu Zur’a narrating from Abu Hurayra (ra) from the Prophet (peace be upon him): “This clan/section of Quraysh will destroy my Ummah.” They said: “What do you order us O Messenger of Allah?” He said: “If only the people isolated them.”

‘Abdullah said: My father said to me in his illness in which he died: ‘Strike out this hadith, for it opposes the narrations from the Prophet (peace be upon him),’ meaning his statement ‘listen and obey.’ And this is despite the trustworthiness of its narrators, but when its wording diverged from the well-known narrations, he ordered to strike it out. So, he said about it that we have said, and there are similar examples to it.’”

This indicates that Abu Musa al-Madini held the narrations in the Musnad to be authentic in some way and thus, this includes the Abu Ayyub (ra) narration.

Shaykh Ahmed Abdur Rahman al-Banna al-Sa’ati (d. 1958 CE) produced a work on the Musnad Ahmed under the title: *al-Fath al-Rabbani fi Tartib Musnad Ahmed* (1/9). In the introduction he mentioned the following example on a weak narrator:

(قلت): هذا مثال لشدة احتياط الامام احمد في المتن، (وأما احتياطه في السند) فقد روى القطيعي قال حدثنا عبد الله (يعني بن الامام احمد) حدثني أبي ثنا علي بن ثابت الجزري عن ناصح أبي عبد الله عن سماك بن حرب

عن جابر بن سمرة أن النبي صلى الله عليه واله وصحبه وسلم قال: {لأن يؤدب الرجل ولده أو أحدكم ولده خير له من أن يتصدق كل يوم بنصف صاع} قال عبد الله وهذا الحديث لم يخرجه ابي في مسنده من أجل ناصح لأنه ضعيف في الحديث وأملاه في النوادر.

Meaning:

"(I said): This is an example of Imam Ahmad's extreme caution in the text, (and as for his caution in the chain of narration), al-Qati'i narrated, Abd Allah (meaning the son of Imam Ahmad) narrated to us from my father, from Ali ibn Thabit al-Jazari, from Nasih Abi Abdullah, from Simak ibn Harb, from Jabir ibn Samura, that the Prophet, may Allah bless him and his family and companions, said: ﴿For a man to discipline his child or for one of you to discipline his child is better for him than to give charity every day by half a sa'﴾. Abdullah[691] said, and this hadith, ***my father did not include it in his Musnad because of Nasih, as he is weak in hadith, and he dictated it in the rarities (al-Nawadir)."***

Imam al-Suyuti quoted the following in his *Tadrib al-Rawi* (1/188-189) from al-Hafiz ibn Hajar’s *Ta’jil al-Manfa’a*:

لَيْسَ فِي الْمُسْنَدِ حَدِيثٌ لَا أَصْلَ لَهُ إِلَّا ثَلَاثَةَ أَحَادِيثَ أَوْ أَرْبَعَةً، مِنْهَا حَدِيثُ عَبْدِ «الرَّحْمَنِ بْنِ عَوْفٍ، أَنَّهُ يَدْخُلُ الْجَنَّةَ زَحْفًا» ، قَالَ: وَالِاعْتِذَارُ عَنْهُ أَنَّهُ مِمَّا أَمَرَ أَحْمَدُ بِالضَّرْبِ عَلَيْهِ فَتُرِكَ سَهْوًا، أَوْ ضُرِبَ وَكُتِبَ مِنْ تَحْتِ الضَّرْبِ،

[691] This verdict from Abdullah is found in the Musnad Ahmed (found in the Musnad Ahmed (34/459, Shuayb al-Arna’ut edition).

Meaning:

"***There is no hadith in the Musnad that lacks a basis except for three or four hadiths***, among them is the hadith of Abd al-Rahman Ibn Awf, that he will enter heaven crawling. He said that the excuse for it is that it was among what Ahmed ordered to be struck out from it, so it was left out by oversight, or it was struck out and written under the striked out (narration)."

Ibn Hajar did not mention the narration of Abu Ayyub al-Ansari (ra) to be one which had no basis in origin as it is found in the Musnad of Ahmed ibn Hanbal. Ibn Hajar also mentioned in his *Ta'jil al-Manfa'a* (1/240):

وصنف الْحَافِظ أَب مُوسَى الْمَدِينِيّ فِي ذَلِك تصنيفا وَالْحق أَن أَحَادِيثه غالبها جِيَاد والضعاف مِنْهَا إِنَّمَا يوردها للمتابعات وَفِيه الْقَلِيل من الضِّعَاف الغرائب الْإِفْرَاد أخرجهَا ثمَّ صَار يضْرب عَلَيْهَا شَيْئا فَشَيْئًا وبقى مِنْهَا بعده بَقِيَّة

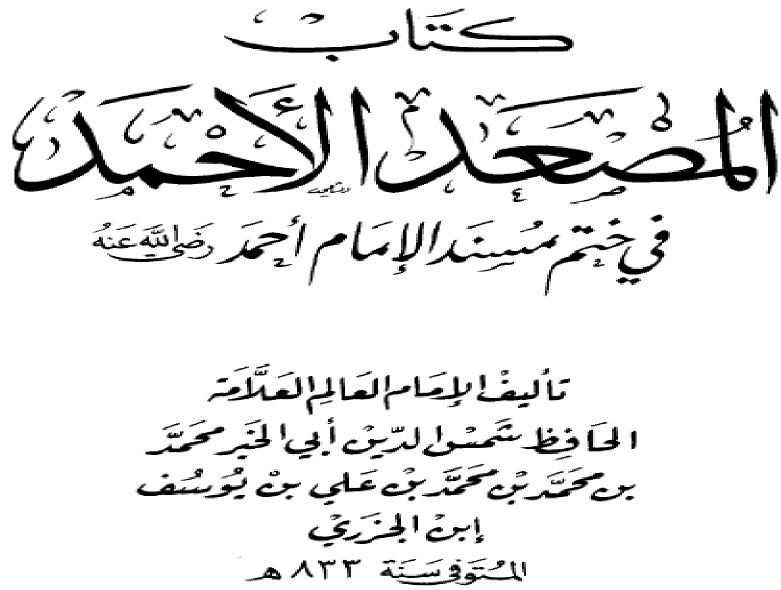
Meaning:

"Al-Hafiz Abu Musa al-Madini, compiled on this topic a compilation***. The truth is that most of its Hadiths are good***, and he would only include the weak ones to mention supporting chains of narration. And it contains some ghara'ib,[692] weak, and solitary narrations. He brought them out, then he began striking out parts of them gradually, and some remnants remained after him."

[692] Ghara'ib is plural for gharib. An explanation from here - https://hadithanswers.com/definition-of-a-gharib-hadith/
Quote: A gharib Hadith basically refers to that Hadith which has transmitted by only one narrator in any particular era, regardless of their number in other eras. A gharib Hadith could be authentic (sahih) like those gharib Hadiths which are recorded in Sahih Bukhari or Sahih Muslim. However, many times these types of Hadiths turn out to be weak. (Ibnus Salah, pg. 270-271, Tadribur Rawi, vol. 5 pg. 52-57).

The verdict of al-Hafiz Abul Qasim Isma’il al-Taymi (d. 535 AH) on the Musnad Ahmed

Imam Shamsud-Din al-Jazari (d. 833 AH) mentioned the following in his *al-Mas'ad al Ahmed fi khatm Musnad al-Imam Ahmed* (p. 15) from **al-Hafiz Abul Qasim Isma’il al-Taymi. Title page:**


كتاب
المصعد الأحمد
في ختم مسند الإمام أحمد رضي الله عنه

تأليف الإمام العالم العلامة
الحافظ شمس الدين أبي الخير محمد
بن محمد بن محمد بن علي بن يوسف
ابن الجزري
المتوفى سنة ٨٣٣ هـ

وقال الحافظ أبو القاسم إسماعيل التيمي رحمه الله تعالى: لا يجوز أن يقال فيه السقيم، بل فيه الصحيح المشهور، والحسن، والغريب

Meaning:

“The Hafiz Abu al-Qasim Ismail al-Taymi (d. 535 AH), may Allah the exalted have mercy on him, said: ***‘It is not permissible to say that there is anything unsound in it. Rather, it contains the famous authentic (Sahih) narrations, the good ones (al-Hasan), and the rare (gharib) ones.’’***

The narration as in the Mustadrak of al-Hakim:

The original Arabic text from the *Mustadrak* (4/560) in typed format:

8571 – حَدَّثَنَا أَبُو الْعَبَّاسِ مُحَمَّدُ بْنُ يَعْقُوبَ، ثنا الْعَبَّاسُ بْنُ مُحَمَّدِ بْنِ حَاتِمٍ الدُّورِيُّ، ثنا أَبُو عَامِرٍ عَبْدُ الْمَلِكِ بْنُ عُمَرَ الْعَقَدِيُّ، ثنا كَثِيرُ بْنُ زَيْدٍ، عَنْ دَاوُدَ بْنِ أَبِي صَالِحٍ، قَالَ: أَقْبَلَ مَرْوَانُ يَوْمًا فَوَجَدَ رَجُلًا وَاضِعًا وَجْهَهُ عَلَى الْقَبْرِ، فَأَخَذَ بِرَقَبَتِهِ وَقَالَ: أَتَدْرِي مَا تَصْنَعُ؟ قَالَ: نَعَمْ، فَأَقْبَلَ عَلَيْهِ فَإِذَا هُوَ أَبُو أَيُّوبَ الْأَنْصَارِيُّ رَضِيَ اللَّهُ عَنْهُ، فَقَالَ: جِئْتُ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَلَمْ آتِ الْحَجَرَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، يَقُولُ: «لَا تَبْكُوا عَلَى الدِّينِ إِذَا وَلِيَهُ أَهْلُهُ، وَلَكِنِ ابْكُوا عَلَيْهِ إِذَا وَلِيَهُ غَيْرُ أَهْلِهِ» هَذَا حَدِيثٌ صَحِيحُ الْإِسْنَادِ، وَلَمْ يُخْرِجَاهُ "

Meaning:

"Abu al-Abbas Muhammad ibn Ya'qub narrated to us, al-Abbas ibn Muhammad ibn Hatim al-Duri narrated to us, Abu 'Amir 'Abd al-Malik ibn 'Umar al-'Aqadi narrated to us, Kathir ibn Zayd narrated to us, from Dawud ibn Abi Salih who said:

"One day, Marwan came upon a man who was placing his face on the (Prophet's) grave. He grabbed him by the neck and said, 'Do you know what you are doing?' He replied, 'Yes.' Marwan looked at him and it was Abu Ayyub al-Ansari - may Allah be pleased with him.

(Abu Ayyub al-Ansari) said, 'I came to visit the Messenger of Allah - peace and blessings be upon him - and not to a stone. I heard the Messenger of Allah - peace and blessings be upon him - say, 'Do not weep over the religion when it is in the hands of its people, but weep over it when it is in the hands of those who are not from its people.'

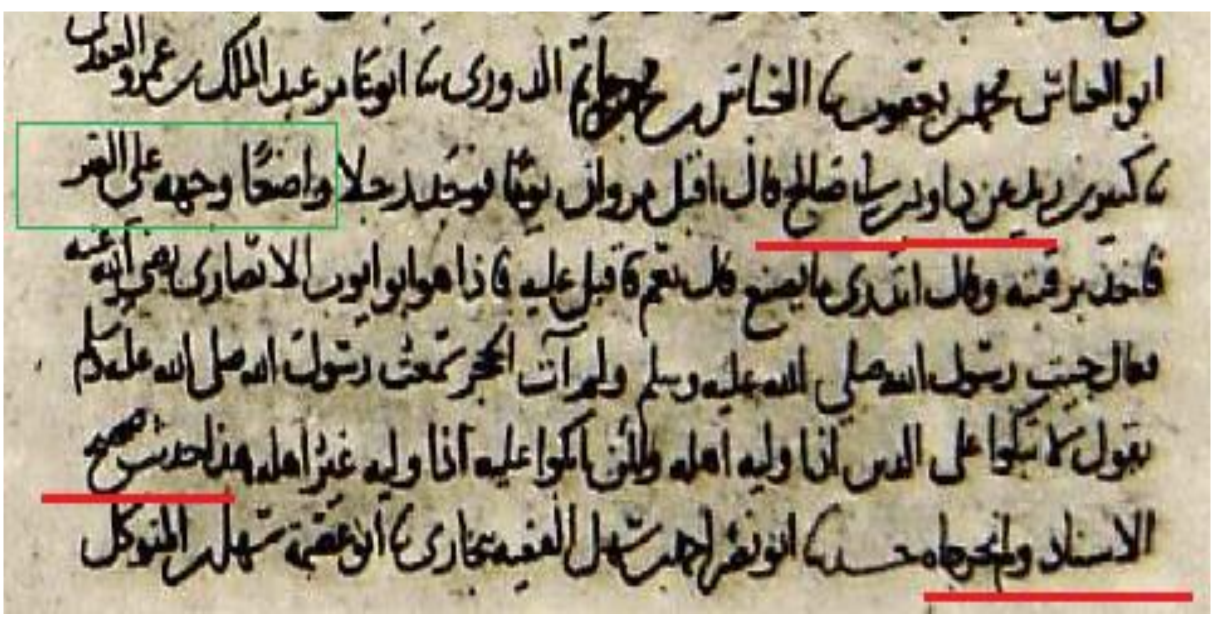
This is a hadith with an authentic (Sahih) chain of narration, but it has not been recorded by them."

A comprehensive enumeration of those who either authenticated it, accepted it, or quoted the Abu Ayyub (ra) narration without negation

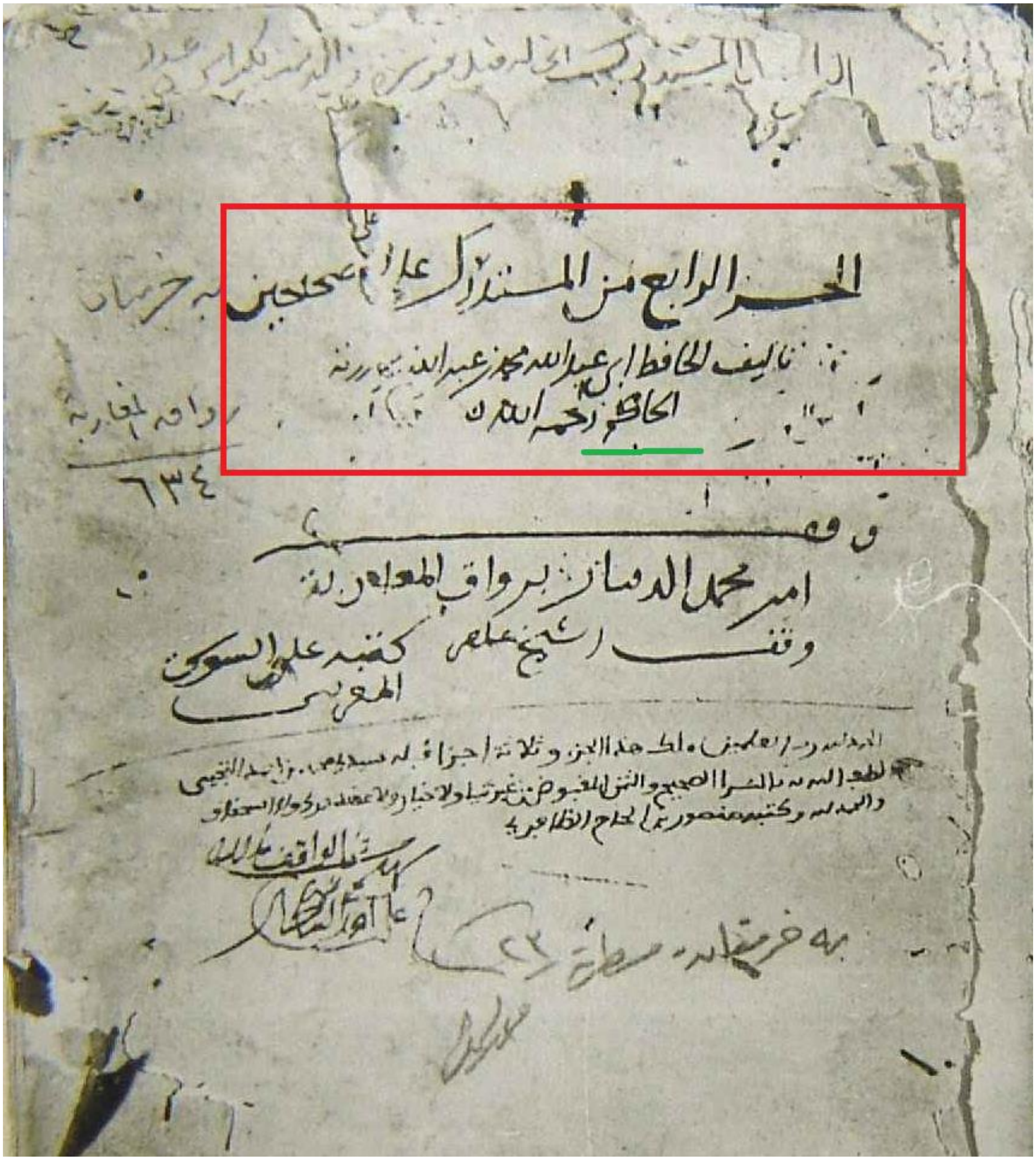
Besides the above named al-Hafiz Abu Musa al-Madini and al-Hafiz Abul Qasim al-Taymi indicating their general acceptance of the narrations recorded in Musnad Ahmed, and therefore the Abu Ayyub al-Ansari (ra) narration, the following is a comprehensive list of names and views regarding the Abu Ayyub (ra) narration in some positive manner.

1) Imam Abu Abdullah al-Hakim (d. 405 AH)

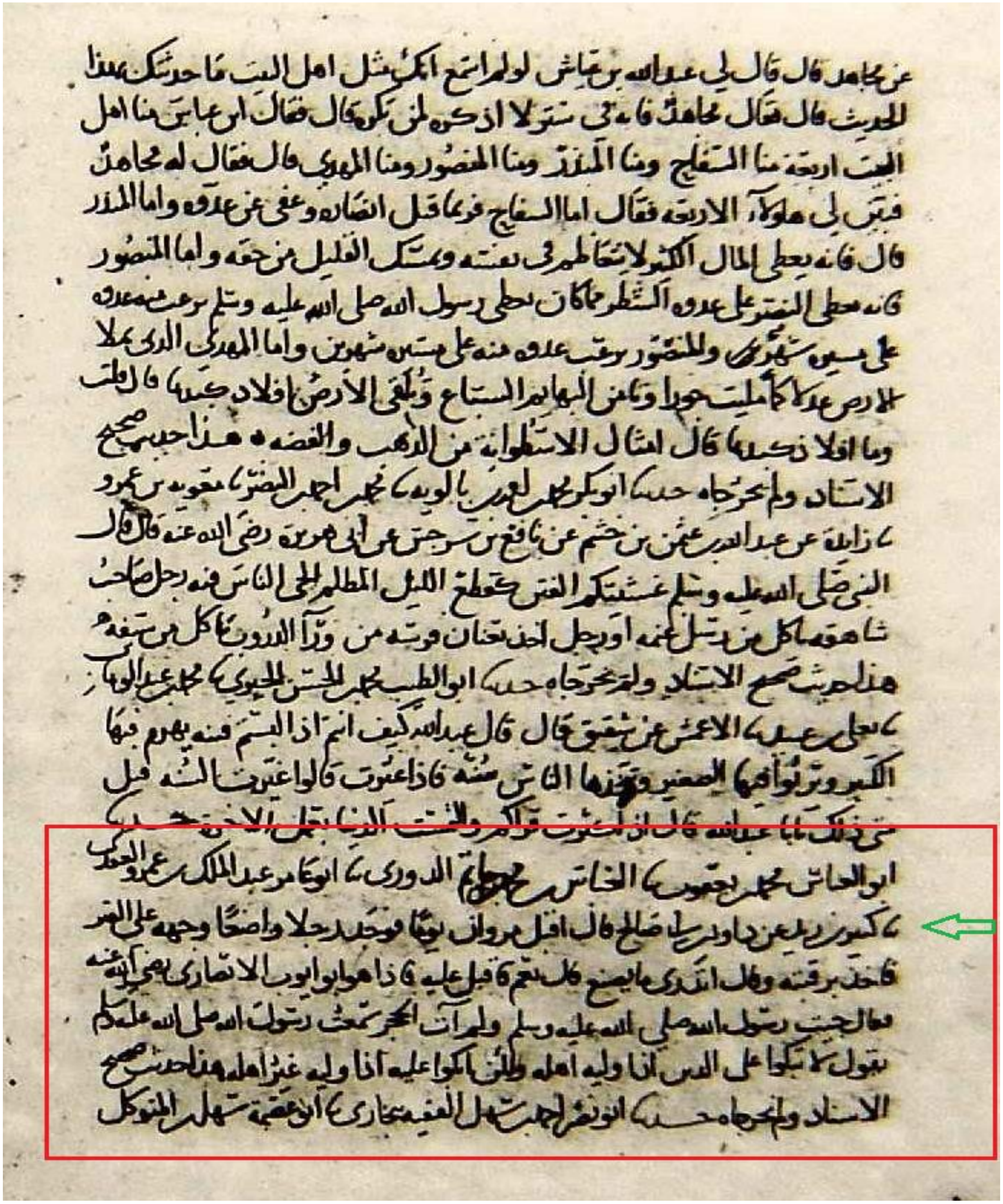
The following is the actual narration at hand from a manuscript of the Mustadrak of al-Hakim compiled by Imam Abu Abdullah al-Hakim al-Naysaburi, with highlighting of where he said **the isnad is Sahih (authentic)**, with a box around the portion where Abu Ayyub (ra) placed his face on the actual grave. This manuscript is in 4 volumes, and it is stored in the *Ma'had al-Makhtutat al-Arabiyya* in Cairo, Egypt, vol. 4/folio 230a, dated 728AH:


ابو العباس محمد بن يعقوب ثنا العباس بن محمد بن حاتم الدوري ثنا ابو عامر عبد الملك بن عمرو العقدي
ثنا كثير بن زيد عن داود بن ابي صالح قال اقبل مروان يوما فوجد رجلا واضعا وجهه على القبر
فاخذ برقبته وقال اتدري ما تصنع قال نعم فاقبل عليه فاذا هو ابو ايوب الانصاري رضي الله عنه
فقال جئت رسول الله صلى الله عليه وسلم ولم آت الحجر سمعت رسول الله صلى الله عليه وسلم
يقول لا تبكوا على الدين اذا وليه اهله ولكن ابكوا عليه اذا وليه غير اهله هذا حديث صحيح
الاسناد ولم يخرجاه حدثنا ابو نصر احمد بن سهل الفقيه ببخارى ثنا ابو عصمة سهل بن المتوكل

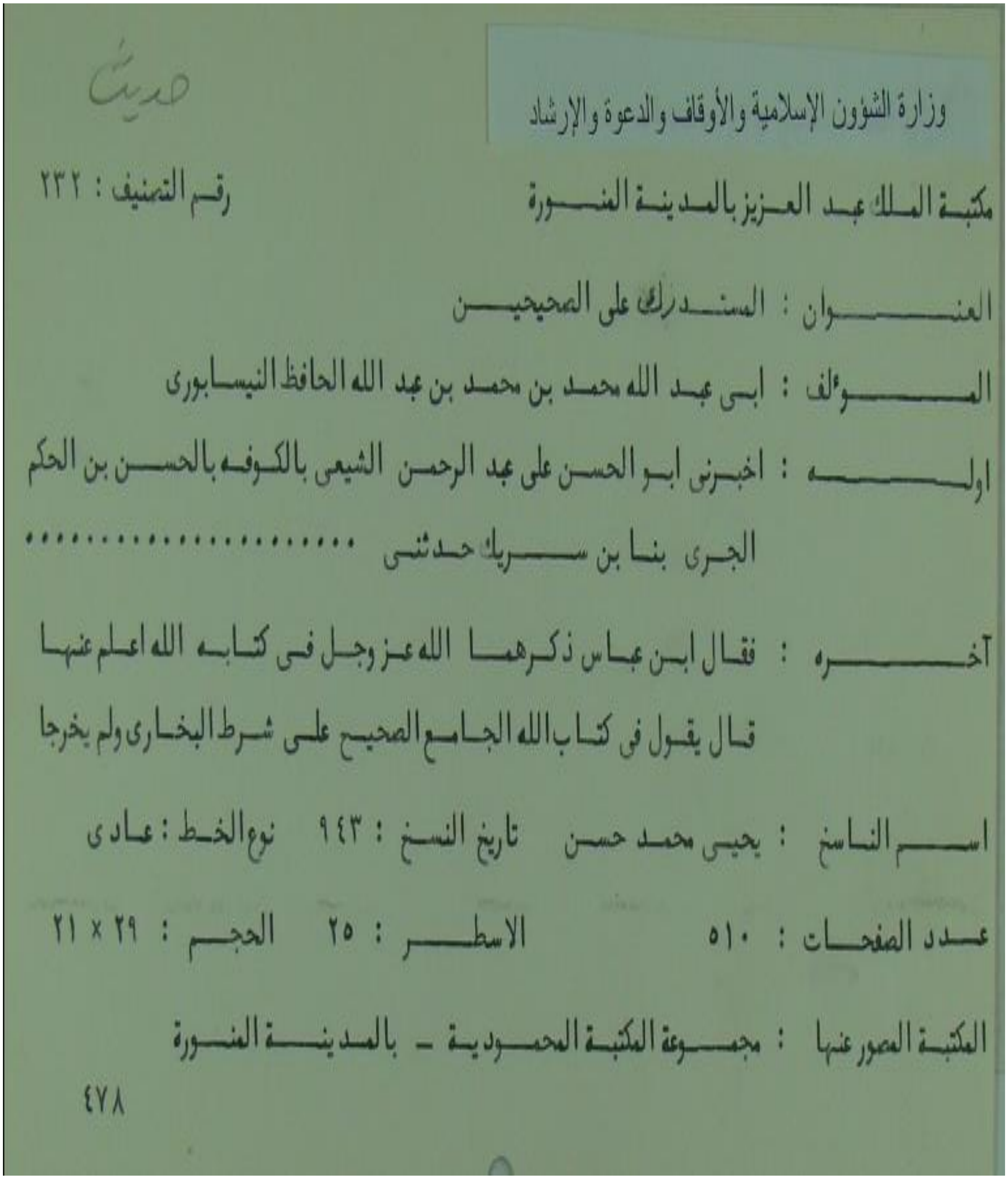
The following is from a manuscript of the Mustadrak as stored in al-Maktaba al-Azhariyya (no. 634) Cairo, Egypt. Title page:



Volume 4, folio 230a has the actual Abu Ayyub al-Ansari (ra) narration:


عن مجاهد قال قال لي عبد الله بن عباس لو لم اسمع انك مثل اهل البيت ما حدثتك بهذا
الحديث قال فقال مجاهد فانه في ستر لا اذكره لمن يكره قال فقال ابن عباس منا اهل
البيت اربعة منا السفاح ومنا المنذر ومنا المنصور ومنا المهدي قال فقال له مجاهد
فبين لي هولاء الاربعة فقال اما السفاح فربما قتل انصاره وعفى عن عدوه واما المنذر
قال فانه يعطي المال الكثير لا يتعاظم في نفسه ويمسك القليل من حقه واما المنصور
فانه يعطى النصر على عدوه الشطر مما كان يعطى رسول الله صلى الله عليه وسلم ويرهب منه عدوه
على مسيرة شهرين والمنصور يرهب عدوه منه على مسيرة شهر واما المهدي الذي يملا
الارض عدلا كما ملئت جورا وتامن البهائم السباع وتلقي الارض افلاذ كبدها قال قلت
وما افلاذ كبدها قال امثال الاسطوانة من الذهب والفضة ٥ هذا حديث صحيح
الاسناد ولم يخرجاه حدثنا ابو بكر محمد بن العربي بالويه ثنا محمد بن احمد بن النضر ثنا معوية بن عمرو
ثنا زائدة عن عبد الله بن عثمن بن خثيم عن نافع بن سرجس عن ابي هريرة رضي الله عنه قال قال
النبي صلى الله عليه وسلم غشيتكم الفتن كقطع الليل المظلم انجى الناس فيه رجل صاحب
شاهقة ياكل من رسل غنمه او رجل اخذ بعنان فرسه من وراء الدروب ياكل من سيفه
هذا حديث صحيح الاسناد ولم يخرجاه حدثنا ابو الطيب محمد بن الحسن الحيري ثنا محمد بن عبد الوهاب
ثنا يعلى بن عبيد ثنا الاعمش عن شقيق قال قال عبد الله كيف انتم اذا لبستكم فتنة يهرم فيها
الكبير ويربو فيها الصغير ويتخذها الناس سنة فاذا غيرت قالوا غيرت السنة قيل
متى ذلك يا ابا عبد الله قال اذا كثرت قراؤكم [illegible] والتمست الدنيا بعمل الآخرة حدثنا
ابو العباس محمد بن يعقوب ثنا العباس بن محمد بن حاتم الدوري ثنا ابو عامر عبد الملك بن عمرو العقدي
ثنا كثير بن زيد عن داود بن ابي صالح قال اقبل مروان يوما فوجد رجلا واضعا وجهه على القبر
فاخذ برقبته وقال اتدري ما تصنع قال نعم فاقبل عليه فاذا هو ابو ايوب الانصاري رضي الله عنه
فقال جئت رسول الله صلى الله عليه وسلم ولم ات الحجر سمعت رسول الله صلى الله عليه وسلم
يقول لا تبكوا على الدين اذا وليه اهله ولكن ابكوا عليه اذا وليه غير اهله هذا حديث صحيح
الاسناد ولم يخرجاه حدثنا ابو نصر احمد بن سهل الفقيه ببخارى ثنا ابو عصمة سهل بن المتوكل

The next manuscript is from Maktaba al-Mahmudiyya in Madina al-Munawwara (no. 232), dated 943 AH as the catalogue details mentioned:



حديث

وزارة الشؤون الإسلامية والأوقاف والدعوة والإرشاد

مكتبة الملك عبد العزيز بالمدينة المنورة — رقم التصنيف : ٢٣٢

العنوان : المستدرك على الصحيحين

المؤلف : ابى عبد الله محمد بن محمد بن عبد الله الحافظ النيسابورى

اوله : اخبرنى ابو الحسن على عبد الرحمن الشيعى بالكوفه بالحسن بن الحكم

الجرى بنا بن سريك حدثنى ....

آخره : فقال ابن عباس ذكرهما الله عز وجل فى كتابه الله اعلم عنهما

قال يقول فى كتاب الله الجامع الصحيح على شرط البخارى ولم يخرجا

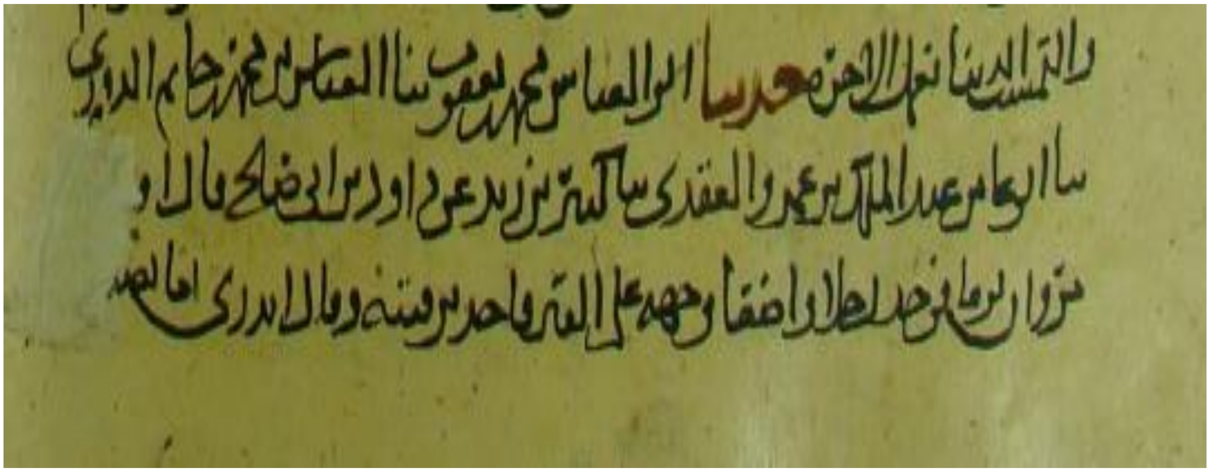
اسم الناسخ : يحيى محمد حسن تاريخ النسخ : ٩٤٣ نوع الخط : عادى

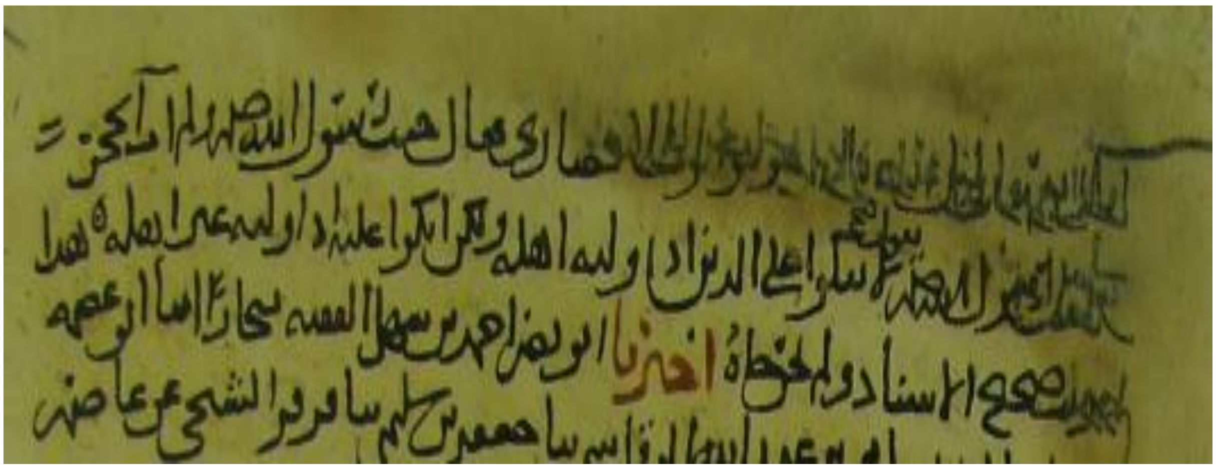
عدد الصفحات : ٥١٠ الاسطر : ٢٥ الحجم : ٢٩ × ٢١

المكتبة المصور عنها : مجموعة المكتبة المحمودية - بالمدينة المنورة

٤٧٨

The actual narration is in no. 478, 2nd volume, folios 219a-b:



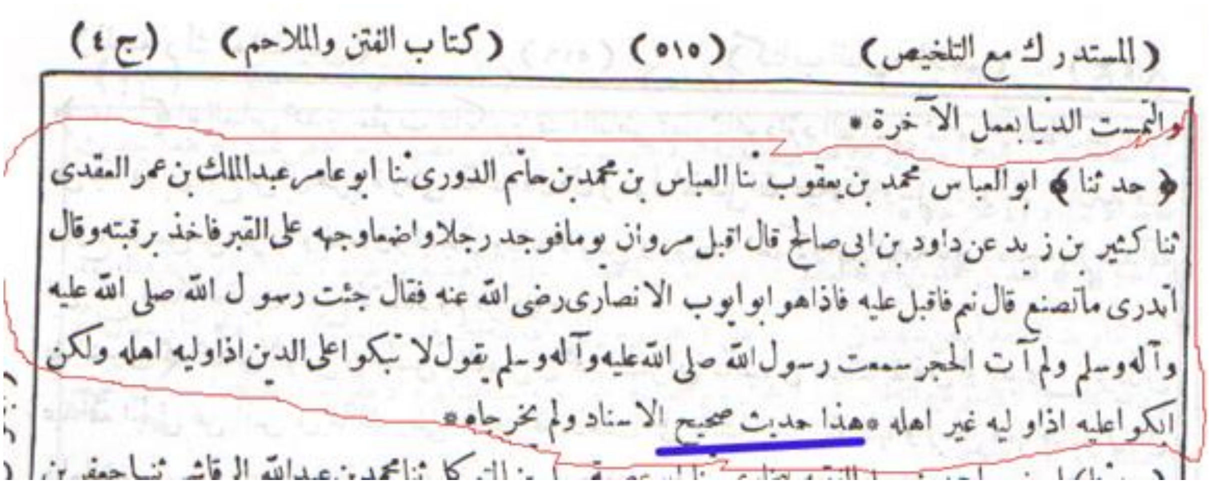


The last is a copy dated 1310AH and located in Sindh, Pakistan. It was scribed by Fath Muhammad al-Nizamani. The narration is in the 2nd volume, page 706:

من حقدوا اما المنصور فانه يعطى النصر على عدوه الشطر مما كان يعطى رسول الله صلى الله عليه وسلم يرعب منه عدوه على مسيرة شهر والمنصور يرعب عدوه منه على مسيرة شهرين واما المهدي الذي يملا الارض عدلا كما ملئت جورا وتامن البهائم السباع وتلقي الارض افلاذ كبدها قال قلت وما افلاذ كبدها قال امثال الاسطوانة من الذهب والفضة هذا حديث صحيح الاسناد ولم يخرجاه حدثنا ابو بكر محمد بن احمد بن بالويه ثنا محمد بن احمد بن النضر ثنا معوية بن عمرو ثنا زائدة عن عبد الله بن عثمن بن خيثم عن نافع بن جبير عن ابي هريرة رضي الله عنه قال قال النبي صلى الله عليه وسلم غشيتكم الفتن كقطع الليل المظلم انجى الناس فيه رجل صاحب شاهقة يا كل من رسل غنمه او رجل اخذ بعنان فرسه من وراء الدروب يا كل من سيفه هذا حديث صحيح الاسناد ولم يخرجاه حدثنا ابو الطيب محمد بن الحسن الحيري ثنا محمد بن عبد الوهاب ثنا يعلى بن عبيد ثنا الاعمش عن شقيق قال قال عبد الله كيف انتم اذا لبستم فتنة يهرم فيها الكبير ويربو فيها الصغير ويتخذها الناس سنة فاذا غيرت قالوا غيرت السنة قيل متى ذلك يا ابا عبد الله قال اذا كثرت قراؤكم والتمست الدنيا بعمل الاخرة حدثنا ابو العباس محمد بن يعقوب ثنا العباس بن محمد بن حاتم الدوري ثنا ابو عامر عبد الملك بن عمرو العقدي ثنا كثير بن زيد عن داود بن ابي صالح قال اقبل مروان يوما فوجد رجلا واضعا وجهه على القبر فاخذ برقبته وقال اتدري ما تصنع قال نعم فاقبل عليه فاذا هو ابو ايوب الانصاري رضي الله عنه فقال جئت رسول الله صلى الله عليه وسلم ولم ات الحجر سمعت رسول الله صلى الله عليه وسلم يقول لا تبكوا على الدين اذا وليه اهله ولكن ابكوا عليه اذا وليه غير اهله هذا حديث صحيح الاسناد ولم يخرجاه حدثنا ابو نصر احمد بن سهل الفقيه ببخارى ثنا ابو عصمة سهل بن المتوكل ثنا محمد بن عبيد الله الرقاشي ثنا جعفر بن سليمان ثنا فرقد السبخي عن عاصم بن عمرو عن ابي امامة رضي الله عنه عن النبي صلى الله عليه وسلم قال يبيت قوم من هذه الامة على طعام وشراب ولهو فيصبحون قد مسخوا خنازير وليخسفن بقبائل فيها وفي دور فيها حتى يصبحوا فيقولون خسف الليلة بنى فلان خسف الليلة بدار فلان وليرسلن عليهم الريح العقيم قال بان شربهم الخمر واكلهم الربا ولبسهم الحرير واتخاذهم القينات وقطيعتهم الرحم قال وذكر خصلة اخرى فنسيتها هذا حديث صحيح على شرط مسلم لجعفر فاما فرقد فانهما لم يخرجاه اخبرنا عبد الرحمن بن الحسن القاضي بهمذان ثنا ابراهيم بن الحسين ثنا ادم بن ابي اياس ثنا شعبة عن سماك بن حرب قال سمعت جابر بن سمرة رضي الله عنه يقول سمعت رسول الله صلى الله عليه وسلم يقول ليفتحن لكم كنوز كسرى التي في الابيض والذي في الابيض عصابة من المسلمين هذا حديث صحيح على شرط مسلم ولم يخرجاه حدثنا ابو العباس محمد بن يعقوب ثنا بكار بن قتيبة القاضي بمصر ثنا ابو داود الطيالسي ثنا عمران القطان عن قتادة عن عبد الله بن رباح عن ابي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم بادروا بالاعمال ستا قبل طلوع الشمس من مغربها والدخان والدجال ودابة الارض وخويصة احدكم وامر العامة قد احتج مسلم لعبد الله بن رباح هذا حديث صحيح الاسناد ولم يخرجاه اخبرني محمد بن المؤمل ثنا

القفل

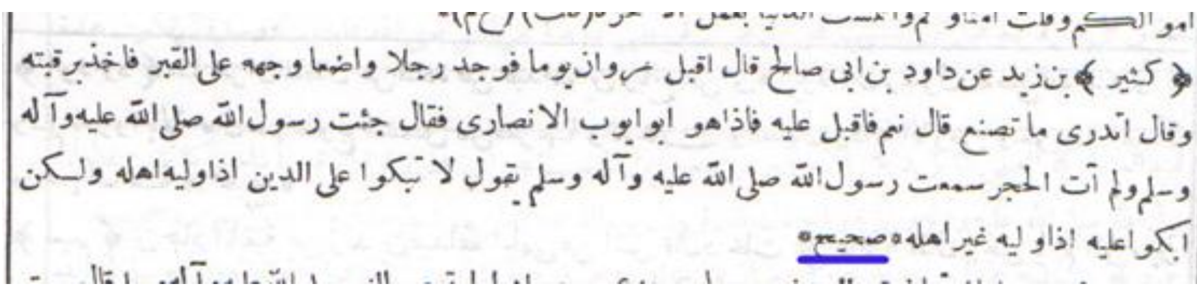
The following is from the first printed edition of the Mustadrak (4/515) published in the year 1342AH by the famous Hanafi research and publishing house known as *Da'iratul Ma'arif* in Hyderabad, India. The bottom portion has al-Dhahabi's grading also from his *Talkhis al-Mustadrak*:



(المستدرك مع التلخيص) (٥١٥) (كتاب الفتن والملاحم) (ج ٤)

والتمست الدنيا بعمل الآخرة *
حدثنا ابو العباس محمد بن يعقوب ثنا العباس بن محمد بن حاتم الدوري ثنا ابو عامر عبد الملك بن عمرو العقدي
ثنا كثير بن زيد عن داود بن ابي صالح قال اقبل مروان يوما فوجد رجلا واضعا وجهه على القبر فاخذ برقبته وقال
اتدري ما تصنع قال نعم فاقبل عليه فاذا هو ابو ايوب الانصاري رضي الله عنه فقال جئت رسول الله صلى الله عليه
وآله وسلم ولم آت الحجر سمعت رسول الله صلى الله عليه وآله وسلم يقول لا تبكوا على الدين اذا وليه اهله ولكن
ابكوا عليه اذا وليه غير اهله * هذا حديث صحيح الاسناد ولم يخرجاه *

Talkhis al-Mustadrak of al-Dhahabi:[693]



كثير بن زيد عن داود بن ابي صالح قال اقبل مروان يوما فوجد رجلا واضعا وجهه على القبر فاخذ برقبته
وقال اتدري ما تصنع قال نعم فاقبل عليه فاذا هو ابو ايوب الانصاري فقال جئت رسول الله صلى الله عليه وآله
وسلم ولم آت الحجر سمعت رسول الله صلى الله عليه وآله وسلم يقول لا تبكوا على الدين اذا وليه اهله ولكن
ابكوا عليه اذا وليه غير اهله * صحيح *

The same narration is found in the Musnad of Imam Ahmed ibn Hanbal. Here is an image from a manuscript of Musnad Ahmed[694] held in the Suleymaniyye library in Istanbul, Laleli collection (no. 640, folio 311a dated 594 AH):

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693 The actual handwritten copy by al-Dhahabi is shown in the next quote.
694 This copy of the Musnad with the Abu Ayyub al-Ansari (ra) was also displayed on the front cover of this book.

لا شريك له له الملك وله الحمد وهو على كل شيء قدير عشر مرات كان كمن
اعتق اربع رقاب من ولد اسمعيل حدثنا عبد الله حدثني
ابي قال ثنا روح قال ثنا عمر بن ابي زائدة قال ثنا عبد الله بن ابي السفر عن الشعبي عن
ربيع بن خثيم بمثل ذلك قال فقلت للربيع ممن سمعته فقال من عمرو بن ميمون
فقلت لعمرو بن ميمون ممن سمعته قال من ابن ابي ليلى فقلت لابن ابي ليلى ممن
سمعته فقال من ابي ايوب الانصاري يحدثه عن النبي صلى الله عليه وسلم
حدثنا عبد الله قال حدثني ابي قال ثنا روح وصالح عن
ابن شهاب ان عطاء بن يزيد حدثه عن ابي ايوب عن النبي صلى الله عليه وسلم
انه قال لا يحل لمسلم ان يهجر اخاه فوق ثلاث يلتقيان فيصد هذا
ويصد هذا وخيرهما الذي يبدا بالسلام حدثنا عبد
الله قال حدثني ابي قال ثنا عبد الملك بن عمرو قال ثنا كثير بن زيد عن داود بن ابي
صالح قال اقبل مروان يوما فوجد رجلا واضعا وجهه على القبر
فقال اتدري ما تصنع فاقبل عليه فاذا هو ابو ايوب فقال نعم جئت
رسول الله صلى الله عليه وسلم ولم آت الحجر سمعت رسول الله صلى الله عليه وسلم
يقول لا تبكوا على الدين اذا وليه اهله ولكن ابكوا عليه اذا وليه غير اهله
حدثنا عبد الله حدثني ابي ثنا ابو عبد الرحمن قال ثنا حيوة قال انا ابو
ايوب قال حدثني شرحبيل بن شريك المعافري عن ابي عبد الرحمن الحبلي قال
سمعت ابا ايوب الانصاري يقول قال رسول الله صلى الله عليه وسلم غدوة
في سبيل الله او روحة خير مما طلعت عليه الشمس وغربت
حدثنا عبد الله قال حدثني ابي قال ثنا هاشم بن القاسم قال حدثنا
شعبة عن محمد بن ابي ليلى عن اخيه عن ابي ايوب الانصاري عن النبي صلى

الله عليه وسلم

2) Imam Shamsuddin al-Dhahabi (d. 748 AH)

The *Talkhis al-Mustadrak* is the work by Imam al-Dhahabi where he reviewed al-Hakim's *Mustadrak* and made some type of grading either on the narration at hand or mentioned some issues pertaining to certain subnarrators. The work was not meant to be a deep and exhaustive work, and if al-Dhahabi did not openly reject a view he personally made on the status of a certain Hadith text, or a sub narrator, in another one of his later works then some scholars have assumed that this was the only known grading on a Hadith provided by him.

The two detractors said on pp. 400-401 of their pdf file about al-Dhahabi with wishful thinking which diametrically opposes the truth:

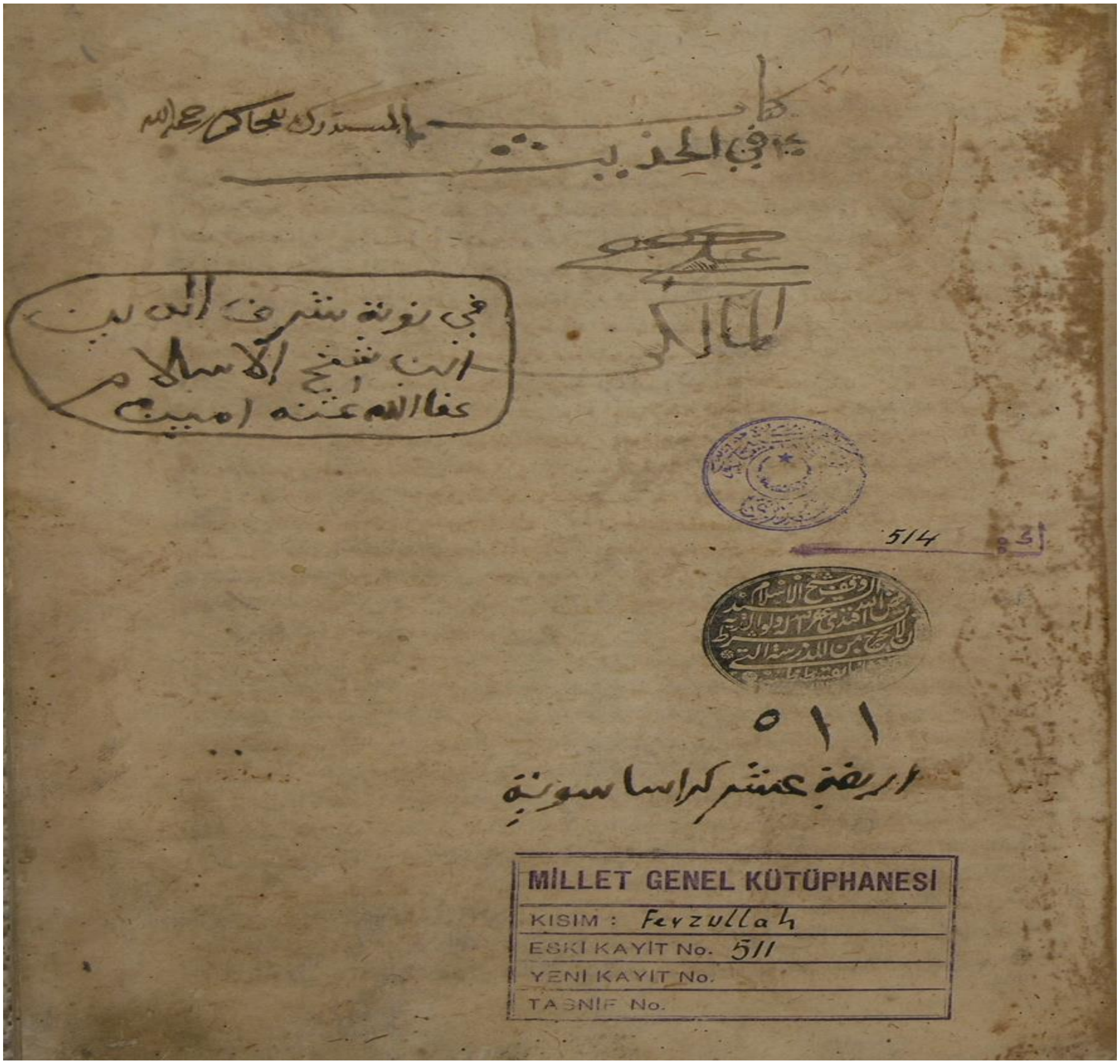
> Therefore based on these 2 factors, Dhahabees alleged authentication of this report is ambiguous, problematic and his grading at the very least is questionable, this also falls in line what many of the researchers have said with regards to Imaam Dhahabee's summary of Imaam Haakim's *al-Mustadrak*, namely in his *Talkhees.*

There is no doubt that al-Dhahabi authenticated it and to call it an "alleged authentication" is a preposterous defamation against Imam al-Dhahabi. Looking at some of the known manuscripts of the said *Talkhis al-Mustadrak* we may see the following examples of his personal grading on the narration from Abu Ayyub al-Ansari (ra).

The following is the front page of the manuscript of the *Talkhis* from the Feyzullah Effendi (no. 511) manuscript collection stored in the Suleymaniyye library in Istanbul. This manuscript is the original copy in the actual handwriting of Imam al-Dhahabi, and it was dated as 721 AH at the end of the manuscript.[695] Hence, this manuscript was compiled by al-Dhahabi some 27 years before his death in 748 AH. Al-Dhahabi was born in the year 673 AH and thus he was 48 Hijri years old[696] when he compiled the *Talkhis al-Mustadrak*. It cannot be said that he was

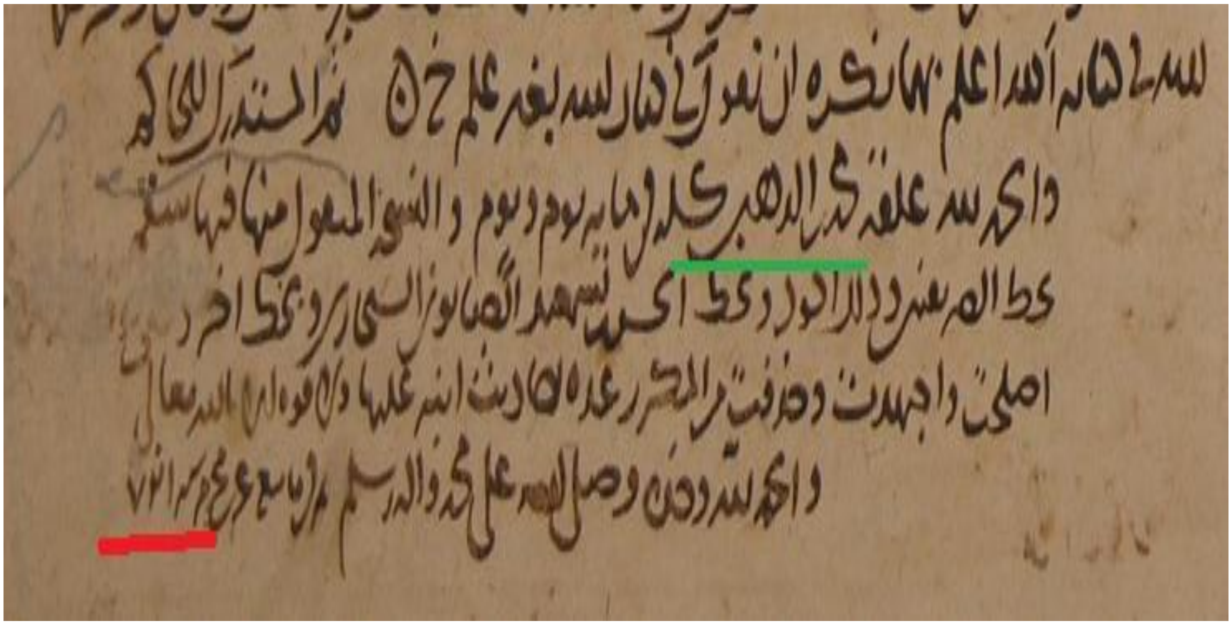
[695] As stated in *Mu'jam al Tarikh al-Turath al Islami fi Maktabat al A'lam: Al-Makhtutat wa al-*Matbu'at (p. 2550)
[696] All of this is a reply to their claims (pp. 402-403 of their pdf file):

not fully competent or that this was one of his much earlier compositions as a scholar as he was in his middle age by then and he died at the age of 75 Hijri years.

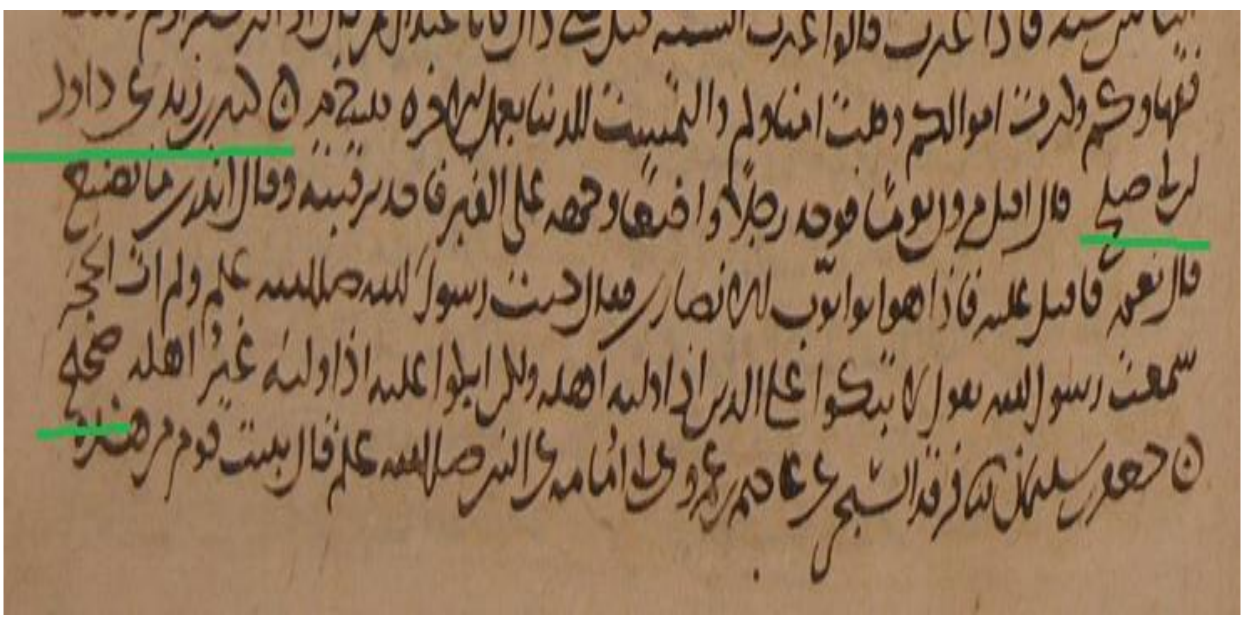


What is well known, is that Haafidh Dhahabee looked into Imaam Haakim's grading and his summarisation **of it was authored in the earlier part of his life. Therefore it is very probable he had not fully encompassed the wider and greater knowledge with regards to narrators and hence his grading**. Similarly he could have changed his opinion on the narrators when new information reached him.

The last page has the date as 721 AH:

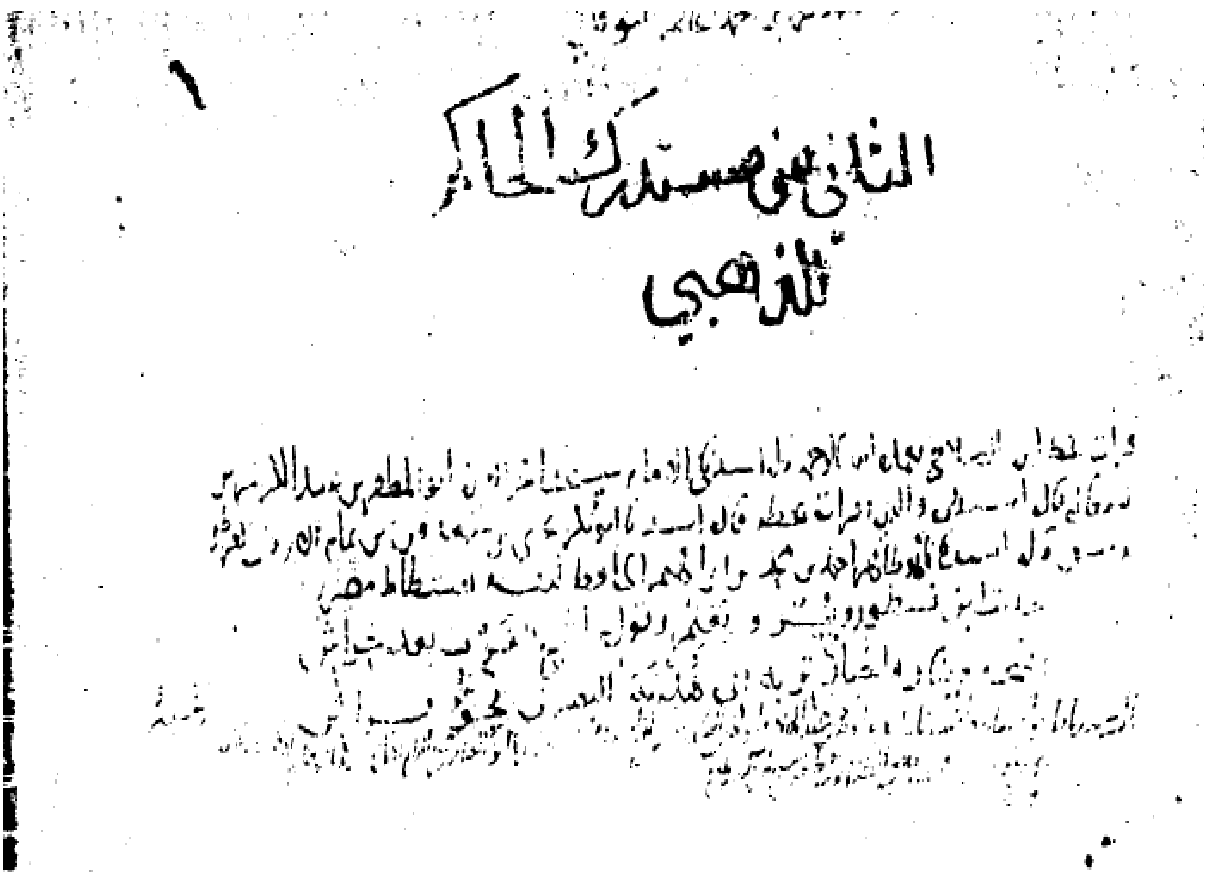


The actual page (folio 122b) with the narration of Abu Ayyub al-Ansari (ra):

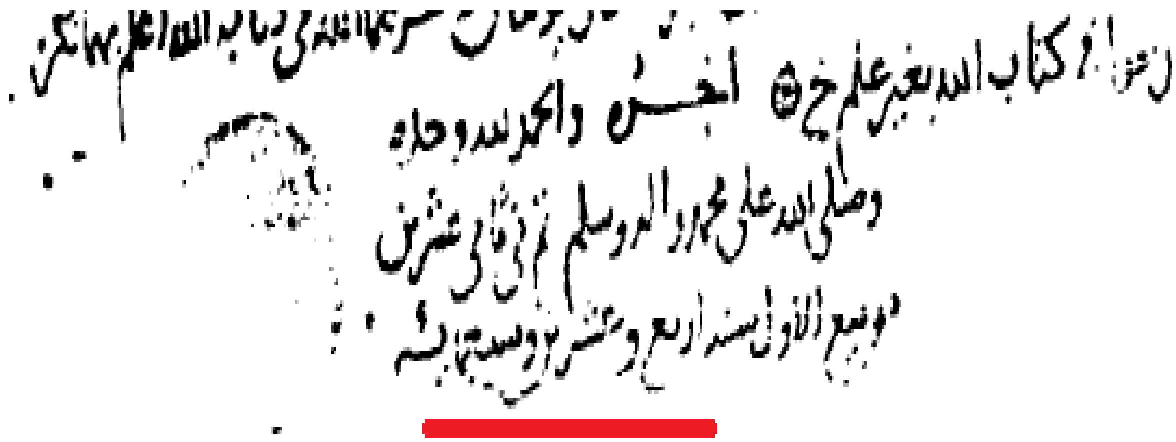


In the above image one can clearly see that the second underlined green line is where al-Dhahabi wrote Sahih for the Abu Ayyub (ra) narration with his own handwriting. This is a clear-cut proof that the two detractors created a needless and prejudiced opinion about al-Dhahabi's definite authentication of the narration at hand.

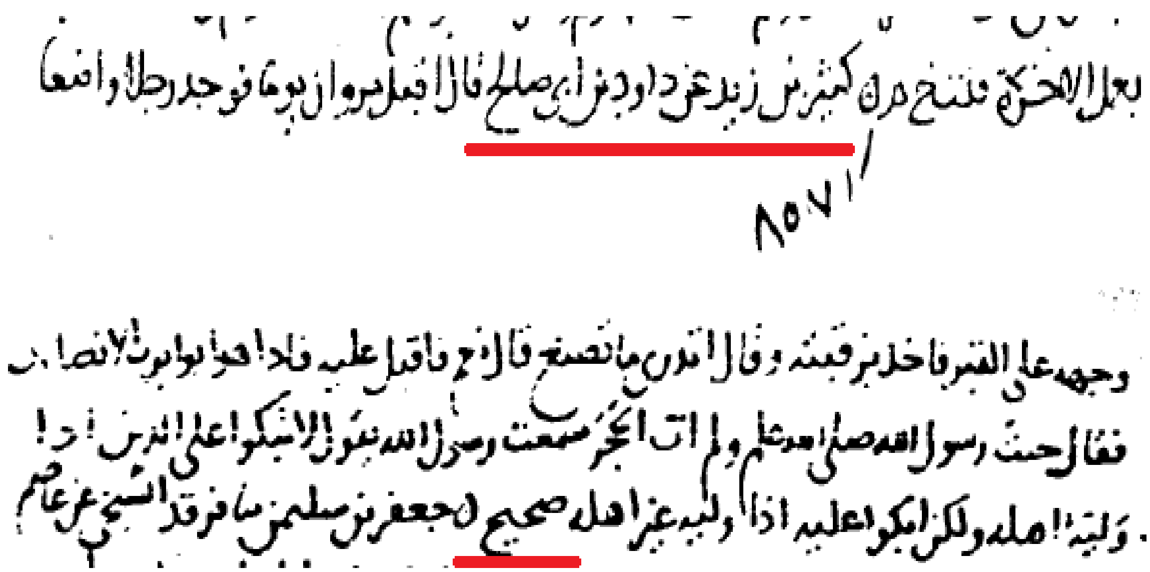
The following is the front page of the manuscript of the *Talkhis* from the Zahiriyya library in Damascus:



The last page of the manuscript mentioned that it was scribed in 724 AH which is just 24 years before al-Dhahabi passed away in 748AH:



The actual narration as provided by al-Dhahabi (2/228a-b):



It is clear to see that in both manuscripts al-Dhahabi abridged al-Hakim's sanad (chain of transmission) and started off by writing the sanad from the point where he mentioned Kathir ibn Zayd narrated from Dawud ibn Abi Salih. Both manuscripts mentioned that he also declared the narration to be Sahih, and did

not weaken any of the subnarrators, or declare any of them to be unknown (majhul) in status.

It is not known that al-Dhahabi weakened the narration at hand in any later work that he penned, and thus his authentication has been proven from his own pen from the Feyzullah Effendi (no. 511) manuscript of his *Talkhis al-Mustadrak* as found in the Suleymaniyye library in Istanbul.

There is also a copy of the *Talkhis al-Mustadrak* of al-Dhahabi dated 769 AH, which is after al-Dhahabi's death in 748 AH by some 21 Hijri years. It is held in the Feyzullah Effendi collection (no. 294) and what is crucial to note is that this copy has the notes (ta'liqat) and follow up (istidrak) of another well-known Hafiz of hadith and expert on Hadith narrators by the name of Imam Sibt ibn al-Ajami (752-841 AH). Unfortunately, the section which would have had the narration of Abu Ayyub al-Ansari (ra) is not available in the Feyzullah Effendi collection as it may be incomplete or missing, and thus one cannot ascertain if Sibt ibn al-Ajami opposed or agreed with al-Dhahabi's grading.

3) Al-Hafiz Umar ibn al-Mulaqqin (d. 804 AH)

It was stated earlier on as follows with regard to Imam ibn al-Mulaqqin who was one of the teachers of al-Hafiz Ibn Hajar al-Asqalani:

Nevertheless, there is also another work that is a follow up to al-Dhahabi's *Talkhis al-Mustadrak,* and indeed the two detractors mentioned this work but failed to ascertain the crucial conclusion that one may draw from it. They said on p. 453-454 of their pdf file:

> So Shaikh Siraaj ud deen Ahmad well known as Ibn al-Mulqin [804H] wrote a book in rectifying and correcting Imaam Dhahabees gradings and his agreement with Imaam Haakim. In his correction of Imaam Dhahabees grading, he says hundreds of ahadeeth were declared to be authentic when they were actually weak, abandoned and even fabrications. He brings such 1,100[697] ahadeeth!!! (refer to Ibn Mulqins '*Muktasar Istadraakul-Haafidh Dhahabee Ala Mustadrak Lee Abee Abdullaah al-Haakim' (*Edn.1st, Daar al-A'asimah, Riyaadh, KSA. 1411H. Ed. and studied by Abdullaah bin Hamd al-Luhaydaan and Sa'ad bin Abdullaah bin Abdul A'zeez Aal Humayd.)

Rather, the scholar of Hadith is not Ibn al-Mulqin but **Ibn al-Mulaqqin** as can be seen by correctly reading the name presented on the front page of the *Mukhtasar Istadrakul Hafiz al-Dhahabi ala Mustadrak Abi Abdullah al-Hakim.* This is another example of how these two detractors showed their incompetence in

[697] Rather, it was actually 1182 narrations.

reading the names of famous authors with the correct spelling (dabt). Nevertheless, the named work by Imam ibn al-Mulaqqin did not declare the narration from Abu Ayyub al-Ansari (ra) to be weak or refute al-Dhahabi and al-Hakim. Hence, this should be taken as agreement by Ibn al-Mulaqqin with al-Hakim and al-Dhahabi, unless proven otherwise. This is a critical piece of information left out by these two detractors as it was against their theoretical interests to weaken and demean the authenticity of the narration at hand!

Note also that Ibn al-Mulaqqin demonstrated the weakness of another Dawud ibn Abi Salih (al-Laythi al-Madani)[698] who related from Nafi from Ibn Umar (ra), but he did not weaken the Dawud ibn Abi Salih who related from Abu Ayyub al-Ansari (ra). This would also lead one to ascertain that Ibn al-Mulaqqin accepted the latter Dawud ibn Abi Salih to be reliable in some way as al-Hakim must have considered, and not a weak or majhul (unknown) narrator as some may have thought in our times.

[698] See *Mukhtasar Istadrakul Hafiz al-Dhahabi ala Mustadrak Abi Abdullah al-Hakim (6/2909, no. 981).* Note, in the printed edition of the Mustadrak al-Hakim (Hyderabad edition, 4/280) it stated Dawud ibn Salih which was corrected as Dawud ibn Abi Salih by ibn al-Mulaqqin as the same narration is found in Sunan Abi Dawud, (no. 5273) as follows:

حَدَّثنا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ, حَدَّثنا أَبُو قُتَيْبَةَ سَلْمُ بْنُ قُتَيْبَةَ, عَنْ دَاوُدَ بْنِ أَبِي صَالِحٍ الْمَدَنِيِّ, عَنْ نَافِعٍ, عَنِ ابْنِ عُمَرَ؛ أَنَّ النَّبِيَّ صَلى الله عَلَيهِ وَسَلمَ نَهَى أَنْ يَمْشِيَ, يعني الرَّجُلُ بَيْنَ الْمَرْأَتَيْنِ.

4) Imam Muhammad ibn Muhammad al-Mawsili (d. 774 AH)

The Shafi'i scholar known as Imam Muhammad ibn Muhammad al-Mawsili (d. 774 AH) has mentioned the Abu Ayyub (ra) narration form the Musnad Ahmed without weakening it in his *Husn al-Suluk al-Hafiz Dawla al-Muluk* (p. 173) as follows:

قَالَ النَّبِي صلى الله عَلَيْهِ وَسلم لأبي أَيُّوب الْأَنْصَارِيّ (لَا تبكوا على الدّين إِذا وليه أَهله وَلَكِن ابكوا إِذا وليه غير أَهله) رَوَاهُ الإِمَام أَحْمد

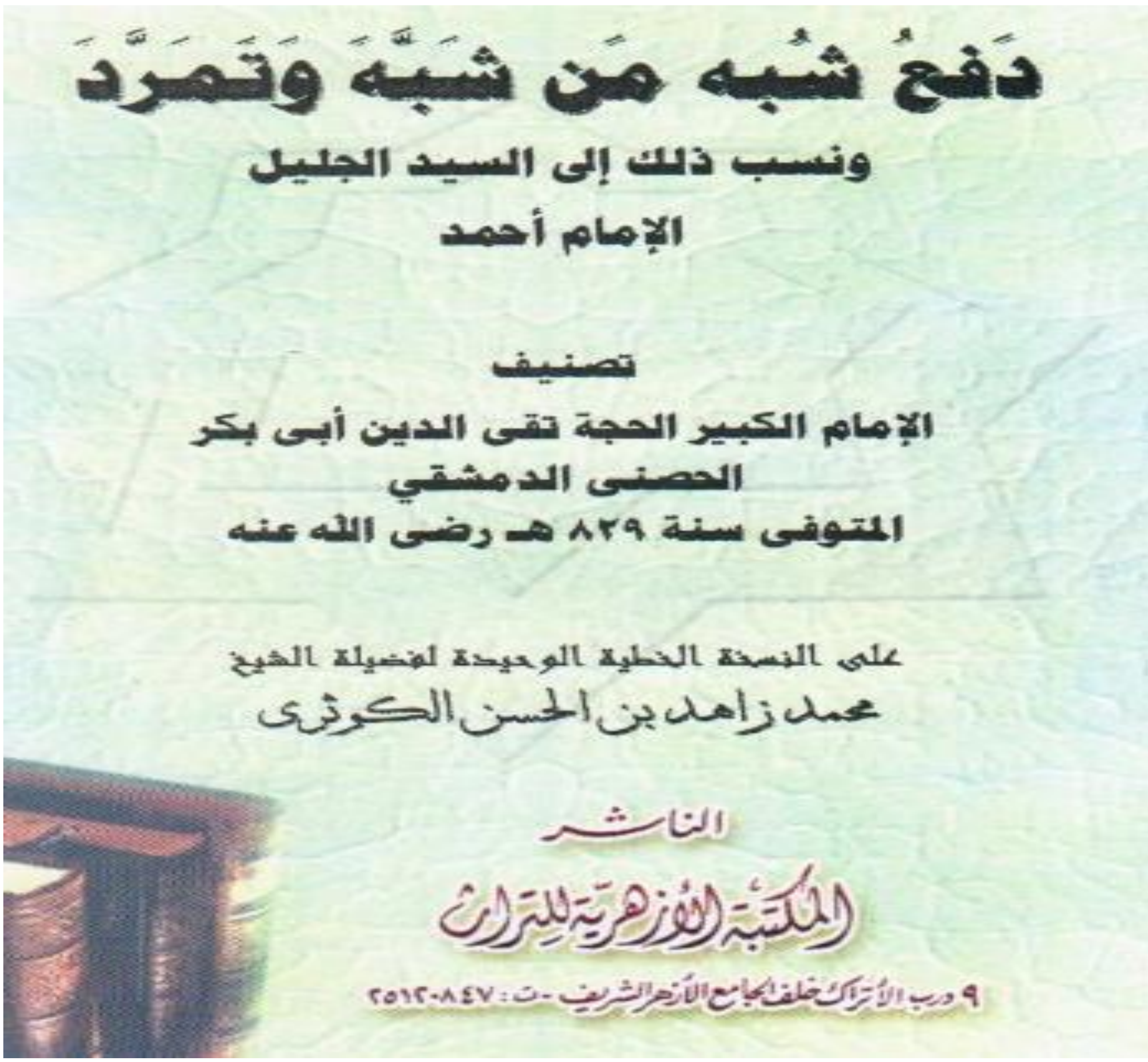
Meaning:

"The Messenger (Allah bless him and grant him peace) said to Abu Ayyub al-Ansari (ra): 'Do not cry upon religion when those worthy of it take charge of it, but cry upon it when those unworthy of it take charge of it.'" Related by Imam Ahmed (in his Musnad)."

Since al-Mawsili did not weaken it and quoted it in a positive manner then this is a sign it was an authentic type of narration to him.

5) Imam Taqiuddin al-Hisni (d. 829 AH)

Imam Taqiuddin al-Hisni (d. 829 AH) in his refutation of Ibn Taymiyya has mentioned the incident in his *Daf shubah man shabbaha wa tamarrada wa nasaba dhalika ila al-Sayyid al-Jalil al-Imam Ahmed.* Title page:



On p. 168 he mentioned the Abu Ayyub (ra) narration:

والتابعون لما كانت الحجرة النبوية منفصلة عن المسجد لا يدخل للصلاة هناك ولا يتمتع بالقبر ولا دعاء هناك هذا أيضاً من الجسارة التى يزخرف بها على العوام وأشباههم من سيئ الأفهام من الطلبة فإن هذا لا يدل على مراده من منع الزيارة بل كلامه يدل على الزيارة بلا هذه الأفعال إلا الدعاء فليس كما قال وسيأتى إن شاء الله تعالى ومع ذلك ليس مجمعاً عليه كما زعمه وأوهمه كلامه فإن أبا أيوب الأنصارى ﷺ زار والتزم القبر فأنكر عليه مروان ابن الحكم فوبخه أبو أيوب وقال فى كلامه ما معناه ابكوا على هذا الأمر إذا وليه غير أهله(١) . ذكر ذلك أبو الحسين فى كتابه **أخبار المدينة** . وروى عن ابن عمر رضى الله عنهما أنه وضع يده على موضع مقعد النبى ﷺ من المنبر ثم وضعها على وجهه(٢) وكان ﷺ يتردد إلى الأماكن التى كان يتردد إليها رسول الله ﷺ وبراحلته لأجل التبرك وقد تقدمت قصة بلال رضى الله عنه لما شد رحله لزيارة قبره عليه الصلاة والسلام فلما وصل الضريح المكرم جعل يمرغ وجهه عليه ويبكى(٣) وقوله ولادعاء هناك

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(١) فى ذلك جواز ضم قبور الصالحين وأبو أيوب الأنصارى الذى ضم ضريح سيد الوجود صلى الله عليه وسلم هو وأبو أيوب وكفى ا هـ مصححه

(٢) فى ذلك جواز التبرك بآثار الصالحين أيا كانت حتى الخشب الذى كانوا يجلسون عليه وابن عمر هو ابن عمر ا هـ مصححه

(٣) انظر تمريغ سيدنا بلال وجهه على ضريح خير الخلق وبلال هو بلال تجده صورة طبق الأصل لما يحصل من كثير من الزائرين اليوم والزائرات للصالحين من أهل البيت وغيرهم ويقوم ويقعد كثير من المتنطعين لذلك ولا يرضون لفاعله غير الشرك بالله ليحكموا بذلك على بلال الذى يعد من أجلاء الصحابة وهو مؤذن رسول الله ﷺ ليعلم أولئك المتنطعون أن ذلك أثر وجد فى النفوس لا يشعرون هم به يحمل أهله على التبرك بما يجاور حبيب ربهم وهو من باب قول القائل :

أمر على الديار ديار ليلى ... أقبل ذا الجدار وذا الجدار
وما حب الديار شغفن قلبى ... ولكن حب من سكن الديار

هذا قصد أولئك المؤمنين فى لمسهم ضريح الصالح من العباد لا العبادة كما يتوهم مظلموا القلوب سيئو الظن بالمؤمنين فليعلم ا هـ مصححه

The green lined portion mentioned:

فإن أبا أيوب الأنصاري رضي الله عنه زار والتزم القبر فأنكر عليه مروان بن الحكم فوبخه أبو أيوب وقال في كلامه ما معناه أبكوا على هذا الأمر إذا وليه غير أهله ذكر ذلك أبو الحسين في كتابه أخبار المدينة

Meaning:

"Abu Ayyub al-Ansari, may Allah be pleased with him, visited, and clung to the grave, so Marwan bin Al-Hakam objected to him. Abu Ayyub rebuked him and said in his words what means: 'Cry over this matter when it is taken over by those unworthy of it.' Abu al-Hussain mentioned this in his book Akhbar Al-Madina."

Since Imam al-Hisni did not dispute the authenticity of this report his mention of it can be taken as his acceptance in terms of its authenticity.

6) Imam Taqiud-Din al-Maqrizi (d. 845 AH)

Imam al-Maqrizi (d. 845 AH) has quoted the Abu Ayyub (ra) narration in the work known as *Imta al-Asma* (12/383) on the authority of the Musnad Ahmed. Title page:



إمتاع الأسماع

بما للنبي ﷺ من الأحوال والأموال والحفدة والمتاع

تأليف

تقي الدين أحمد بن علي بن عبد القادر بن محمد المقريزي

المتوفى سنة ٨٤٥هـ

تحقيق وتعليق

محمد عبد الحميد النميسي

الجزء الثاني عشر

منشورات

محمد علي بيضون

دار الكتب العلمية

بيروت - لبنان

The narration is shown in the boxed area:

وخرج الترمذي[1] أيضاً من حديث عمرو بن أبي عمرو بهذا السند أن رسول الله ﷺ قال : " والذي نفسي بيده لاتقوم الساعة حتى تقتلوا إمامكم وتجتلدوا بأسيافكم ، ويرث دنياكم شراركم ".

قال أبو عيسى هذا حديث حسن ، إنما نعرفه من حديث عمرو بن أبي عمرو .

وخرج الإمام[2] أحمد من حديث عبد الملك بن عمرو حدثنا كثير بن زيد، عن داود بن أبي صالح قال : أقبل مروان يوماً ، فوجد رجلاً واضعاً وجهه على القبر ، فقال : أتدري ما تصنع ؟ فأقبل عليه فإذا هو أبو أيوب ، فقال: نعم ، فجئت رسول الله ﷺ ولم آت الحجر ، سمعت رسول الله ﷺ يقول: لاتبكوا على الدين إذا وليه أهله ، ولكن أبكوا عليه إذا وليه غير أهله .

ومن حديث حماد بن سلمه ، عن علي بن زيد وحميد في آخرين عن الحسن ، عن أبي بكرة عن النبي ﷺ إنه قال : "إن الله تعالى يؤيد هذا الدين بالرجل الفاجر[3] .

وروى أبوسعيد بن يونس . من حديث ابن وهب قال : حدثني ابن لهيعة ، بكر بن سوادة عمن حدثه ابني خثيم قدموا على النبي ﷺ فقال لهم : مارأيتم ؟ قالوا : لاشيء ، قال لتخبروني ، وفي رواية : قالوا رأينا حمارا قد علته قوائمه قال : فماذا قلتم ؟ قالوا قلنا تعلو سفلة الناس ويتضع سراتهم فقال النبي ﷺ : فإنه كذلك .

ومن طريق وهب قال : أخبرني أبو شريح عبد الرحمن بن شريح ، عن إسماعيل بن قاسم الرعيني أن عبد الله بن مسعود قال : لاتقوم الساعة حتى يسود كل قبيله منافقوها .

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(١) (سنن الترمذي) : ٤٠٧/٤ ، كتاب الفتن ، باب (٩) ماجاء في الأمر بالمعروف والنهي عن المنكر ، حديث رقم (٢١٧٠) .

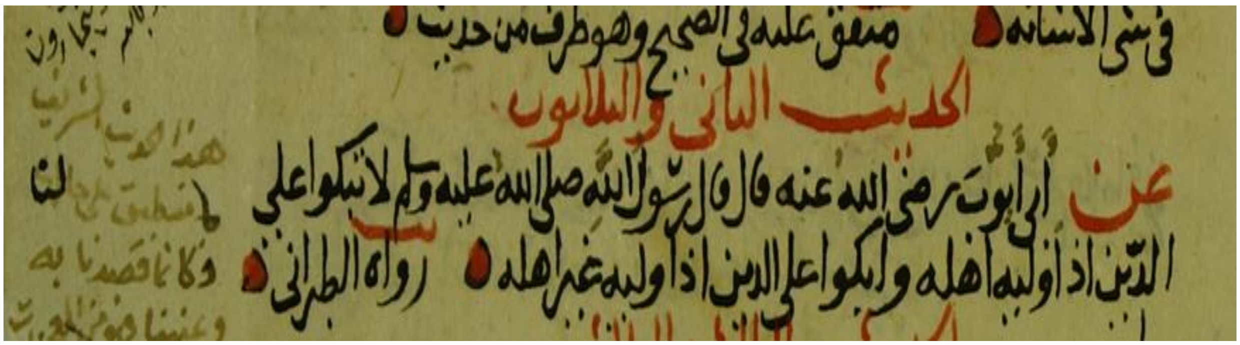
(٢) (مسند أحمد) : ٥٨٧/٦ ، حديث رقم (٢٣٠٧٤) .

(٣) (المرجع السابق) : ٥٩٦/٢ ، حديث رقم (٨٠٢٩) .

Al-Maqrizi mentioned the chain of transmission from the Musnad Ahmed and did not weaken any of the subnarrators, nor reject the overall authenticity of the textual wording.

7) Al-Hafiz Ibn Hajar al-Asqalani (d. 852 AH)

Al-Hafiz ibn Hajr al-Asqalani has left behind a 40 Hadith collection known as *al-Arba'un fi rad'il mujrim an sabb'il-Muslim*[699] that was dictated in the year 851 AH (just a year before his death), as mentioned in the opening lines of that work. Hadith no. 32 is the hadith as recorded by al-Tabarani. Here is how al-Hafiz presented it as found in the Imam Muhammad ibn Saud university manuscript stored in Riyadh, Saudi Arabia (no. 8410, folio 4b, dated 906AH):



32– عَنْ أَبِي أَيُّوبَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: « لا تَبْكُوا عَلَى الدِّينِ إِذَا وَلِيَهُ أَهْلُهُ ، وَلَكِنِ ابْكُوا عَلَيْهِ إِذَا وَلِيَهُ غَيْرُ أَهْلِهِ » .

• رَوَاهُ الطَّبَرَانِي

The hadith being:

"Do not weep on religion if its people assume its leadership (walyahu), but weep on it if other than its people assume it." (Related by al-Tabarani[700])

[699] Hafiz Shamsud-Din al-Sakhawi has mentioned this as ibn Hajar's work in his *al-Jawahir wal Durar* (p. 665, no. 36, compiled in 851 AH).

[700] See the *Mu'jam al-Awsat* (no. 284 and no. 9366) of al-Tabarani via the route of Kathir ibn Zayd relating from al-Muttalib ibn Abdullah ibn Hantab from Abu Ayyub al-Ansari (ra). Also, in al-Tabarani's *al-Mu'jam al-Kabir* (4/158 no.3999).

Al-Hafiz ibn Hajr quoted this hadith without alluding to any known weakness in the chain (sanad) or text (matn).

In the section headed earlier on as***: AL-HAFIZ IBN HAJAR AND HOW HE TREATED NARRATIONS FROM THE MUSTADRAK OF AL-HAKIM IN HIS ITHAF AL-MAHARA***

There was proof provided on the methodology of al-Hafiz Ibn Hajar on how he treated the authenticity of some narrations he recorded from the *Mustadrak* of al-Hakim. Ibn Hajar has recorded the Abu Ayyub (ra) narration from the Musnad Ahmed and Mustadrak al-Hakim as follows in his *Ithaf al-Mahara* (4/358, no. 4368) as follows via the route of Dawud ibn Abi Salih (the Hijazi):

دَاوُدُ بْنُ أَبِي صَالِحٍ، عَنْ أَبِي أَيُّوبَ

4368 – حَدِيثٌ (حم كم) : " لا تَبْكُوا عَلَى الدِّينِ إِذَا وَلِيَهُ أَهْلُهُ. . . " الْحَدِيثَ، وَفِيهِ قِصَّةٌ لَهُ مَعَ مَرْوَانَ.

أَحْمَدُ: ثنا أَبُو عَامِرٍ الْعَقَدِيُّ عَبْدُ الْمَلِكِ بْنُ عَمْرٍو. كم فِي الْفِتَنِ: ثنا أَبُو الْعَبَّاسِ مُحَمَّدُ بْنُ يَعْقُوبَ، ثنا الْعَبَّاسُ بْنُ مُحَمَّدٍ، ثنا أَبُو عَامِرٍ الْعَقَدِيُّ، ثنا كَثِيرُ بْنُ زَيْدٍ، عَنْ دَاوُدَ بْنِ أَبِي صَالِحٍ، قَالَ: أَقْبَلَ مَرْوَانُ يَوْمًا فَوَجَدَ رَجُلا وَاضِعًا وَجْهَهُ عَلَى الْقَبْرِ، فَقَالَ: أَتَدْرِي مَا تَصْنَعُ؟ فَأَقْبَلَ عَلَيْهِ، فَإِذَا هُوَ أَبُو أَيُّوبَ، فَقَالَ: نَعَمْ جِئْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَا جِئْتُ الْحَجَرَ. . . ثُمَّ ذَكَرَ الْحَدِيثَ.

He did not weaken the chain of transmission or reject al-Hakim's authentication of the chain too. There is also another narration in the *Mustadrak* of al-Hakim that Ibn Hajar recorded from another Dawud ibn Abi Salih. This can be seen in his *Ithaf al-Mahara* (9/86, no. 10525):

دَاوُدُ بْنُ أَبِي صَالِحٍ , عَنْ نَافِعٍ , عَنِ ابْنِ عُمَرَ.

10525 – حَدِيثٌ (كم) : نَهَى رَسُولُ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَنْ يَمْشِيَ الرَّجُلُ بَيْنَ الْمَرْأَتَيْنِ. كم فِي الأَدَبِ:

ثنا يَحْيَى بْنُ مَنْصُورٍ الْقَاضِي , ثنا أَبُو عَمْرٍو الْمُسْتَمْلِي , ثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ , أَنَا سَلْمُ بْنُ قُتَيْبَةَ , عَنْهُ , بِهَذَا.

وَقَالَ: صَحِيحُ الإِسْنَادِ.

قُلْتُ: دَاوُدُ ضَعَّفَهُ ابْنُ حِبَّانَ.

The above example shows that in the first place when he related the narration from Dawud ibn Abi Salih Hijazi from Abu Ayyub as taken from *Musnad Ahmed* and the *Mustadrak al-Hakim*, he remained silent and did not weaken any of the subnarrators. He knew very well that al-Hakim had declared the sanad to be Sahih and he did not oppose him at all.

In the second example from no. 10525, he mentioned that al-Hakim had declared the chain of transmission to be Sahih, but Ibn Hajar disputed this by saying that the other Dawud ibn Abi Salih was weakened by Ibn Hibban.

Al-Dhahabi also mentioned Ibn Hibban's weakening of this specific Dawud in his *Talkhis al-Mustadrak* (4/280, Hyderabad edn).

This silence on the part of al-Hafiz ibn Hajar should be taken as agreeing with al-Hakim unless proven otherwise.

8) Imam Abul Fath al-Maraghi al-Madani (d. 859 AH)

Imam Abul Fath al-Maraghi is known as Muhammad ibn Abi Bakr ibn al Hussain al-Maraghi. His biography was mentioned with his scholarly contributions in *al-A'lam* (6/58) of Khayruddin al-Zirikli. It was mentioned earlier on:

Indeed, they used al-Samhudi's *Wafa al-Wafa* but it is strange that besides knowing al-Hakim, and al-Dhahabi authenticating it, and guessing about al-Suyuti authenticating it or not, they did not mention that al-Samhudi also mentioned another scholar of hadith grading its chain of transmission to be Hasan.

Also:

"They also had the opportunity to mention that al-Samhudi said that the chain of transmission for the Abu Ayyub al-Ansari narration was declared Hasan as he saw in the handwriting of al-Hafiz Abul Fath al-Maraghi. This was shown in the digital image they placed on p. 113 of their pdf file."

It was also mentioned earlier:

Al-Samhudi in *Wafa al Wafa* (4/184):

و روى أحمد بسند حسن كما رأيته بخط الحافظ أبي الفتح المراغي المدني قال:

حدثنا عبد الملك بن عمرو قال: حدثنا كثير بن زيد عن داود بن أبي صالح قال: أقبل مروان يوما، فوجد رجلا واضعا وجهه على القبر، فأخذ مروان برقبته ثم قال: هل تدري ما تصنع؟ فأقبل عليه، فقال: نعم إني لم آت الحجر،

إنما جئت رسول الله صلى الله تعالى عليه و سلم و لم آت الحجر، سمعت رسول الله صلى الله عليه و سلم يقول: لا تبكوا على الدين إذا وليه أهله، و لكن ابكوا على الدين إذا وليه غير أهله، قال الهيتمي: رواه أحمد و الطبراني في الكبير و الأوسط، و فيه كثير بن زيد، وثقة جماعة و ضعفه النسائي و غيره.

Ahmad narrated with a *hasan* chain – as I saw in the handwriting of Hafiz Abu l-Fath al-Maraghi – he said: 'Abd al-Malik ibn 'Amr narrated to us: Kathir ibn Zayd narrated to us from Dawud ibn Abi Salih, he said: Marwan came one day to find a man placing his face on the grave [of the Prophet (peace and blessings be upon him)], so Marwan grasped his neck and said: "Do you know what you are doing?" Thereupon, he turned to him and said: "Yes! I have not come to a stone. I have come only to the Messenger of Allah, and I have not come to a stone. I heard Allah's Messenger (Allah bless him and grant him peace) say: 'Do not cry upon religion when those worthy of it take charge of it, but cry upon it when those unworthy of it take charge of it.'" Al-Haythami said: "Ahmad and al-Tabrani in *al-Kabir* and *al-Awsat* narrated it, and Kathir ibn Zayd is in it, who was declared trustworthy by a group and weakened by al-Nasa'i and others."

Thus, the reader can see that these two bloggers saw the Wafa of al-Samhudi and failed to mention that al-Hafiz Abul Fath al-Maraghi (d. 859 AH) had also said that the chain was Hasan!

Here is the quotation from al-Samhudi from a manuscript copy of his *Wafa al-Wafa* which is also known as ***Iqtifa al Wafa bi Akhbar Darul Mustafa,*** stored in the Suleymaniyye library in Istanbul under the Raghib Pasha collection (no. 974, folio 226b, dated 953 AH):


عن ابن عمر قلت وقد تعرض لقول الصحابي من السنة كذا

حكم المرفوع وروى احمد بسند حسن كما رأيته بخط الحافظ ابى الفتح المراغى المدنى قال ثنا عبد الملك

بن عمرو قال حدثنا كثير بن زيد عن داود بن ابى صالح قال اقبل مروان يوما فوجد رجلا واضعا

وجهه على القبر فأخذ مروان برقبته ثم قال هل تدري ما تصنع فاقبل عليه فقال نعم انى لم آت

الحجر انما جئت رسول الله صلى الله عليه وسلم ولم آت الحجر سمعت رسول الله صلى الله عليه وسلم

يقول لا تبكوا على الدين اذا وليه اهله ولكن ابكوا على الدين اذا وليه غير اهله قال الهيثمى

رواه احمد والطبراني في الكبير والاوسط وفيه كثير بن زيد وثقه جماعة وضعفه النسائي وغيره

As for the actual grading of the narration from the personal reasoning of Imam al-Samhudi then that shall be presented below as it too was missed by the two detractors through their faulty and inefficient research skills!

9) Imam Nuruddin al-Samhudi (d. 911 AH)

Imam al-Samhudi was quoted above from his *Wafa al-Wafa* mentioning that al-Hafiz Abul Fath al-Maraghi declared the chain of transmission for the Abu Ayyub (ra) narration as recorded in the Musnad Ahmed to be Hasan (good). As for the personal grading of al-Samhudi himself then he has left his view in the summary to his Wafa known as *Khulasatul Wafa* (1/457) as follows:

قلت رواه أحمد بسند حسن ولفظه أقبل مروان يوما فوجد رجلا واضعا وجهه على القبر فأخذ مروان برقبته ثم قال هل تدري ما تصنع فأقبل عليه فقال نعم أني لم آت الحجر إنما جئت رسول الله صلى الله عليه وسلم ولم آت الحجر سمعت رسول الله صلى الله عليه وسلم يقول لا تبكوا على الدين إذا وليه أهله ولكن أبكوا على الدين إذا وليه غير أهله

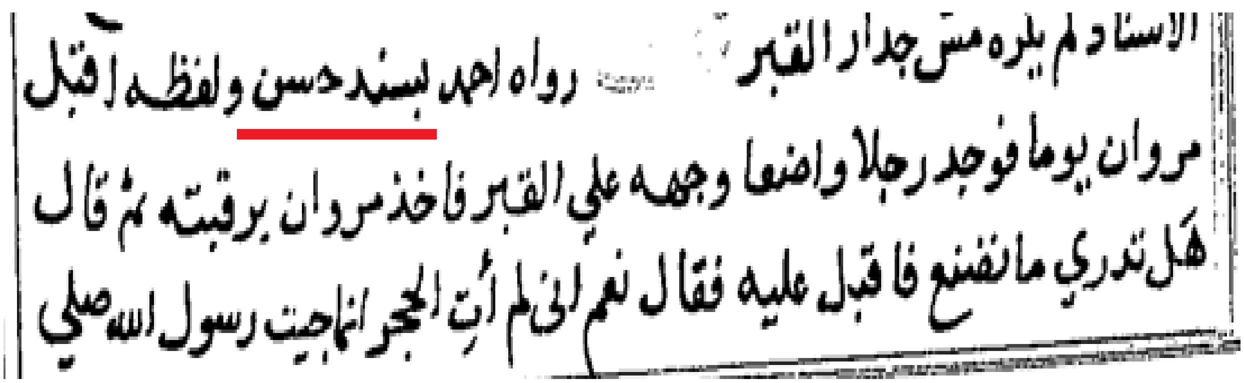
Meaning:

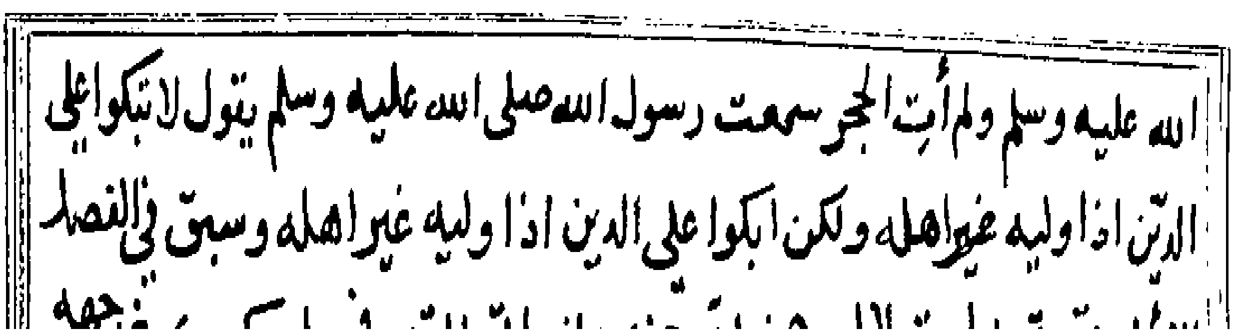
*"I say: **Ahmed related it (in his Musnad) with a Hasan chain of transmission** with its wording: Marwan came one day to find a man placing his face on the grave [of the Prophet (peace and blessings be upon him)], so Marwan grasped his neck and said: 'Do you know what you are doing?' Thereupon, he turned to him and said: 'Yes! I have not come to a stone. I have come only to the Messenger of Allah, and I have not come to a stone. I heard Allah's Messenger (Allah bless him and grant him peace) say: 'Do not cry upon religion when those worthy of it take charge of it, but cry upon it when those unworthy of it take charge of it."'*

After seeing the printed edition of the *Khulasatul Wafa* I sought some manuscripts of the actual work and was surprised to witness that not all manuscripts have the grading of Hasan for the chain of transmission, but even better than that. Namely, there is one manuscript in my possession that actually has the grading of Sahih for the chain of transmission.

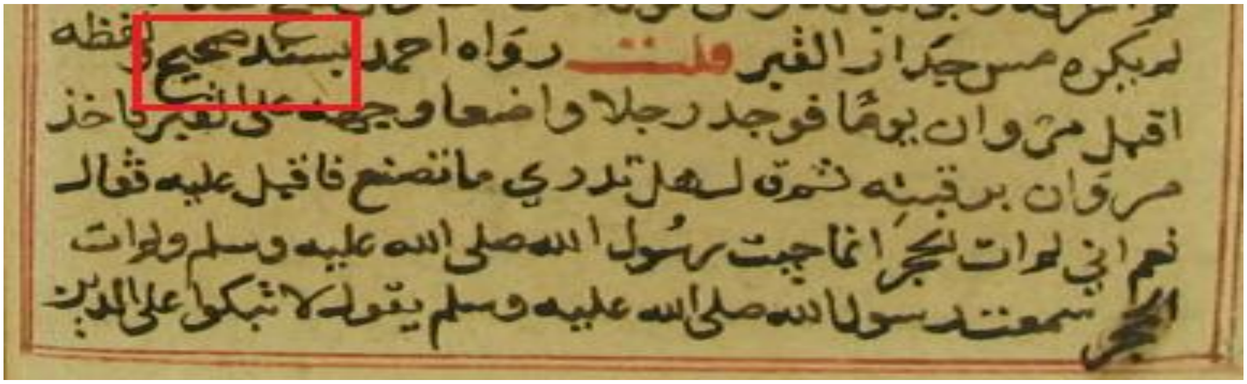
Here are two manuscript examples of the *Khulasa* with highlighting:

1) The Madina university manuscript (no. 665 folio 45a-b dated 976AH) mentioned that the sanad was declared Hasan (good) by al-Samhudi:


الاسناد لم يكره مس جدار القبر رواه احمد بسند حسن ولفظه اقبل
مروان يوما فوجد رجلا واضعا وجهه علي القبر فاخذ مروان برقبته ثم قال
هل تدري ما تصنع فاقبل عليه فقال نعم اني لم ات الحجر انما جيت رسول الله صلي


الله عليه وسلم ولم ات الحجر سمعت رسول الله صلى الله عليه وسلم يقول لا تبكوا على
الدين اذا وليه غير اهله ولكن ابكوا علي الدين اذا وليه غير اهله وسبق في الفصل

2) The Suleymaniyye library in Istanbul has a copy stored under the Hekim Oglu collection (no. 745, folio 63a-b, dated 1010AH), and this copy mentioned that al-Samhudi declared the chain to be Sahih:


لم يكن يمس جدار القبر قلت رواه احمد بسند صحيح ولفظه
اقبل مروان يوما فوجد رجلا واضعا وجهه على القبر فاخذ
مروان برقبته ثم قال هل تدري ما تصنع فاقبل عليه فقال
نعم اني لم آت الحجر انما جئت رسول الله صلى الله عليه وسلم ولم آت
الحجر سمعت رسول الله صلى الله عليه وسلم يقول لا تبكوا على الدين


اذا وليه اهله ولكن ابكوا على الدين اذا وليه غير اهله

Thus, the scribes have copied the verdict in two different ways, one writing it as Hasan while another writing it as Sahih. Since we do not have the original handwritten copy by al-Samhudi to double check, it is not easy to deduce what verdict he wrote. Nevertheless, Hasan and Sahih are both indications that the chain of transmission was acceptable to al-Samhudi, and thus he has authenticated the narration by not weakening its textual wording too. This is expected as he did not oppose the grading, he quoted from Abul Fath al-Maraghi in his *Wafa al-Wafa.*

10) Imam Jalaluddin al-Suyuti (d. 911 AH)

Al-Suyuti included the Abu Ayyub (ra) narration in his *al-Jami al-Kabir* which is also known as *Jam al-Jawami* by mentioning the actual hadith portion as follows:

173/ 24534 – "لا تَبْكُوا عَلَى الدِّينِ إِذَا وَلِيَهُ أَهْلُهُ، وَلَكِنِ ابْكُوا عَلَيهِ إِذَا وَلِيَهُ غَيرُ أَهْلِهِ".

حم، طب، ك عن أبي أيوب

Meaning:

"Do not weep on religion if its people assume its leadership (waliyahu), but weep on it if other than its people assume it. (Related by): Al-Hakim (in al-Mustadrak), Ahmed (in his Musnad) and al-Tabarani (in al-Mu'jam al-Kabir), from Abu Ayyub (ra)."

This can be seen in a manuscript copy of al-Jami al-Kabir stored in the Aya Sofya (1st volume, no. 500) collection in Istanbul, Turkiye. Title page:



On folio 540b one may see al-Suyuti's presentation of the narration (as typed up above):



ولا يحل لمسلم ان يهجر اخاه فوق ثلاثة ايام ٥ ثالث طحم خم د ت عن انس

لا تبغضوا صهيبا عق عن صهيب

لا تبغ ولا تكن باغيا فان الله تعالى يقول انما بغيكم على انفسكم ك عن ابي بكرة

لا تبدا بغيك فان الله يبدا ابغيه ٥ ابن منده ق ابن عساكر عن عبد الرحمن بن جبير بن نفير
عن ابيه ان ابا جبير قدم على النبي صلى الله عليه وسلم فدعا بوضوء فتوضأ فبدأ بفيه قال فذكره

لا تبدءوا اليهود ولا النصارى بالسلام واذا لقيتم احدهم في طريق فاضطروه الى اضيقه حم
م د ت حب عن ابي هريرة

لا تبدءوا بالكلام قبل السلام ومن بدأكم بالكلام قبل السلام فلا تجيبوه ٥ الحكيم عن ابن عمر

لا تبدوا فان في البدا الجفا [illegible] ٥ ابن النجار عن [illegible]

لا تبرز فخذك ولا تنظر الى فخذ حي ولا ميت د ه ع ك ق عن علي

لا تبرح من امك حتى تاذن لك او يتوفاها الموت لانه اعظم لاجرك طب عن ابن عباس

لا تبسط ذراعيك وادعم على راحتيك وجاف عن ضبعيك فانك اذا فعلت ذلك سجد كل عضو
منك معك ك عن ابن عمر

لا تبقين في رقبة بعير قلادة من وتر الا قطعت ٥ ثالث خ م د عن ابي بشير الانصاري

لا تبك يا ابا هريرة فان شدة الحساب يوم القيامة لا تصيب الجائع اذا احتسب في دار الدنيا
حل والخطيب وابن عساكر عن ابي هريرة

لا تبك والذي نفسي بيده لو ان عندي مائة بنت يموتون واحدة بعد واحدة زوجتك اخرى
حتى لا يبقى من المائة شي هذا جبريل اخبرني ان الله عز وجل امرني ان ازوجك اختها وان اجعل
[illegible] ابن عساكر عن ابن عباس

لا تبك يا عمر فلو شئت ان تسير الجبال ذهبا لسارت ولو ان الدنيا تعدل عند الله جناح ذباب
ما اعطى كافرا منها شيئا ٥ ابن سعد عن عطاء مرسلا

لا تبكي فانك اول اهلي لحوقا بي طب عن ابن عباس

لا تبك [illegible]

لا تبكوا على الدين اذا وليه اهله ولكن ابكوا عليه اذا وليه غير اهله حم طب ك عن ابي ايوب

لا تبكوا [illegible]
[illegible] الذي بعثني
بالحق [illegible] الحكم عن عبد الرحمن بن سمرة

لا تبكي يا بنية قولي اذا مت انا لله وانا اليه راجعون فان لكل انسان بها
من كل مصيبة معوضة قالت ومنك يا رسول الله قال ومني ٥ ابن سعد عن [illegible] عن ابيه

لا تبكيه ما زالت الملائكة تظله باجنحتها حتى رفعتموه ن عن جابر

لا تبني بيعة في الاسلام ولا يجدد ما خرب منها ٥ الديلمي وابن عساكر عن عمر

لا تبيتن النار في بيوتكم فانها عدو ك عن انس

لا تتولوا في الماء الناقع ٥ ابو نعيم عن ابن عمر

لا تبيعوا الذهب بالذهب الا سواء بسواء والفضة بالفضة الا سواء بسواء وبيعوا الذهب
بالفضة والفضة بالذهب كيف شئتم خ عن عبد الرحمن بن ابي بكرة عن ابيه

The above Hadith is Sahih to al-Suyuti in *al-Jami al-Kabir* because he said in the introduction (p. 1):

ورمزت للبخارى (خ) ولمسلم (م) ولابن حبان (حب) وللحاكم في المستدرك (ك) وللضياء المقدسى في المختارة (ض) وجميع ما في هذه الخمسة صحيح فالعزو إليها معلم بالصحة، سوى ما في المستدرك من المتعقب فأنبه عليه.

Meaning:

"I have abbreviated for al-Bukhari (خ), Muslim (م), Ibn Hibban (حب), **al-Hakim in al-Mustadrak (ك)**, and for Diya al-Maqdisi in al-Mukhtara (ض). **Everything within these five is correct, so attributing to them indicates authenticity, except what is criticized in al-Mustadrak, which I will point out."**

In the introduction to his *al-Jami al-Kabir* (p. 1), Imam al-Suyuti also said:

وكل ما كان في مسند أحمد فهو مقبول فإن الضعيف الذى فيه يقرب من الحسن

"Everything in the Musnad of Ahmed is accepted (maqbul) as the weak (da'eef hadith) within it is close to being good (hasan)."

These two last two quotes can be seen in the above described Aya Sofya manuscript (no. 500, folio 1a) with markings provided:

سبحان الله مبدي الكواكب اللوامع ۝ ومنشي السحاب الهوامع ۝ ومعلي السنة الشريفة واربابها في مجامع الصدور
وصدور المجامع ۝ باعث النبي العربي بالكلم الجوامع ۝ والحكم الروايع ومويده بالدلايل القواطع ۝ والبراهين
السواطع ۝ فشنف بحديثه المسامع ۝ وسيف من عانده في معارك المعامع ۝ وقطع من اهل الشرك اعناق
الاعناق وطلايا المطامع ۝ وعدهم في المآب بالحميم من الشراب والحتم من الحديد مقامع ۝ صلى الله عليه
وعلى اله وصحبه ما انهلت المنابع ۝ وانفلت عنده ذكر حديثه المدامع ۝ وسلم تسليما هذا
كتاب شريف حافل ولباب منيف راقل بجمع الاحاديث الشريفة النبوية كافل قصدت فيه الى استيعاب
الاحاديث النبوية ۝ وارصدته مفتاحا لابواب المسانيد العلية ۝ وقسمته قسمين الاول اسوق
فيه لفظ المصطفى بنصه ۝ واطرق كل خاتم بفصه ۝ واتبع متن الحديث بذكر من خرجه من الايمة
اصحاب الكتب المعتبرة ومن رواه من الصحابة رضوان الله عليهم من واحد الى عشرة او اكثر من عشرة
سالكا طريقة يعرف منها صحة الحديث وحسنه وضعفه مرتبا ترتيب اللغة على حروف المعجم
مراعيا اول الكلمة فما بعده ورمزت للبخاري خ ولمسلم م ولابن حبان حب وللحاكم في المستدرك
ك وللضيا المقدسي في المختارة ض وجميع ما في هذه الخمسة صحيح فالعزو اليها معلم بالصحة سوى
ما في المستدرك من المتعقب فانبه عليه وكذا ما في موطا مالك وصحيح ابن خزيمة وابي عوانة وابن السكن
والمنتقى لابن الجارود والمستخرجات فالعزو اليها معلم بالصحة ايضا ورمزت لابي داود د
فما سكت عليه فهو صالح وما بين ضعفه نقلته عنه وللترمذي ت وانقل كلامه على الحديث وللنسائي
ن ولابن ماجه ه ولابي داود الطيالسي ط ولاحمد حم ولزيادات ابنه عبد الله عم ولعبد الرزاق
عب ولسعيد بن منصور ص ولابن ابي شيبة ش ولابي يعلى ع وللطبراني في الكبير طب وفي الاوسط
طس وللدارقطني قط فان كان في السنن اطلقت والا بينته ولابي نعيم في الحلية حل وللبيهقي ق
فان كان في السنن اطلقت والا بينته وله في شعب الايمان هب وهذه فيها الصحيح والحسن والضعيف
فابينه غالبا وكل ما كان في مسند احمد فهو مقبول فان الضعيف الذي فيه يقرب من الحسن وللعقيلي
في الضعفاء عق ولابن عدي في الكامل عد وللخطيب خط فان كان في تاريخه اطلقت والا بينته ۝
ولابن عساكر في تاريخه كر وكل ما عزي لهولا الاربعة او للحكيم الترمذي في نوادر الاصول او
للحاكم في تاريخه او لابن النجار في تاريخه او للديلمي في مسند الفردوس فهو ضعيف فيستغنى
بالعزو اليها او الى بعضها عن بيان ضعفه واذا اطلقت العزو الى ابن جرير فهو في تهذيب الاثار فان
كان في تفسيره او تاريخه بينته وحيث اطلق في هذا القسم ابو بكر فهو الصديق او عمر فابن الخطاب
او عثمان فابن عفان او علي فابن ابي طالب او سعد فابن ابي وقاص او انس فابن مالك او البرا
فابن عازب او بلال فابن رباح او جابر فابن عبد الله او حذيفة فابن اليمان او معاذ فابن جبل
او معوية فابن ابي سفيان او ابو امامة فالباهلي او ابو سعيد فالخدري او العباس فابن عبد المطلب
او عبادة فابن الصامت او عمار فابن ياسر والثاني الاحاديث الفعلية المحضة او المشتملة على قول

Al-Suyuti did not criticise the above narration despite it being found in full in Mustadrak al-Hakim, and thus it is a Sahih narration to him.

Now, Imam al-Suyuti has also recorded the same narration by mentioning just the actual hadith portion in his ***al-Jami al-Saghir***. This is from the printed edition published by *Darul Kutub al-Ilmiyya* (2/577):

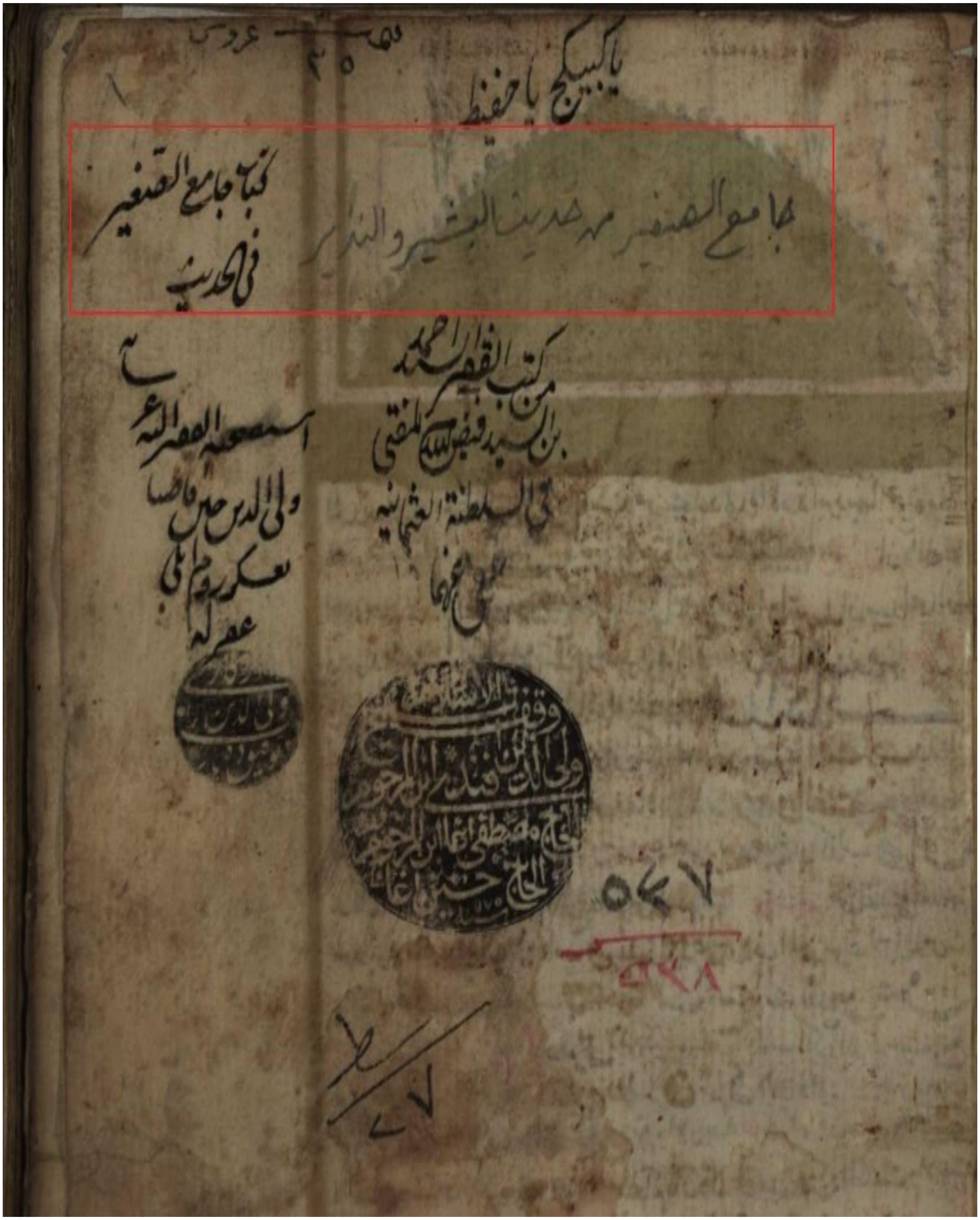
٩٧٢٨ ـ لاَ تَبْكُوا عَلَى الدِّينِ إِذَا وَلِيَهُ أَهْلُهُ، وَلكِنِ ابْكُوا عَلَيْهِ إِذَا وَلِيَهُ غَيْرُ أَهْلِهِ.

(حم ك) عن أبي أيوب (صح).

Note the red underlined portion in brackets which has the symbol **– صح**
This is an abridgement for the Arabic word – **صحيح– *"Sahih/authentic".***

Hence, this means that Imam al-Suyuti considered the whole of the Abu Ayyub (ra) narration to be Sahih and he mentioned in brackets that it is found in the Musnad Ahmed and Mustadrak al-Hakim.

Here is additional proof that al-Suyuti considered it to be definitely Sahih from a manuscript of his *al-Jami al-Saghir* as held in the Waliuddin Effendi (no. 537, folio 278b, dated 1040 AH on folio 299) collection in the Suleymaniyye library in Istanbul. Title page:



يا كبيكج يا حفيظ

جامع الصغير من حديث البشير والنذير

كتاب جامع الصغير في الحديث

من كتب الفقير أحمد بن السيد فيض الله المفتي في السلطنة العثمانية عفي عنهما

٥٤٧

Actual folio (278b):



The portion in red with a green arrow beneath it states that al-Suyuti considered the narration to be Sahih as explained above by deciphering the symbol.

If someone was to raise the claim that may be al-Suyuti did not put the symbol for Sahih (صح) in the brackets but may be a later scribe may have done so instead, then the answer to confirm that he did may be unravelled from a commentary to his *al-Jami al-Saghir*.

The Yemeni scholar known as **Muhammad ibn Isma'il al-Amir al-San'ani** (d. 1182 AH) wrote a commentary to al-Suyuti's *al-Jami al-Saghir* with the title: ***al-Tanwir Sharh al-Jami al-Saghir***. At the end of *al-Tanwir* (11/211) a quotation from al-Suyuti saying that he completed *al-Jami al-Saghir* on the 18th of Rabi al-Awwal in the year 907AH has been mentioned. Al-Suyuti died in 911AH, hence this hadith collection was compiled just 4 years before his death in Egypt. Al-San'ani mentioned after this that his own commentary was completed in the year 1154AH. This means that al-San'ani used a manuscript which was based on the original copy (asl) by al-Suyuti himself. Al-San'ani said al-Tanwir (11/211):

قال مؤلف الأصل الإِمام الحافظ السيوطي رحمه الله: فرغت منه يوم الاثنين ثامن عشر ربيع الأول سنة سبع وتسعمائة فجزاه الله خيرًا وأسكنه في غرف الجنات وعدة ما اشتملت عليه من الأحاديث النبوية: عشرة ألاف حديث وتسعمائة وأربعة وثلاثون حديثًا.

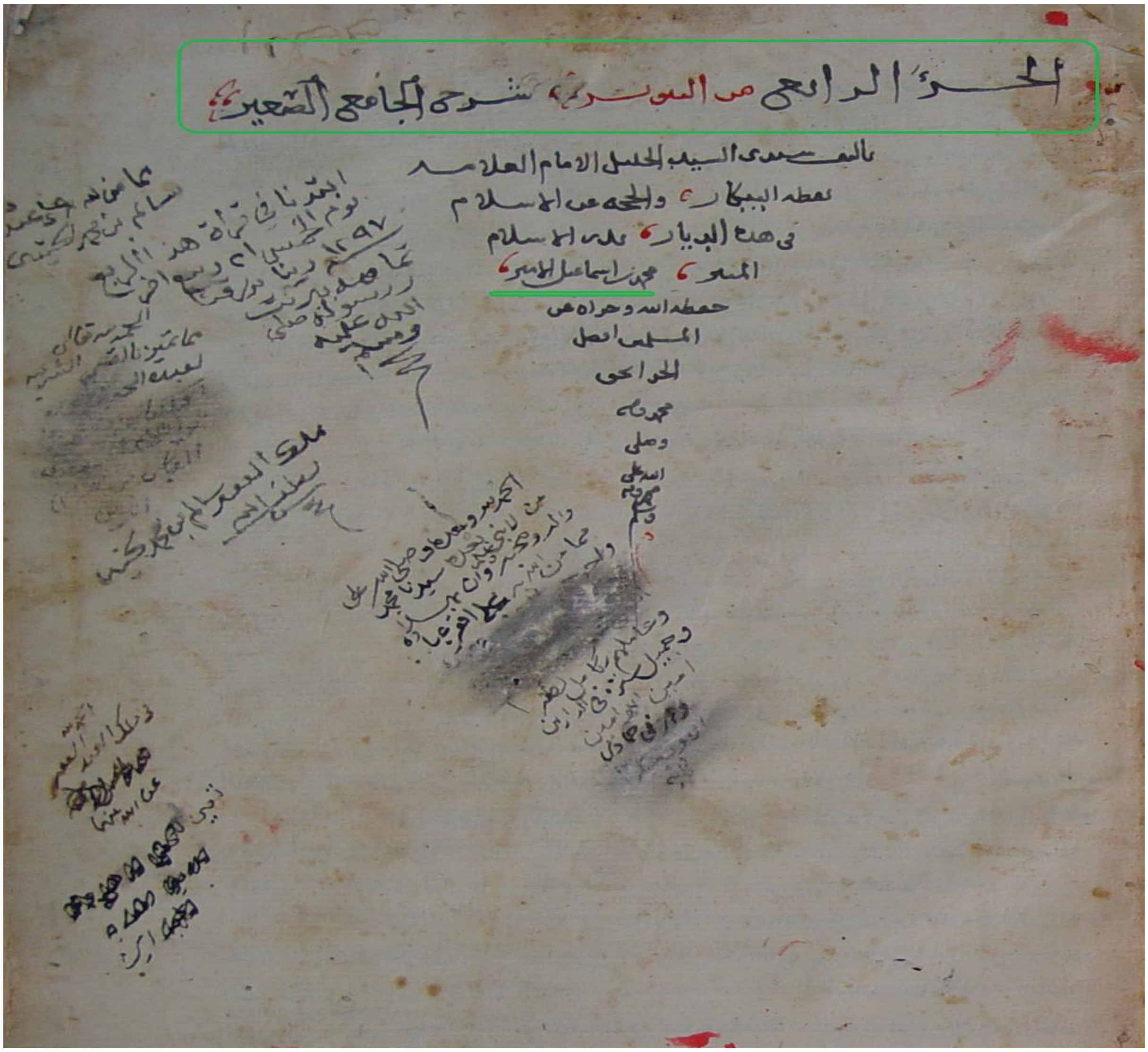
Meaning:

The author of the original, the Imam, the Hadith Master (al-Hafiz) al-Suyuti - may Allah have mercy on him - said*: 'I completed it on Monday, the eighteenth of Rabi al-Awwal in the year nine hundred and seven (907 AH).' May Allah reward him goodness and lodge him in the chambers of Paradise. The number that it contains of Prophetic narrations is ten thousand narrations, nine hundred and thirty-four narrations."*

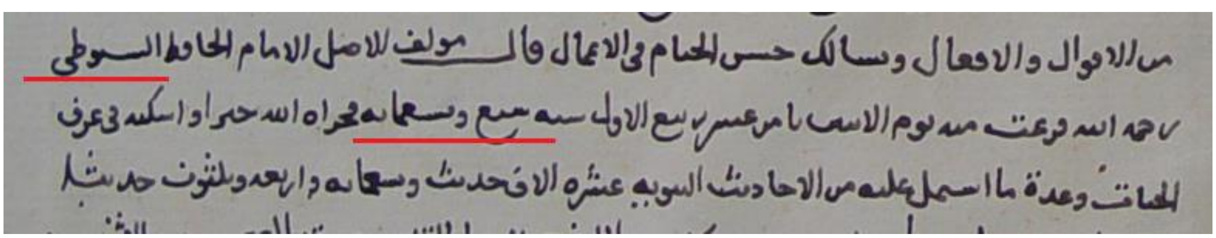
The above words can be seen in the manuscript[701] of *al-Tanwir* (4/404) too as follows:

Title page:

[701] Maktaba Awqaf (Hadith: no. 17).



The quote from al-Suyuti:


من الاقوال والافعال وسالك حسن الختام في الاعمال قال مولف الاصل الامام الحافظ السيوطي
رحمه الله فرغت منه يوم الاحد ثامن عشر ربيع الاول سنه سبع وتسعمايه جزاه الله خيرا واسكنه في غرف
الجنات وعدة ما اشتمل عليه من الاحاديث النبويه عشره الاف حديث وتسعمايه واربعه وثلثون حديثا

Al-San'ani commented on the Abu Ayyub (ra) narration in his *al-Tanwir* (11/81, no. 9709) as follows:

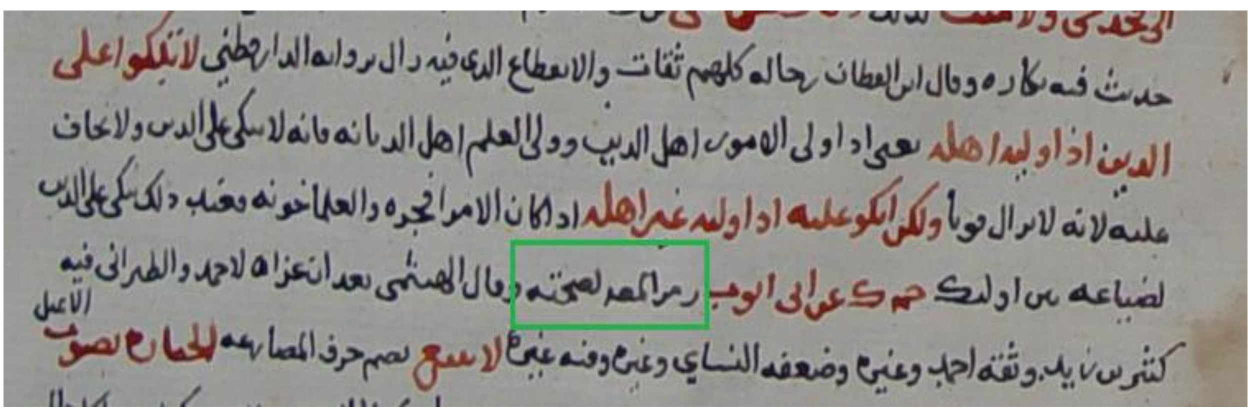
9709 – "لا تبكوا على الدين إذا وليه أهله، ولكن ابكوا عليه إذا وليه غير أهله". (حم ك عن أبي أيوب (صح) ".

(لا تبكوا على الدين إذا وليه أهله) يعني إذا ولي الأمور أهل الدين وولي العلم أهل الديانة فإنه لا يبكى على الدين ولا يخاف عليه لأنه لا يزال قويًّا (ولكن ابكوا عليه إذا وليه غير أهله) إذا كان الأمراء فجره والعلماء خونه فعند ذلك يبكى على الدين لضياعه بين أولئك. (حم ك عن أبي أيوب) رمز المصنف لصحته وقال الهيثمي: بعد أن عزاه لأحمد والطبراني: فيه كثير بن زيد وثقه أحمد وغيره وضعفه النسائي وغيره وفيه غيره.

Thus, he mentioned from al-Jami al-Saghir the hadith portion with reference to Musnad Ahmed and Mustadrak al-Hakim that Abu Ayyub (ra) narrated in front of Marwan ibn al-Hakam, and quoted al-Suyuti saying it is Sahih with the symbol **(صح).** Al-San'ani clearly mentioned in Arabic:

رمز المصنف لصحته

From the manuscript (4/269) of *al-Tanwir* where the green box mentioned al-Suyuti's symbol indicating authentication of the Abu Ayyub (ra) narration:



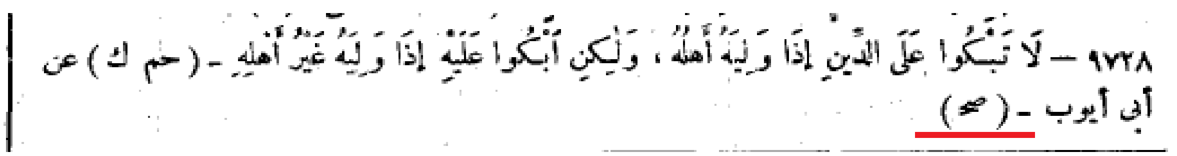
Meaning:

“The compiler (al-Suyuti) designated the symbol for its authenticity.”

This means that al-San’ani affirmed that the symbol for the Arabic word: Sahih, was placed in brackets at the end of the narration by al-Suyuti himself, and thus it is proven that al-Suyuti deemed the Abu Ayyub (ra) narration to be Sahih in line with al-Hakim, and it was not an insertion by a later scribe.

Al-San’ani cited what al-Haythami mentioned (in his *Majma al-Zawa’id*) with regards to the sub narrator known as Kathir ibn Zayd. All of this about Kathir and al-Haythami has been discussed earlier on.

Imam al-Munawi (d. 1031 AH) also mentioned in his *Fayd al-Qadir* (a commentary on *al-Jami al-Saghir* of al-Suyuti) that Imam al-Suyuti had designated the symbol for Sahih when recording the Abu Ayyub (ra) narration in his *al-Jami al-Saghir*. Here is a digital image from *Fayd al-Qadir* (6/386):


٩٧٢٨ – لَا تَبْكُوا عَلَى الدِّينِ إِذَا وَلِيَهُ أَهْلُهُ ، وَلَكِنِ ابْكُوا عَلَيْهِ إِذَا وَلِيَهُ غَيْرُ أَهْلِهِ – (حم ك) عن
أبي أيوب – (صح)

Imam al-Suyuti also compiled an independent work on the Mustadrak of al-Hakim entitled *Tawdih al Mudrak fi Tashih al Mustadrak*, but the manuscript[702] does not seem to have been edited and published as of yet. **Nevertheless, Imam**

[702] In *al-Fahris al-Shamil* (1.446) it listed one manuscript that is in the Karl Marx collection (13 [19]) in Leipzig, Germany.

al-Suyuti authenticated the Abu Ayyub (ra) narration in his *al-Jami al-Kabir* and *al-Jami al-Saghir.*

There are several works compiled as either commentaries to *al-Jami al-Saghir*, or some form of follow up work related to it by various later scholars. Some of whom have left some form of comment on the authenticity of the Abu Ayyub (ra) narration as recorded by Imam al-Suyuti. As mentioned above, one of the most well-known was by Imam al-Munawi and it is entitled: *Fayd al-Qadir Sharh al-Jami al-Saghir.* See a few pages below for his final verdict on the status of the Abu Ayyub al-Ansari (ra) narration.

11) Imam Muhammad ibn Yusuf al-Salihi (d. 942 AH)

One of the largest compilations on the Sira of the Prophet (Sallallahu alaihi wa sallam) was compiled by the Syrian Hanafi scholar known as Imam Muhammad ibn Yusuf al-Salihi al-Shami.[703] His work was entitled: *Subul Al-Huda Wa-al-Rashad fi Sirat Khayr Al-'Ibad*. This work has been published and he has mentioned the narration of Abu Ayyub al-Ansari (ra), as well as the narrations of Bilal (ra) and Ibn Umar (ra) on their touching the grave of the Prophet (Sallallahu alaihi wa sallam). This has been mentioned earlier on in the appropriate sections.

This is from the printed edition of the *Subul al-Huda* (12/398):

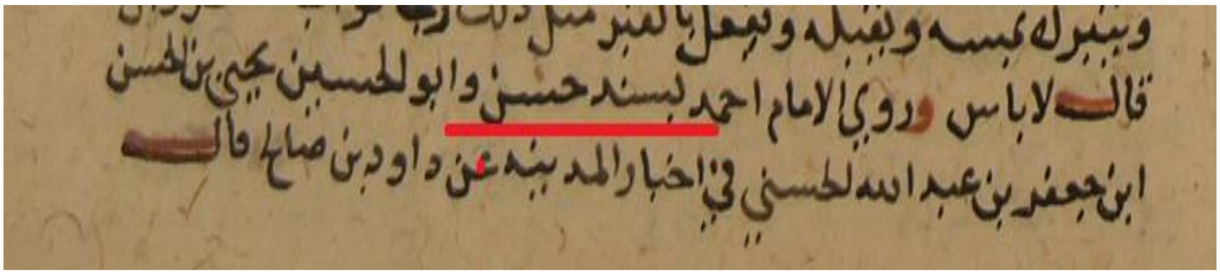
وروى الإمام أحمد– بسند حسن–، وأبو الحسن يحيى بن الحسن بن جعفر بن عبد الله الخشني في «أخبار المدينة» عن داود بن أبي صالح قال: أقبل مروان يوما فوجد رجلا واضعا وجهه على القبر، فأخذ مروان برقبته ثم قال: هل تدري ما تصنع؟ فأقبل عليه فإذا هو أبو أيوب فقال: نعم، إني لم آت الحجرات، إنما جئت النبي– صلى الله عليه وسلم–

سمعت رسول الله– صلى الله عليه وسلّم– يقول: «لا تبكوا على الدين إذا وليه أهله، ولكن ابكوا عليه إذا وليه غير أهله»

Imam al-Salihi mentioned that the narration is found in the Musnad of Imam Ahmed with a **Hasan (good) chain of transmission,** and also recorded by Abul Hasan Yahya ibn al-Hasan ibn Ja'far ibn Abdullah al-Kushani in his *Akhbar al-Madina*, both from Dawud ibn Abi Salih. After this he mentioned the actual wording of the narration as already presented above in English.

[703] One of his teacher's was Imam al-Suyuti as he mentioned in the introduction to his Subul al-Huda (1/4).

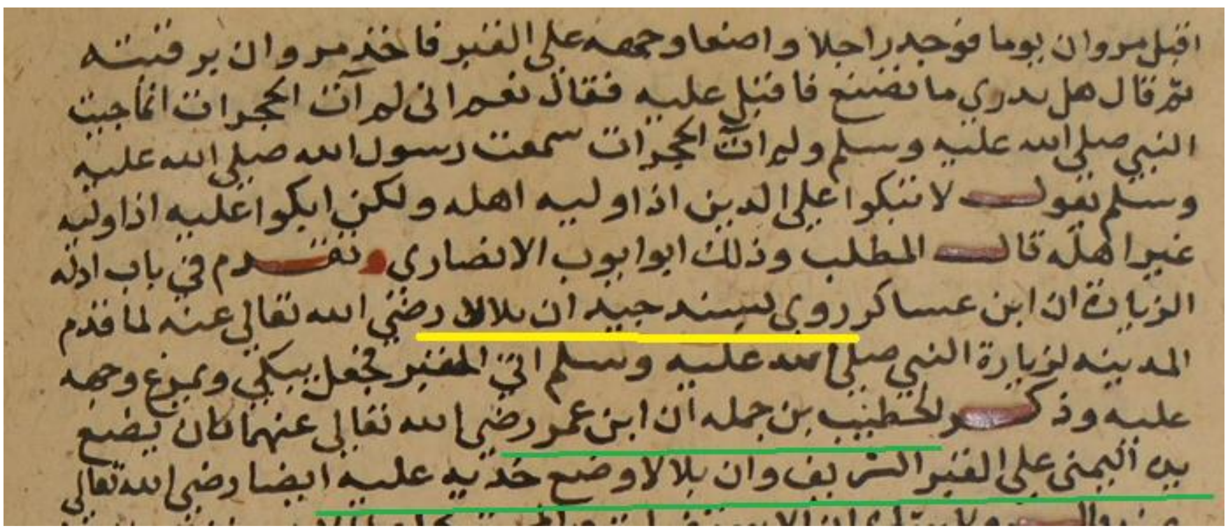
Here is the same quotation from the manuscript of the *Subul al-Huda* as stored in the Suleymaniyye library in Istanbul under the Feyzullah Effendi collection (no. 1464, 4th volume, folios 464b-465a, dated 984AH). The underlining also shows the narration from Bilal (ra) and Ibn Umar (ra):



ويتبرك بمسه وبتقبيله وبفعل بالقبر مثل ذلك

قال لا باس وروى الامام احمد بسند حسن وابو الحسين يحيى بن الحسن

ابن جعفر بن عبد الله الحسيني في اخبار المدينة عن داود بن صالح قال



اقبل مروان يوما فوجد رجلا واضعا وجهه على القبر فاخذ مروان برقبته

ثم قال هل تدري ما تصنع فاقبل عليه فقال نعم اني لم آت الحجر انما جئت

النبي صلى الله عليه وسلم ولم آت الحجر سمعت رسول الله صلى الله عليه

وسلم يقول لا تبكوا على الدين اذا وليه اهله ولكن ابكوا عليه اذا وليه

غير اهله قال المطلب وذلك ابو ايوب الانصاري وتقدم في باب ادلة

الزيارة ان ابن عساكر روى بسند جيد ان بلالا رضي الله تعالى عنه لما قدم

المدينة لزيارة النبي صلى الله عليه وسلم اتى القبر فجعل يبكي ويمرغ وجهه

عليه وذكر الخطيب بن جملة ان ابن عمر رضي الله تعالى عنهما كان يضع

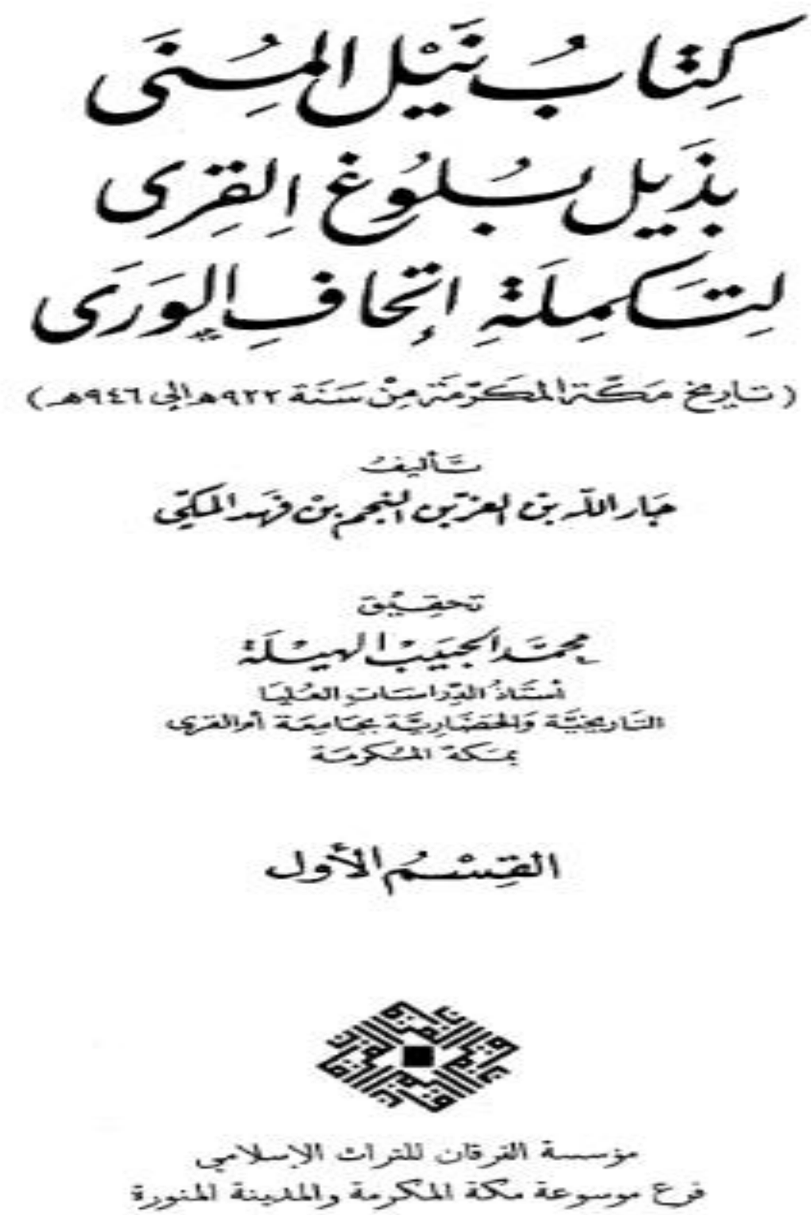
يده اليمنى على القبر الشريف وان بلالا وضع خديه عليه ايضا رضي الله تعالى

The grading of the chain of transmission as being Hasan for the Abu Ayyub (ra) narration from al-Salihi is not to be dismissed easily, as the scribe[704] mentioned at the end of the manuscript that the author who was his teacher, was the seal of the Hadith scholars (Khatimatul-Muhaddithin) in his time

[704] His name was Shaykh Muhammad ibn Muhammad ibn Ahmed al-Fayshi al-Maliki (d. 972 AH). His biography is mentioned here - https://tarajm.com/people/19370

12) Imam Jarullah ibn Fahd al-Makki (d. 954 AH)

The Shafi'i scholar known as Imam Jarullah ibn Fahd al-Makki compiled a work on the history of 10th century Makka entitled*: Nayl al Muna bi dhayl bulugh il Qira li Takmila Ithaf al Wara (fi Tarikh Makka).* Title page:



كتاب نيل المنى
بذيل بلوغ القرى
لتكملة اتحاف الورى
(تاريخ مكة المكرمة من سنة ٩٢٢هـ إلى ٩٤٦هـ)

تأليف
جار الله بن العز بن النجم بن فهد المكي

تحقيق
محمد الحبيب الهيلة
أستاذ الدراسات العليا
التاريخية والحضارية بجامعة أم القرى
بمكة المكرمة

القسم الأول

مؤسسة الفرقان للتراث الإسلامي
فرع موسوعة مكة المكرمة والمدينة المنورة

Within this work he has mentioned the Abu Ayyub (ra) hadith portion with a pertinent point about those who are overreaching their rank and status despite not having the qualities and recognition. Such a remark that shall be mentioned equally applies to self-taught pseudo-Salafis, and other types of distorters who think themselves as being independently capable of grading narrations and commenting on them without the authentic prerequisites.

On p. 386 he mentioned the narration as follows:

وأسقاهم سكرا مذابا، وأنشد لسان الخطيب الوجيه قول مَن قال فيه:

ولو أني بليت بهاشمي ... خؤولته بنو عبد المدان

لهان عليّ ما ألقى ولكن ... تعالوا فانظروا بمن ابتلاني

ورحم الله إمامنا الشافعي حيث قال: مَن سام نفسه فوق ما يساوي ردّه الله إلى ما يساويها. وقال الإمام أبو حنيفة: مَن طلب الرئاسة في غير حينه لم يُولّ. وقال الشيخ الشبلي: مَن تصدى قبل أوانه فقد تصدّى لهوانه. وقال بعض العلماء: واللبيب مَن صان نفسه عن تعرضها لما يعدّ فيها ناقصا وبتعاطيه ظالما أو بإصراره عليه واسعا[1]. فنعوذ بالله من استعلاء الأرذال على الأصلاء، وقهر السفهاء الفضلاء، وولاية الدين لغير أهله، وإظهار الفحش من كل جاهل على قدر جهله، لما رواه أبو أيوب الأنصاري مما هو في التحذير خبري[2] لا تبكوا على الدين إذا وليّه أهله، وابكوا عليه إذا وليه غير أهله.

واتفق للخطيب المفصول قهره لمباشرة خصمه المخذول وأراد التوجّه لصاحب مكّة فحصل له وجع وشدة يرمي الدم وانقطع بمنزله مدة ثم شُفي من ذلك، والتجأ في قضيته إلى مولى الممالك، نرجو منه وقوع خصمه في المهالك.

وفي يوم السبت سادس الشهر جاء الخبر لمكة بأن عسكر الأروام هجموا على غالب بيوت جدة ونهبوا منها الأواني والأمتعة وطلعوا بها إلى مراكبهم فمنعهم القبطان سلمان ورمى ببعضها في البحر وبعضها أنزله إلى البر، وسافر بهم في جمعة تاريخه متوجّهاً إلى جهة اليمن، لا رده الله إلينا. وقد استمر بها حتى قُتِل فيها[3].

وفي يوم الجمعة سابع عشريْ الشهر وصل لمكة الشاووش يحيى الرومي من مصر بحرا أرسله نائب الديار المصرية سليمان باشا الخصي الرومي وصحْبته خلعة

(١) كذا وردت الجملة بالأصل.
(٢) كذا بالأصل.
(٣) ذكر قطب الدين النهروالي تفاصيل مقتل سلمان في كتابه البرق اليماني ٥٣-٥٤.

(٣٨٦)

The portion in the green box means the following:

"May Allah have mercy on our Imam al-Shafi'i, who said: 'Whoever values himself above his worth, Allah will return him to his proper worth.'

Imam Abu Hanifa said: 'Whoever seeks leadership at the wrong time will not be given it.'

The Shaykh al-Shibli said: 'Whoever takes responsibility before he is ready has taken responsibility for his own disgrace.'

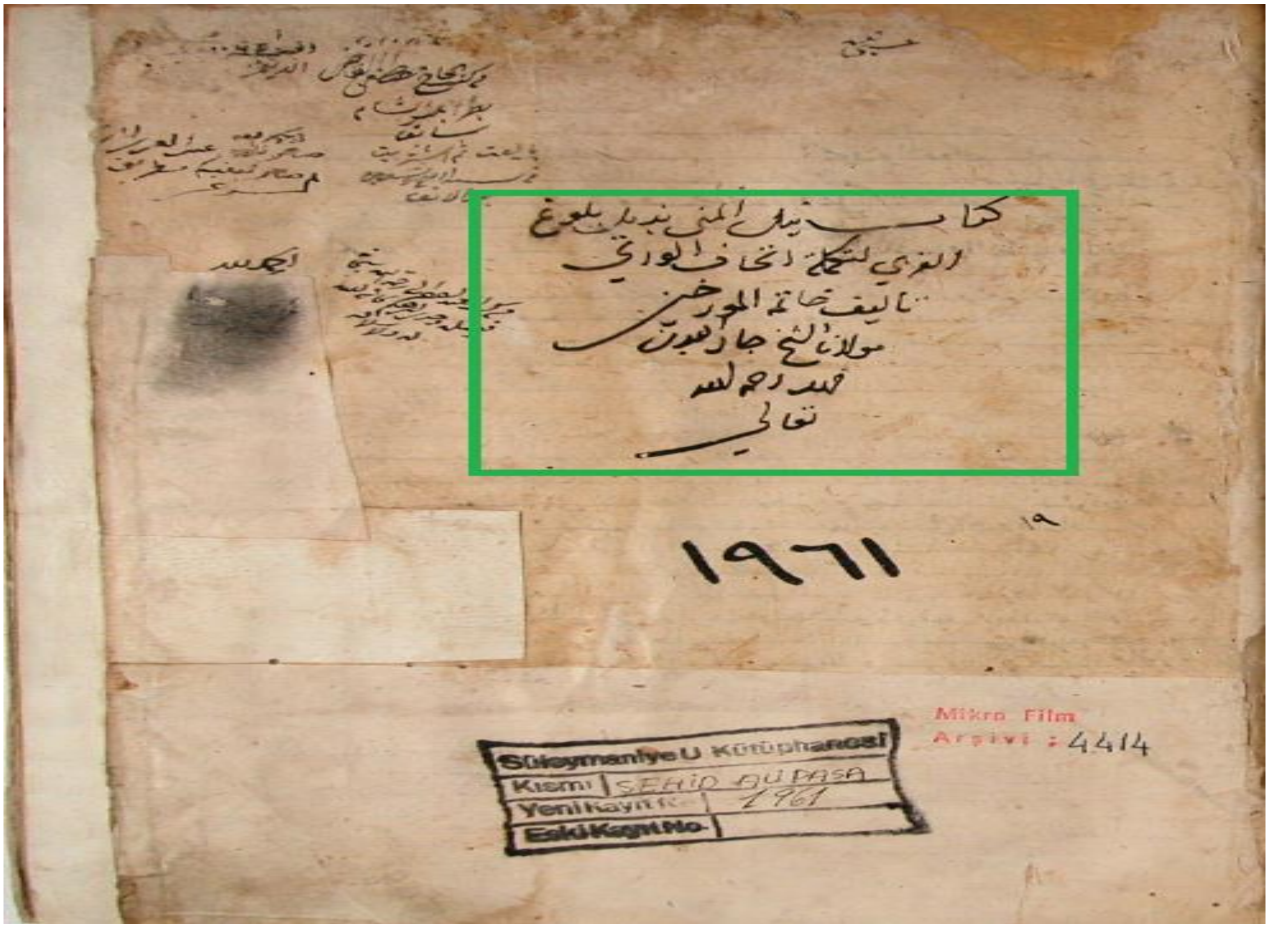
Some of the scholars said: The sensible person is one who protects himself from exposing himself to that which would make him deficient, or from taking on what would wrong him, or from insisting on that which would exceed proper bounds.

We seek refuge in Allah from the ascendancy of lowly people over honorable ones, the subjugation of the virtuous by the foolish, the stewardship of religion by those unfit for it, and the flaunting of immorality by every ignorant person according to his ignorance.

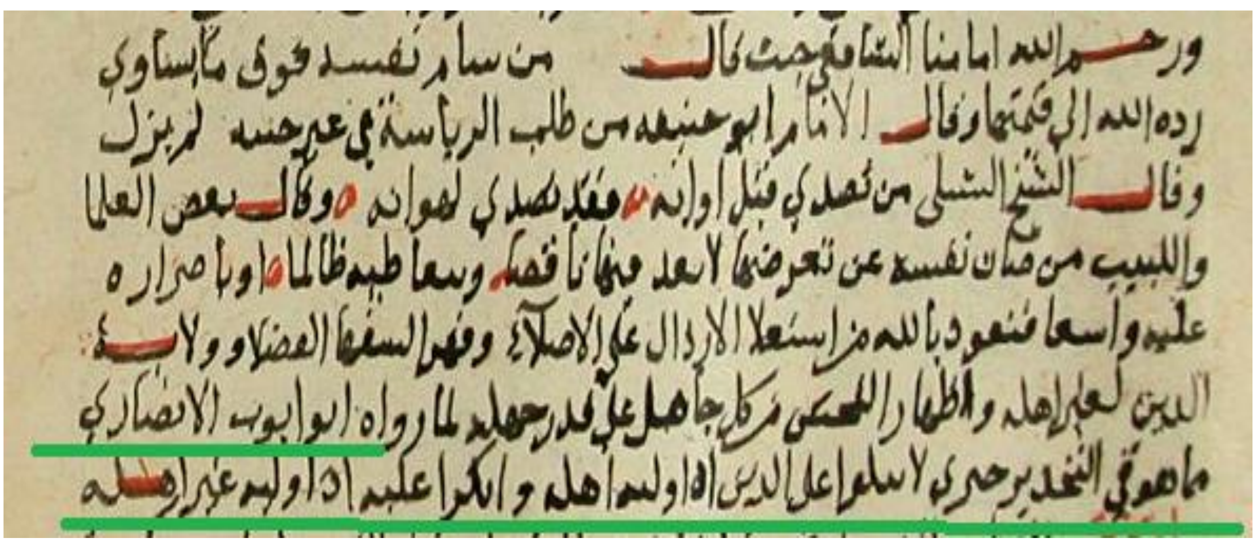
As **Abu Ayyub al-Ansari (ra)** related in the beneficial warning***: 'Do not mourn the religion if its rightful people take charge of it. But mourn it if those unfit for it take charge of it.'"***

The last paragraph is the Hadith of Abu Ayyub (ra) which he mentioned in reference to Marwan ibn al-Hakam.

Here is the above quotation from the original manuscript copy used by the editor and it is from the Shahid Ali Pasha manuscript collection (no. 1961) stored in Istanbul, Turkiye. Title page:



The actual quote is on folio 93a:



13) Imam Ibn Hajar al-Haytami al-Makki (d. 974 AH)

As for Imam ibn Hajar al-Haytami and his grading of the Abu Ayyub al-Ansari (ra) narration the two detractors said on p. 573 of their pdf file:

> Haithamee said clearly, and it cannot get any clearer than this (remember this Haithamee is Ibn Hajr he said, *"The aforementioned hadeeth is weak."* (we have scanned and highlighted that part again) (*Haashiyyah al-Aydah* (pg.501-502) also (pg.219) of the Daar ul-Fikr, Beirut, Lebanon Edn. which was a copy of the Jamaaliyyah, Cairo Egypt Edn. 1329H)

Then that is correct he did weaken the narration at hand in his *Hashiyya al-Idah* (pp. 501-502). What they have failed to research, and mention is another work by Ibn Hajar al-Haytami where the same narration of Abu Ayyub al-Ansari (ra) was mentioned, as well as any further summation on the status of Kathir ibn Zayd.

On top of that, Ibn Hajar al-Haytami also mentioned the narration from Abu Ayyub in his *al-Jawhar al-Munazzam* (p. 157) and here too he weakened it as follows:

ذكر حديث اقبال مروان فاذا برجل ملتزم القبر
الشريف ... الحديث(١) ، وفيه أن ذلك الرجل هو أبو
أيوب الانصارى رضى الله عنه ، وهذا الحديث أخرجه
أحمد والطبرانى والنسائى بسند فيه من ضعفه النسائى
لكن وثقه آخرون ، وقد يجاب بأن قول أحمد : لا بأس

Then on p. 158 he clarified its weakness:

والحديث المذكور ضعيف ، وبتسليم صحته
فيجوز أن يكون السلف أجمعوا على ذلك بعد انقراض
الصحابة رضى الله عنهم ، أى لمصلحة فطم الناس عن

The reason why he considered it to be weak was down to the status of Kathir ibn Zayd as he named him in his *Hashiyya al-Idah* (p. 501). This is what the two detractors mentioned on p. 106 of their pdf file:

> As it can be seen very clearly Ibn Hajr al-Haithamee said, *"This hadeeth has been transmitted by Ahmad, Tabaraanee and an-Nasaa'ee with a chain containing **Katheer ibn Zaid** and a group said he is thiqah (trustworthy) and an-Nasaa'ee weakened him..."* (*Haashiyyah al-Allaamah Ibn Hajr al-Haithamee A'la Sharh al-Aydah Fee Manaasik al-Hajj Lil Imaam Nawawee* (pg.501) Edn ? initially by Daar ul-Hadeeth Lil-Taba'ah Wan-Nashr Wat-Tawzee'a, Beirut, Lebanon and then reproduced by al-Maktabatus-Salafiyyah, Madeenah, KSA)

Note, Ibn Hajar al-Haytami did not weaken Dawud ibn Abi Salih or state he is an unknown transmitter (majhul).

Now what needs to be mentioned is that ***al-Jawhar al-Munazzam* was written after his *Hashiyya al-Idah*,** because Ibn Hajar al-Haytami mentioned the Hashiyya in the introduction to his *al-Jawhar* (p. 4). Additionally, the two

detractors have also said that the *Tuhfatul Zawar* is a summary of the *Jawhar al-Munazzam*. See their words (p. 575 of their pdf):

> This also informs us and we know very clearly that **Haafidh ibn Hajr al-Haithamee (also known as Makkee) clearly graded this narration to be weak in the *'Haashiyyah'* and we also know the *'Tuhfatuz-Zawaar'* is a summary of the *'al-Jawhar al–Munadham'* therefore this allows us to concluse it is very possible that al-Haithamee initially abstained from his grading but then later on his latter work graded it weak.**

Returning to the point that the ***al-Jawhar al-Munazzam* was written after his *Hashiyya al-Idah,*** because Ibn Hajar al-Haytami mentioned the Hashiyya in the introduction to his *al-Jawhar* (p. 4). Plus, the detractors have stated that the *Tuhfatul Zawar* is a summary of *al-Jawhar al-Munazzam*. It therefore follows that the chronological order of compilation is: **Hashiyya al-Idah, then al-Jawhar al-Munazzam, followed by Tuhfatul Zawar.**

Ibn Hajar al-Haytami also compiled another work entitled ***al-Durr al-Mandud fis Salah was Salam ala Sahib al-Maqam al Mahmud***. This work was begun in the year 951 AH as the last lines of the work mentioned as follows:

ابتدأت في هذا الكتاب أواخر صفر الخير، سنة إحدى وخمسين وتسع مئة، وفرغت منه ثامن ربيع الأول من السنة المذكورة، ختمها الله تعالى بخير، مع السلامة من كل محنة وضير، آمين.

Meaning:

"I began this book near the end of (the month of) Safar al-Khayr, in the year nine hundred and fifty-one (951 AH) and completed it on the eighth of Rabi al-Awwal of

the mentioned year. May Allah the Exalted conclude it with goodness, along with safety from every affliction and harm, amin."

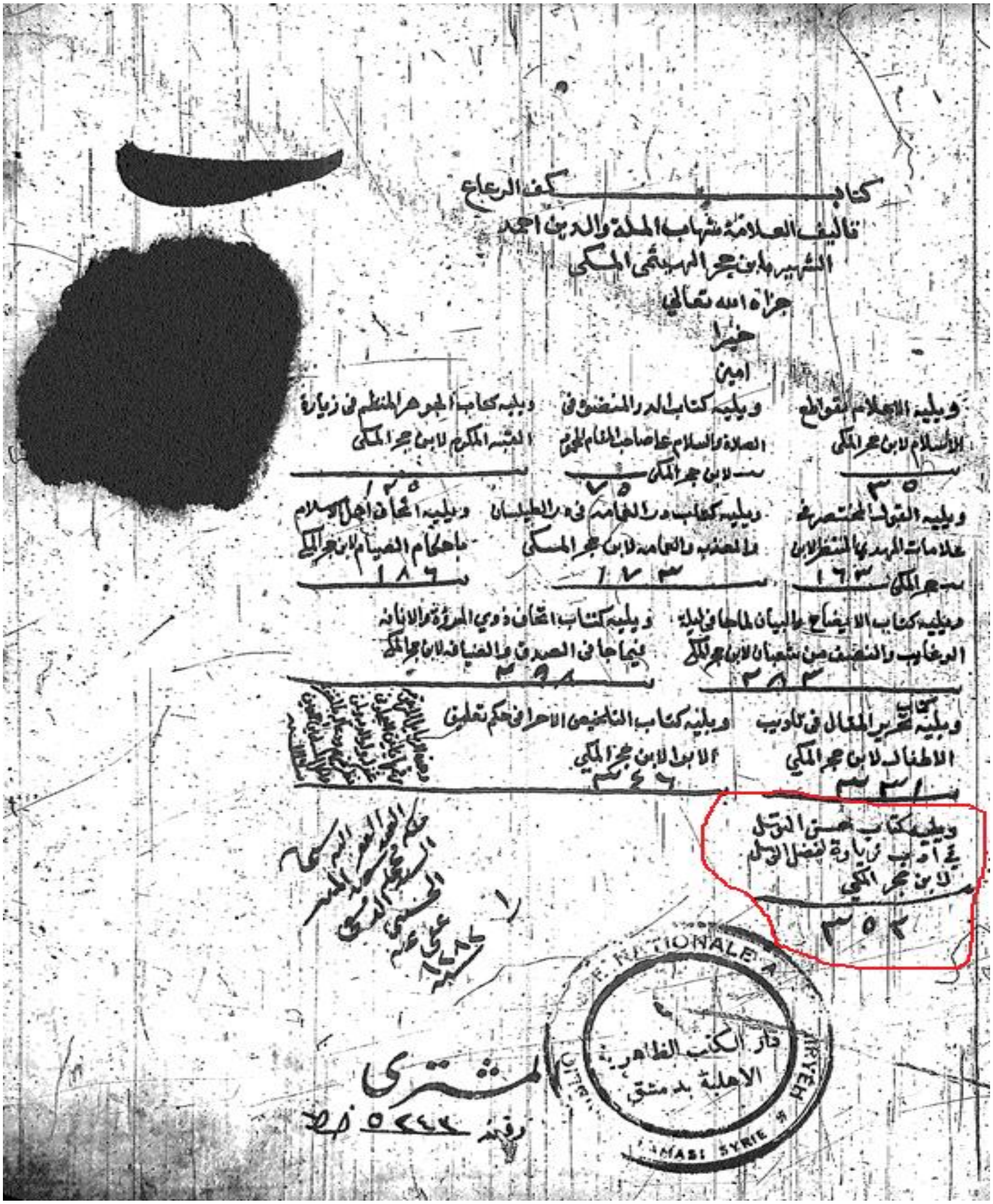
This date can be confirmed from two manuscripts[705] of *al-Durr al-Mandud*. Namely, from the French National library in Paris (1153/1) and from the King Abdul Aziz library in Madina (no. 188).

In *al-Durr al-Mandud* (p. 107 and p. 15) there is also reference back to his *Hashiyya al-Idah.* Hence, this work was also compiled after his *Hashiyya al-Idah*, and it leads one to conclude that the **Hashiyya al-Idah was compiled before the year 951 AH.**

Now, there is another work by Imam Ibn Hajar al-Haytami entitled ***Husn al-Tawassul fī ādāb ziyārat afḍal al-Rasul.*** The Zahiriyya library manuscript collection (no. 5242) in Damascus, Syria has this named work within it. Ibn Hajar al-Haytami has mentioned the date of compilation as being 953AH.

The following is the title page of a number of manuscripts by Imam Ibn Hajar al-Haytami from the Zahiriyya library manuscript collection (no. 5242) in Damascus, Syria:

705 The images have been shown earlier on.



Within this collection is the *Husn al-Tawassul* (highlighted with a red circle in the above image). Here is the title page for the said work:


كتاب حسن التوسل
في آداب زيارة أفضل الرسل تأليف
الشيخ الإمام العلامة
المحقق الفهامة
المدقق احمد بن
حجر المكي الشافعي
تغمده الله برحمته واسكنه فسيح جنته بمنه وكرمه
آمين

Ibn Hajar al-Haytami has mentioned the date he compiled this work as can be seen below with underlining:

بسم الله الرحمن الرحيم وبه نستعين

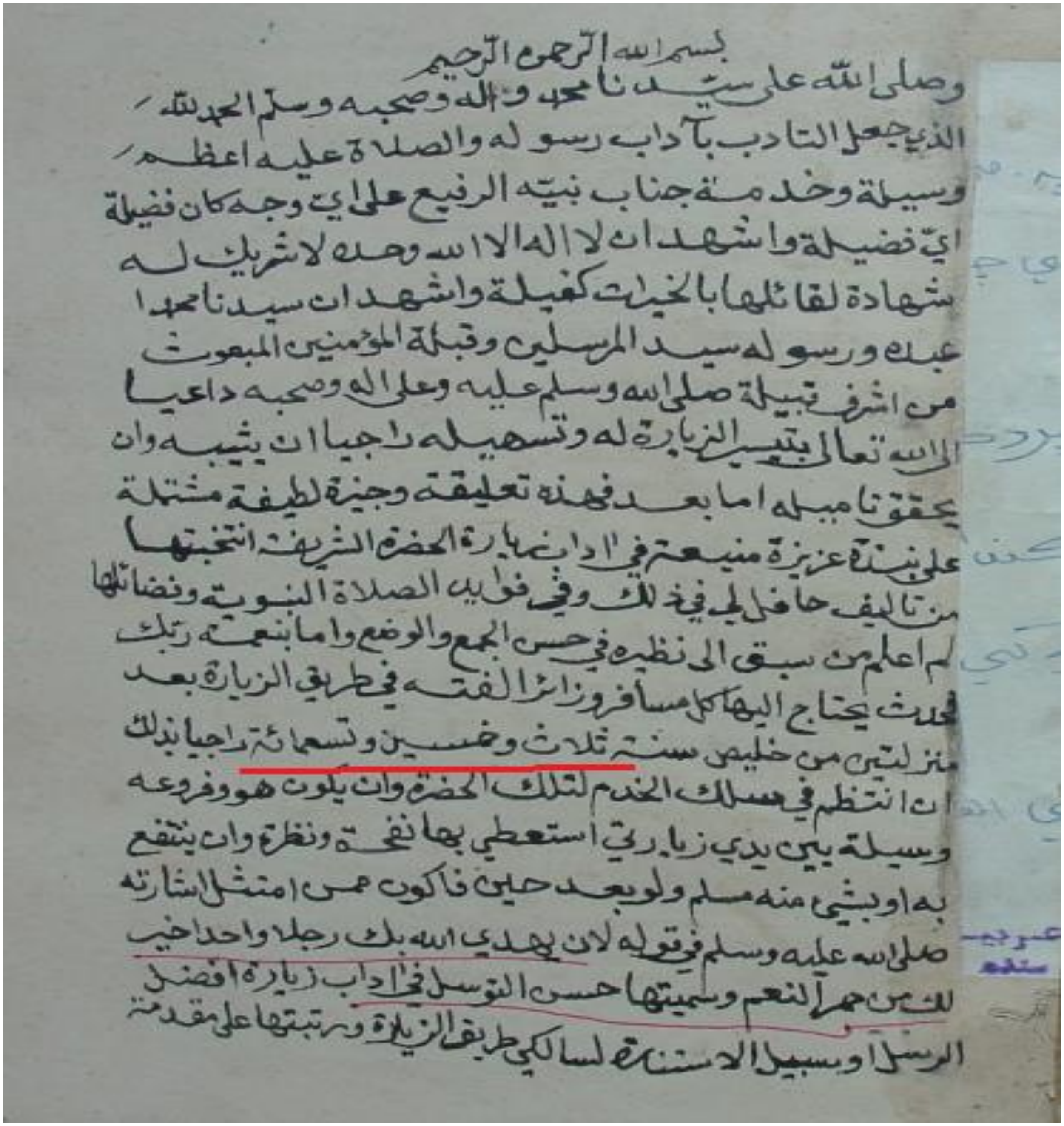
الحمد لله الذي جعل التأدب بآداب رسوله والصلاة عليه أعظم وسيلة وخير جناب نبيه على أوجه
كان فضيلة وأي فضيلة وأشهد أن لا إله إلا الله وحده لا شريك له شهادة أنال بها الخيرات كاملة وأشهد
أن سيدنا محمدا عبده ورسوله سيد المرسلين وقبلة المتوسلين المحفوف من الله بأشرف قبول صلى الله عليه وعلى آله
وصحبه وأحبابه وآل بيته بتيسير الزيارة له شريفة وأجيب إن شاء الله بأن يحقق لنا نيلها بعد فهذه
تعليقة شريفة وبلغة يسيرة منيفة في آداب الزيارة للحضرة الشريفة الشريفة استخلصتها من تآليف ما أمكن في ذلك
وفي الصلاة النبوية وفضائلها لم أعلم من سبقني إلى نظيرها في حسن الجمع والوضع لاسيما أنه بذلك يحتاج إليها
كل مسافر في بلادنا هذه في طريق الزيارة بعد ما ظهر لنا من حال بعضهم سنة ثلاث وخمسين وتسعمائة رأيت بذلك
أن أتكلم في تلك المقدمة لتلك الحضرة وأن يكون هو فيها وفقه وسيلة بين يدي زيارته استعمل بها الطاعة
والظن فإن ينتفع به إن شاء الله كل مسلم وإن بعد عن تلك الحضرة امتثال إشارته صلى الله عليه وسلم في قوله لأن يهدي
الله بك رجلا خير لك من حمر النعم وسميتها حسن التوسل في آداب زيارة أفضل الرسل وسبيل الاستنارة
لسالكي طريقة الزيارة ورتبتها على مقدمة وبابين وخاتمة فالمقدمة في بيان الباعث على تأليف هذا الكتاب
وأصله وفي التماس التسديد والستر مع الدعاء من الناظر فيه ونحو ذلك مما يليق بالطبيعة للزائر الباب الأول
في بيان الآداب الثاني في الحث على الصلاة النبوية وبيان أنها أعظم آداب الطريق والأسباب النافعة يوم
المآب وبيان معانيها وثمراتها والمواطن التي يتأكد استحباب ذكرها فيها والصيغ النبوية الواردة في
السنة وبيان أصح صيغها شأنا وأعظم في الثواب أجرها أكثرها من أولى الإجابات ونحو ذلك مما تقر به العيون
ويتضح بك إن شاء الله تعالى من ألفاظ الطالب الحقيق أنها العين والخاتمة في آداب الرجوع من السفر فنسأل الله حسن
الخاتمة المقدمة لما من الله تعالى علي بالزيارة الشريفة مرات منها سنة ثلاث وخمسين ثم لم أر أحدا من أهل العلم
أفرد آداب الزيارة بتأليف وإنما ذكروها مفرقة في كتب المناسك وفي غيرها بطريق التبعية مع أنها جديرة بما
بتصنيف سهل التناول قريب المآخذ للعامي غير مستصعب العبارة مع أنها جديرة لدى الفقيه قرة الناظر فيه
ولا سيما ينتفع به على الزوار وتشتهر لديهم اشتهارا يليق بإشتهارها وعنوها قبولا وقبولا منتفعا به أنا السائل
النهار رأيت أنا أقرب في ذلك بتأليف يشتمل بذلك إن شاء الله كله باعتبار رقة رجائه في زيده واعتماد على فضله
وإن لم أكن أهلا لمعرفته ولا أن نفرض فيها ان لبيدا في التصنيف وأهله فتشبهوا إن لم تكونوا مثلهم
إن التشبه بالكرام فلاح وقال الآخر تلهي المصنفات في الأمور الأولى سيعطيك ما لا يليق بالأدب
وذا مالم يصدر وكن وعقد بها إلا ابتغاء الجسيم الأمور وبالله أن احتنق بعدم الأهلية مقر ولولا الأمل
الإطلاع على أحاديث أهل ما أتت من أبناء النظر عليه إلا من ثلاث إلا أن قال وعلم ينتفع به والحديث أشهر
من الشمس في رابعة النهار لما دخلت في هذا المضيق وسلكت الطريق والحسن الرجس جهلا بعد أن كان منفسا

مع أن

ما فضلها من حضورها وما يجمع الصيغ الواردة وبيان أصح

وهو من المنهج سلامة به وجسم منتهم مرتبة الشيخ

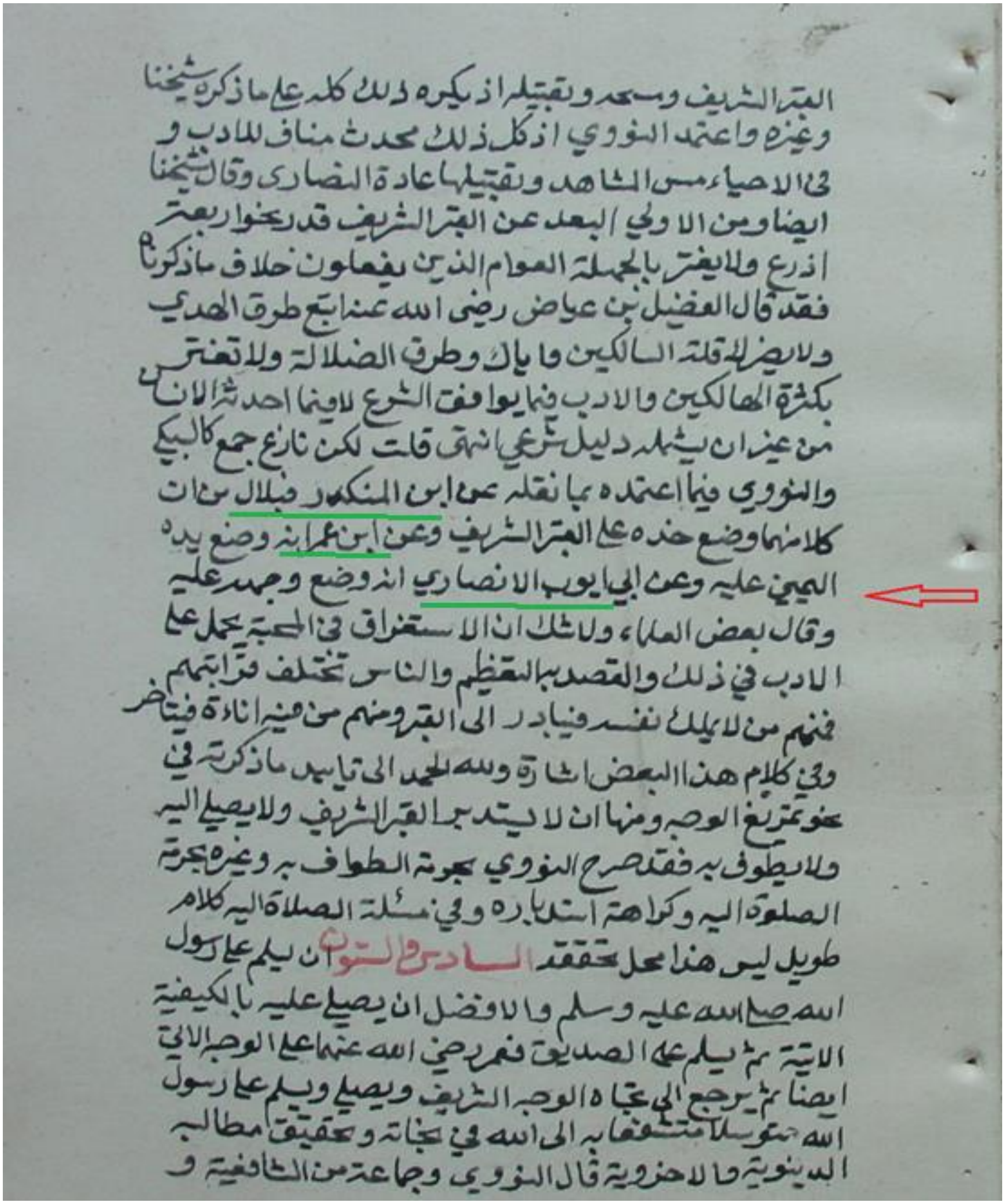
The date was given as 953AH. Although the above scan is of a low quality it can be confirmed by looking at a second manuscript:


بسم الله الرحمن الرحيم
وصلى الله على سيدنا محمد وآله وصحبه وسلم الحمد لله
الذي جعل التادب بآداب رسوله والصلاة عليه اعظم
وسيلة وخدمة جناب نبيه الرفيع على اي وجه كان فضيلة
اي فضيلة واشهد ان لا اله الا الله وحده لا شريك له
شهادة لقائلها بالخيرات كفيلة واشهد ان سيدنا محمدا
عبده ورسوله سيد المرسلين وقبلة المومنين المبعوث
من اشرف قبيلة صلى الله وسلم عليه وعلى اله وصحبه داعيا
الى الله تعالى بتيسير الزيارة له وتسهيله راجيا ان يثيبه وان
يحقق تاميله اما بعد فهذه تعليقة وجيزة لطيفة مشتملة
على نبذة عزيزة منيعة في اداب زيارة الحضرة الشريفة انتخبتها
من تاليف حافل لي في ذلك وفي فوايد الصلاة النبوية وفضائلها
لم اعلم من سبق الى نظيره في حسن الجمع والوضع واما بنعمة ربك
فحدث يحتاج اليها كل مسافر وزائر الفته في طريق الزيارة بعد
منزلتين من خليص سنة ثلاث وخمسين وتسعمائة راجيا بذلك
ان انتظم في مسلك الخدم لتلك الحضرة وان يكون هو وفروعه
وسيلة بين يدي زيارتي استعطي بها نفحة ونظرة وان ينتفع
به او بشيء منه مسلم ولو بعد حين فاكون ممن امتثل اشارته
صلى الله عليه وسلم في قوله لان يهدي الله بك رجلا واحدا خير
لك من حمر النعم وسميتها حسن التوسل في اداب زيارة افضل
الرسل و[illegible] سبيل [illegible] لسالكي طريق الزيارة ورتبتها على مقدمة

In this work not referred to by the two detractors one can witness that Imam Ibn Hajar al-Haytami has also briefly referred to the narration from Abu Ayyub al-Ansari (ra), **and on this occasion he did not weaken the narration**. Here is the narration form the Zahiriyya copy (folio 364b):



The same can be seen in a second manuscript of *Husn al-Tawassul* (folio 22b):



القبر الشريف ومسحه وتقبيله اذ يكره ذلك كله على ما ذكره شيخنا
وغيره واعتمد النووي اذ كل ذلك محدث مناف للادب و
في الاحياء مس المشاهد وتقبيلها عادة النصارى وقال شيخنا
ايضا ومن الاولى البعد عن القبر الشريف قدر نحو اربعة
اذرع ولا يغتر بالجهلة العوام الذين يفعلون خلاف ما ذكرناه
فقد قال الفضيل بن عياض رضي الله عنه اتبع طرق الهدى
ولا يضرك قلة السالكين واياك وطرق الضلالة ولا تغتر
بكثرة الهالكين والادب فيما يوافق الشرع لا فيما احدثه الانسان
من غير ان يشهد له دليل شرعي انتهى قلت لكن نازع جمع كالسبكي
والنووي فيما اعتمده بما نقله عن ابن المنكدر فبلال [illegible]
كلا منهما وضع خده على القبر الشريف وعن ابن عمر انه وضع يده
اليمنى عليه وعن ابي ايوب الانصاري انه وضع وجهه عليه
وقال بعض العلماء ولا شك ان الاستغراق في المحبة يحمل على
الادب في ذلك والقصد به التعظيم والناس تختلف مراتبهم
فمنهم من لا يملك نفسه فيبادر الى القبر ومنهم من فيه اناة فيتأخر
وفي كلام هذا البعض اشارة ولله الحمد الى تأييد ما ذكرته في
نحو تمريغ الوجه ومنها ان لا يستدبر القبر الشريف ولا يصلي اليه
ولا يطوف به فقد صرح النووي بحرمة الطواف به وغيره بحرمة
الصلوة اليه وكراهة استدباره وفي مسئلة الصلاة اليه كلام
طويل ليس هذا محل تحقيقه السادس والستون ان يسلم على رسول
الله صلى الله عليه وسلم والافضل ان يصلي عليه بالكيفية
الاتية ثم يسلم على الصديق فعمر رضي الله عنهما على الوجه الاتي
ايضا ثم يرجع الى تجاه الوجه الشريف ويصلي ويسلم على رسول
الله متوسلا متشفعا به الى الله في نجاته وتحقيق مطالبه
الدنيوية والاخروية قال النووي وجماعة من الشافعية و

It can be seen from the green underlining that he mentioned that Ibn al-Munkadir and Bilal (ra) placed their cheeks on the noble grave, while Ibn Umar (ra) placed his right hand on the grave, and Abu Ayyub (ra) placed his face on the grave of the holy Prophet (Sallallahu alaihi wa sallam).

It has been mentioned above that Ibn Hajar al-Haytami pointed out that the reason for why he weakened it in his *Hashiyya al-Idah* was down to the narrator Kathir ibn Zayd. There is evidence that Ibn Hajar al-Haytami didn't always consider Kathir ibn Zayd to be overall weak as there is a narration that he authenticated elsewhere to demonstrate this point.

Imam Ibn Hajar al-Haytami mentioned the following in his ***al-Zawajir 'An Iqtiraf Al-Kaba'ir*** (2/395-396):

وَأَحْمَدُ بِسَنَدٍ حَسَنٍ: لَا تَمَنَّوْا الْمَوْتَ فَإِنَّ هَوْلَ الْمَطْلَعِ شَدِيدٌ، وَإِنَّ مِنْ السَّعَادَةِ أَنْ يَطُولَ عُمُرُ الْعَبْدِ وَيَرْزُقُهُ اللَّهُ الْإِنَابَةَ

Translation:

"And Ahmed (ibn Hanbal) with a good (Hasan) chain of transmission: 'Do not wish for death, for the terror of the place one looks down is severe. It is from being fortunate that a servant's life should be prolonged and Allah who is great and glorious, should supply him with repentance.'"

The narration is found in Musnad Ahmed with the following chain of transmission:

14564 – حَدَّثَنَا أَبُو عَامِرٍ، وَأَبُو أَحْمَدَ، قَالَا: حَدَّثَنَا كَثِيرُ بْنُ زَيْدٍ، حَدَّثَنِي الْحَارِثُ بْنُ يَزِيدَ، قَالَ أَبُو أَحْمَدَ: عَنِ

الْحَارِثِ بْنِ أَبِي يَزِيدَ، قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللهِ، يَقُولُ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: " لَا تَمَنَّوْا الْمَوْتَ، فَإِنَّ هَوْلَ الْمَطْلَعِ شَدِيدٌ، وَإِنَّ مِنَ السَّعَادَةِ أَنْ يَطُولَ عُمْرُ الْعَبْدِ، وَيَرْزُقَهُ اللهُ الْإِنَابَةَ "

Hence, the chain contains Kathir ibn Zayd and Ibn Hajar al-Haytami deemed the chain to be Hasan. This means that Kathir ibn Zayd is a type of reliable narrator overall to him. Note also that the *Zawajir* by Ibn Hajar was compiled in the year 953AH as he mentioned in the introduction (1/4).

This same narration was recorded by **Hafiz Nuruddin al-Haythami** in his *Majma al-Zawa'id* (10/203) as follows:

17543 - وَعَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «لَا تُمَنَّوُا الْمَوْتَ فَإِنَّ هَوْلَ الْمُطَّلَعِ شَدِيدٌ، وَإِنَّ مِنَ السَّعَادَةِ أَنْ يَطُولَ عُمْرُ الْعَبْدِ، وَيَرْزُقَهُ اللَّهُ - عَزَّ وَجَلَّ - الْإِنَابَةَ» . رَوَاهُ أَحْمَدُ وَالْبَزَّارُ، وَإِسْنَادُهُ حَسَنٌ.

Hafiz al-Mundhiri has also recorded in his *al-Targhib wal Tarhib:*

5098 - وَعَن جَابر بن عبد الله رَضِي الله عَنْهُمَا قَالَ قَالَ رَسُول الله صلى الله عَلَيْهِ وَسلم لَا تَتَمَنَّوْا الْمَوْت فَإِن هول الْمطلع شَدِيد وَإِن من السَّعَادَة أَن يطول عمر العَبْد وَيَرْزقهُ الله الْإِنَابَة

رَوَاهُ أَحْمد بِإِسْنَاد حسن وَالْبَيْهَقِيّ

Imam Sharafud-Din al-Dimyati (d. 705 AH) in his *al-Matjarul rabih fi thawab al-amal al-salih (1/643)* has also mentioned it as follows:

1953– وعن جابر رضي الله عنه قال : سمعت رسول الله صلي الله عليه وسلم يقول :

" لا تتمنوا الموت ، فإن هول المطلع شديد ، وإن من السعادة أن يطول عمر العبد ويرزقه الله الإنابة " ، رواه أحمد بإسناد حسن والحاكم ، وقال : صحيح الإسناد.

Hence, al-Dimyati said it was related by Ahmed (ibn Hanbal) with a Hasan chain of transmission and al-Hakim[706] said it has a Sahih chain of transmission.

Imam Abdul Wahhab al-Sha'rani (d. 973 AH) also mentioned it has a Hasan chain in his *Lawaqih al-Anwar al-Qudsiyya fi'l Uhuyud al-Muhammadiyya* (p. 253).

Hence, not only did Ibn Hajar al-Haytami consider the above narration via the route of Kathir ibn Zayd to have a Hasan (good) chain of transmission (isnad), but so did Nuruddin al-Haythami, al-Mundhiri, al-Dimyati and al-Sha'rani.

Thus, some time prior to the year 951 AH, Ibn Hajar al-Haytami deemed the Abu Ayyub al-Ansari (ra) narration to have weakness due to Kathir ibn Zayd in the chain of transmission as found in his *Hashiyya al-Idah*, but in 953 AH in his *al-Zawajir* he declared the above narration via Kathir ibn Zayd to be Hasan, which is a revision of his earlier stance. It has also been shown that in 953 AH he compiled *Husn al-Tawassul* where he mentioned the Abu Ayyub (ra) narration without rejecting its authenticity.

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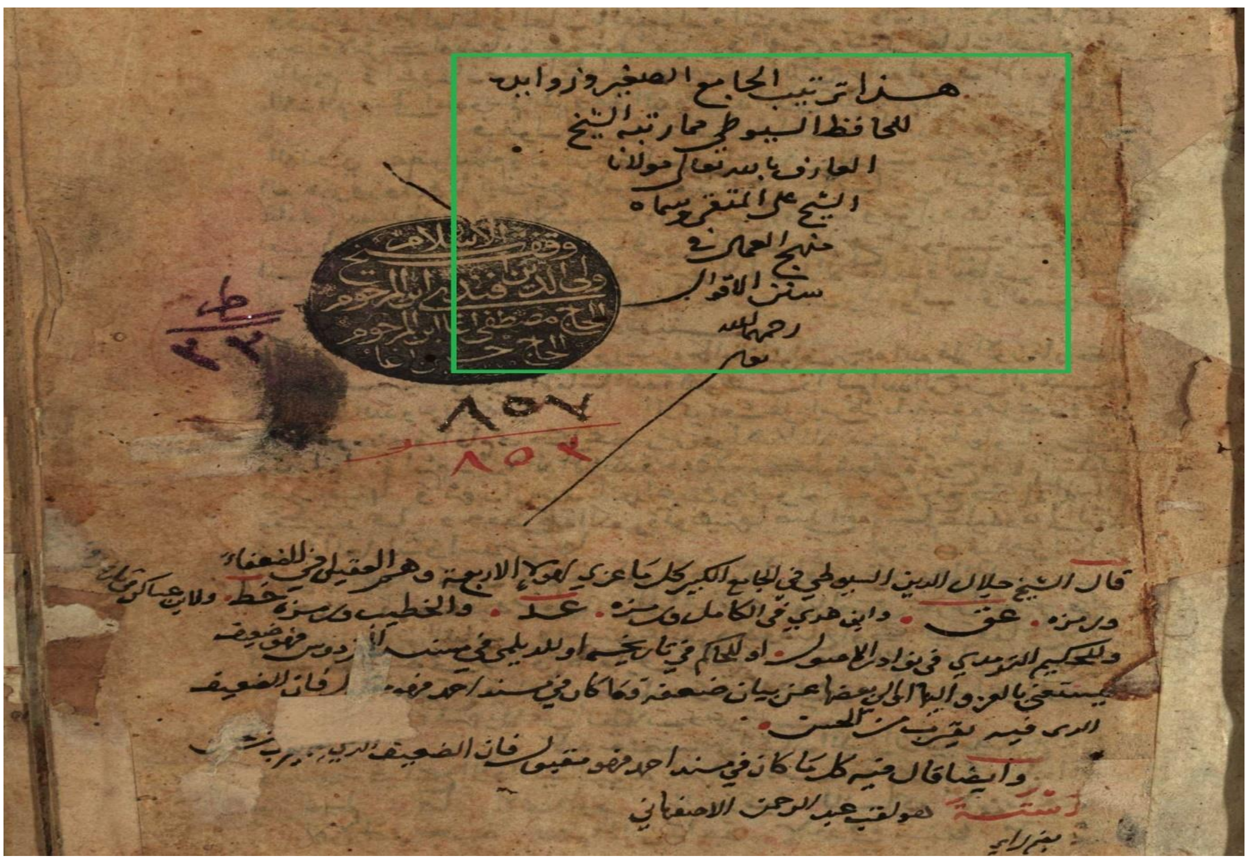
[706] It is in the Mustadrak of al-Hakim (4/240) via the route of Kathir ibn Zayd, but the wording is slightly different. This narration was declared to be Sahih by Hafiz al-Dhahabi in *his Talkhis al-Mustadrak* (4/240).

All of the latter points were missed by the two detractors and thus one should not conclude that Imam Ibn Hajar al-Haytami always considered the Abu Ayyub (ra) narration to be weak due to his non-rejection of it in the later *Husn al-Tawassul*. Wallahu a'lam

14) Imam Ali al-Muttaqi al-Hindi (d. 975 AH)

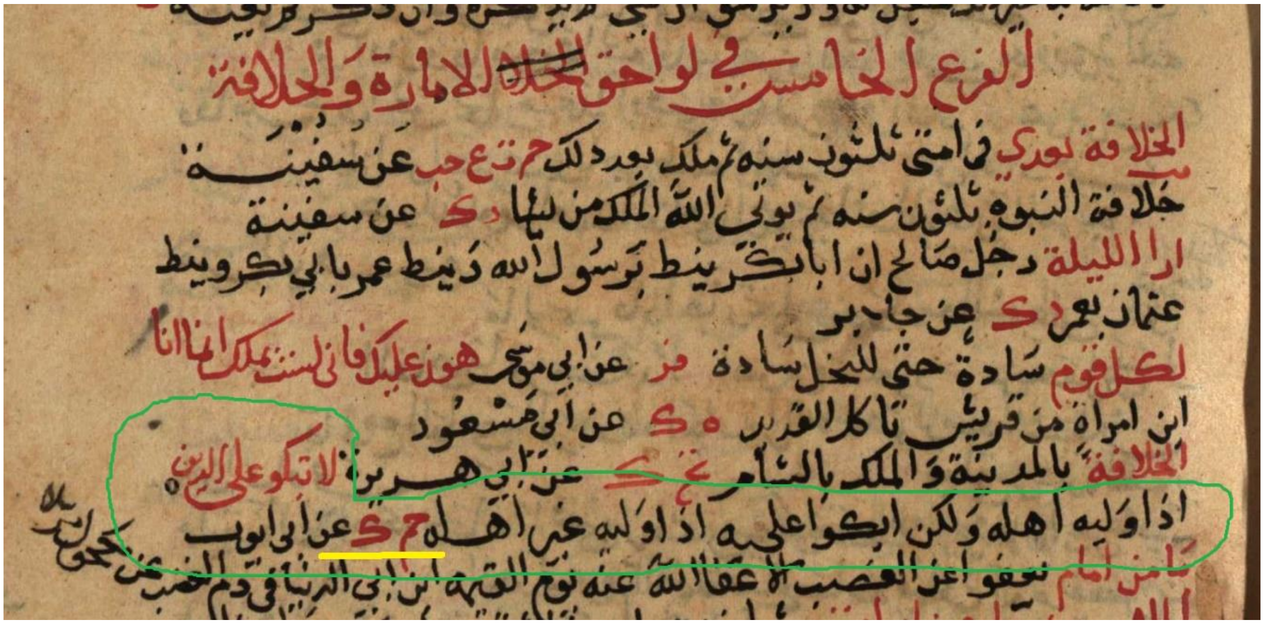
The Indian Hanafi scholar who was based in Makka and known as Imam Alauddin Ali al-Muttaqi al-Hindi was the one who compiled the work known as *Kanz al-Ummal.*[707] He also had in his possession a copy of Imam al-Suyuti's *al-Jami al-Saghir.* He rearranged al-Suyuti's compilation into a more user-friendly edition with chapter headings based on subject matter. He named it ***Minhaj al-Ummal fi Sunan al-Aqwal***.

The following image is from the *Minhaj al-Ummal* based on the Waliuddin Effendi collection held in the Suleymaniyye library in Istanbul (no. 857, folio 82b, dated 959AH). Title page

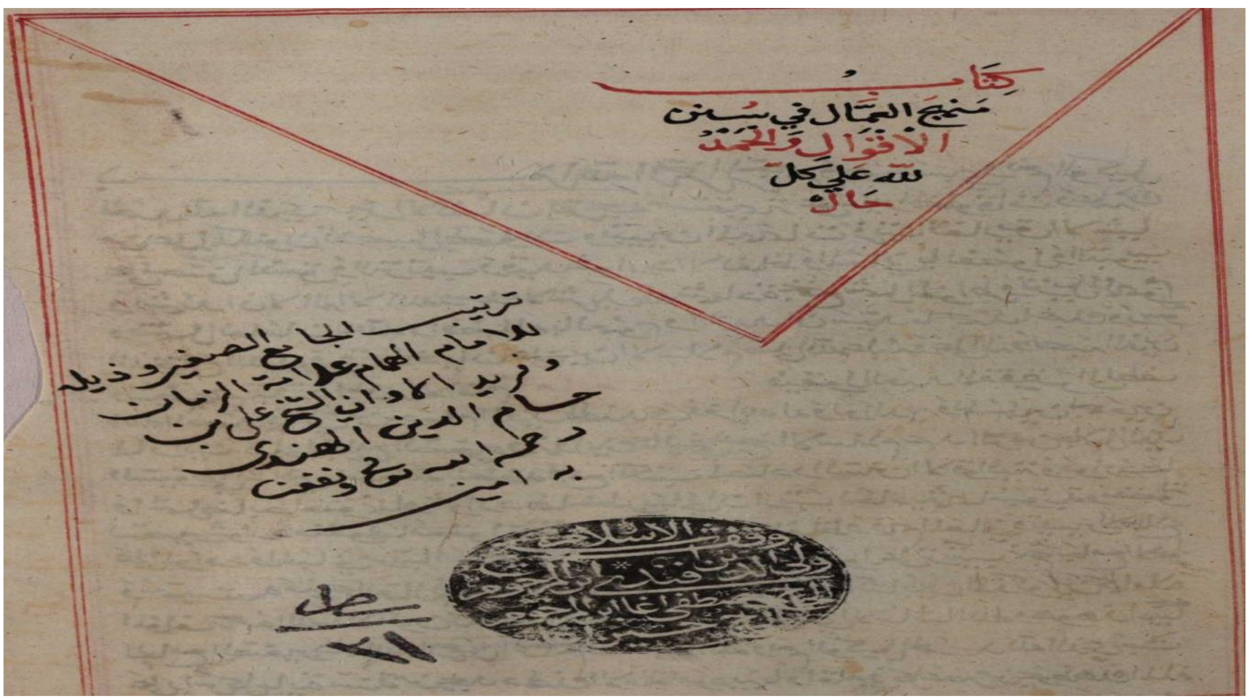


[707] The two detractors misread the original Arabic title and spread it in English as: *Kunzul A'maal* (see p. 122 of their pdf file) when it is actually Kanz al-Ummal!

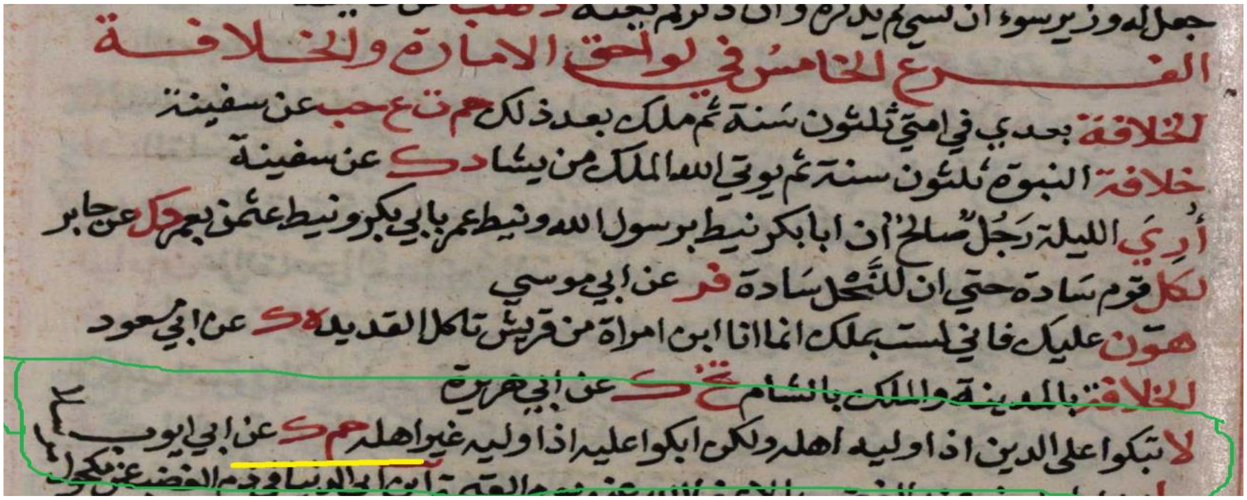
Folio 82b:



The following image is from the *Minhaj al-Ummal* based on the Waliuddin Effendi collection held in the Suleymaniyye library in Istanbul (no. 856, folio 91b, dated 1074AH). Title page:



Folio 91b:


الفرع الخامس في لواحق الامارة والخلافة
الخلافة بعدي في امتي ثلثون سنة ثم ملك بعد ذلك حم ت ع حب عن سفينة
خلافة النبوة ثلثون سنة ثم يوتي الله الملك من يشاء د ك عن سفينة
أري الليلة رجل صالح ان ابا بكر نيط برسول الله ونيط عمر بابي بكر ونيط عثمان بعمر حل عن جابر
لكل قوم سادة حتى ان للنحل سادة فر عن ابي موسى
هون عليك فاني لست بملك انما انا ابن امراة من قريش تاكل القديد ه ك عن ابي مسعود
الخلافة بالمدينة والملك بالشام تخ ك عن ابي هريرة
لا تبكوا على الدين اذا وليه اهله ولكن ابكوا عليه اذا وليه غير اهله حم ك عن ابي ايوب

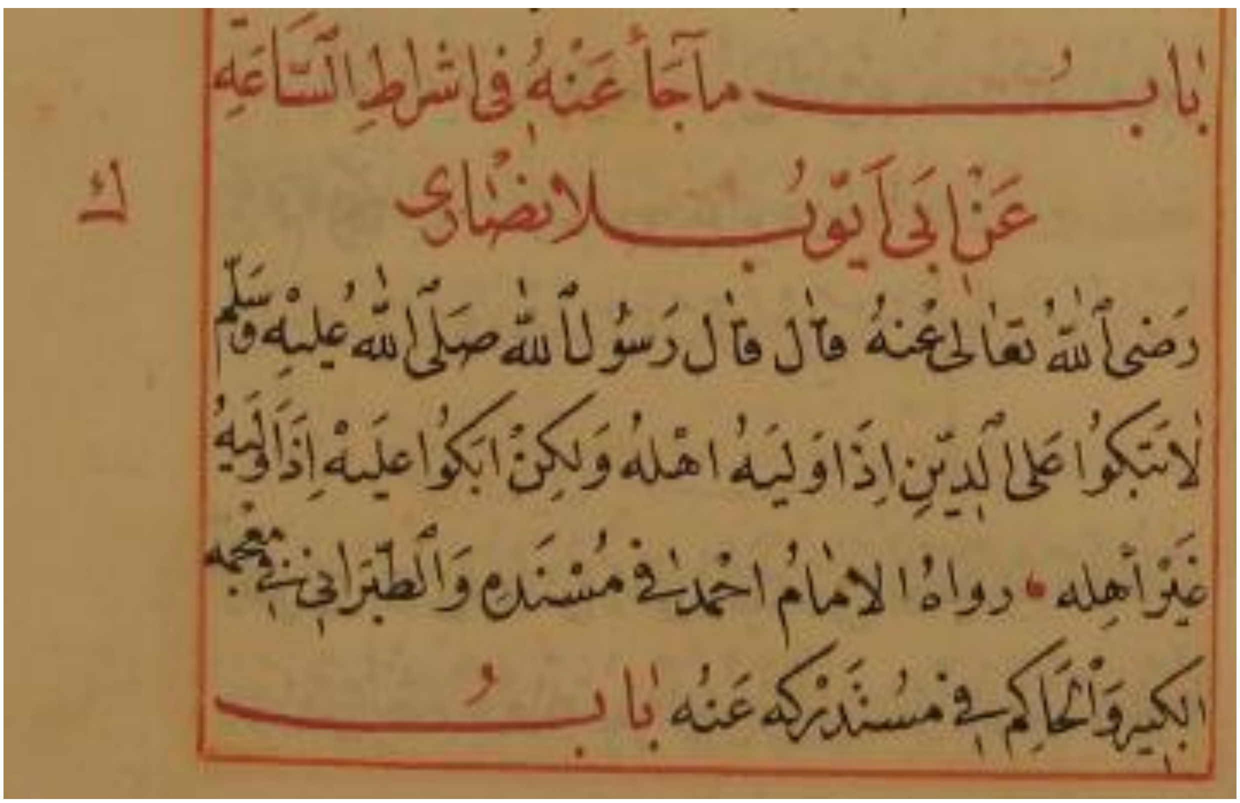
The yellow line in both images mentioned that the narration is recorded in the *Musnad Ahmed* and *Mustadrak al-Hakim*. Since Ali al-Muttaqi did not oppose al-Suyuti's grading of it being Sahih or reject al-Hakim's original authentication (tashih), then this is a silent approval and agreement of the narration being Sahih to him also.

15) Imam Ali ibn Ahmed al-Qarafi al-Ansari (d. 940 AH)

The Shafi'i scholar known as Imam Nurud-Din Ali ibn Ahmed al-Qarafi was a direct student of Imam al-Suyuti's (d. 911 AH). He has left behind a unique work on the narrations transmitted on the authority of the Sahabi, Abu Ayyub al-Ansari (ra). This work is entitled ***Nafhat al-Abir al-Sari bi-Ahadith Abi Ayyub al-Ansari***.[708]

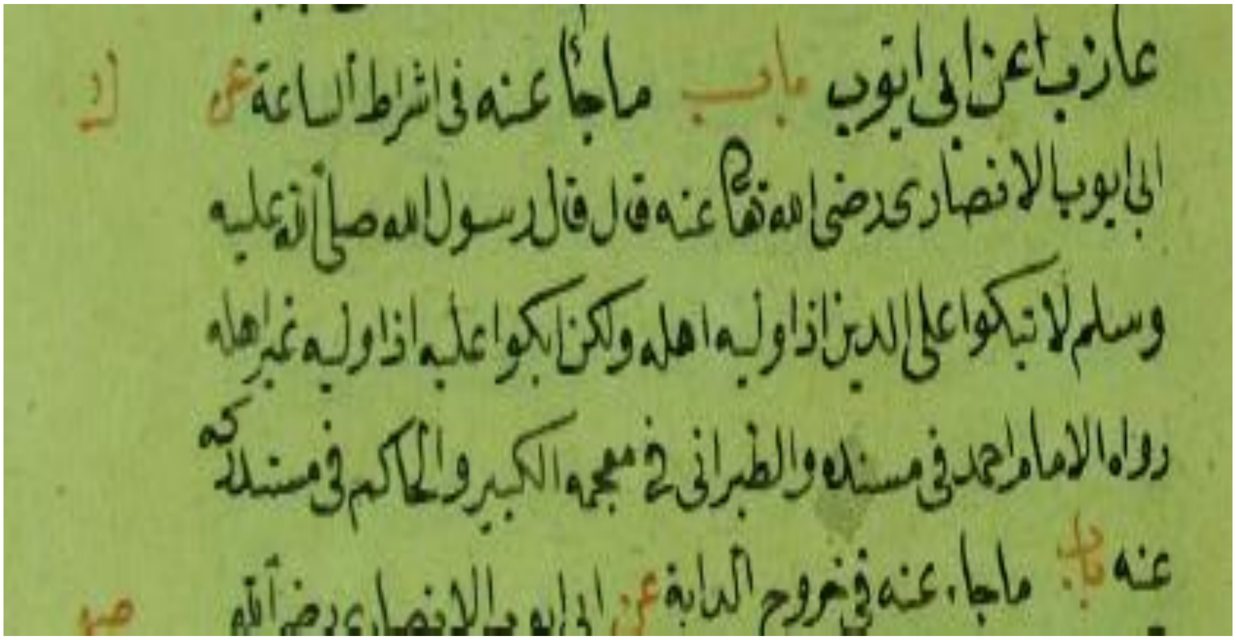
He has mentioned the narration of Abu Ayyub (ra) that is under discussion and also mentioned that in compilation of his work he used the compilations of his Shaykh, Imam al-Suyuti. Namely, he used the latter's *al-Jami al-Kabir* and *al-Jami al-Saghir*.[709]

This is how it was presented in the Nuru Osmanniye manuscript (folio 50b):

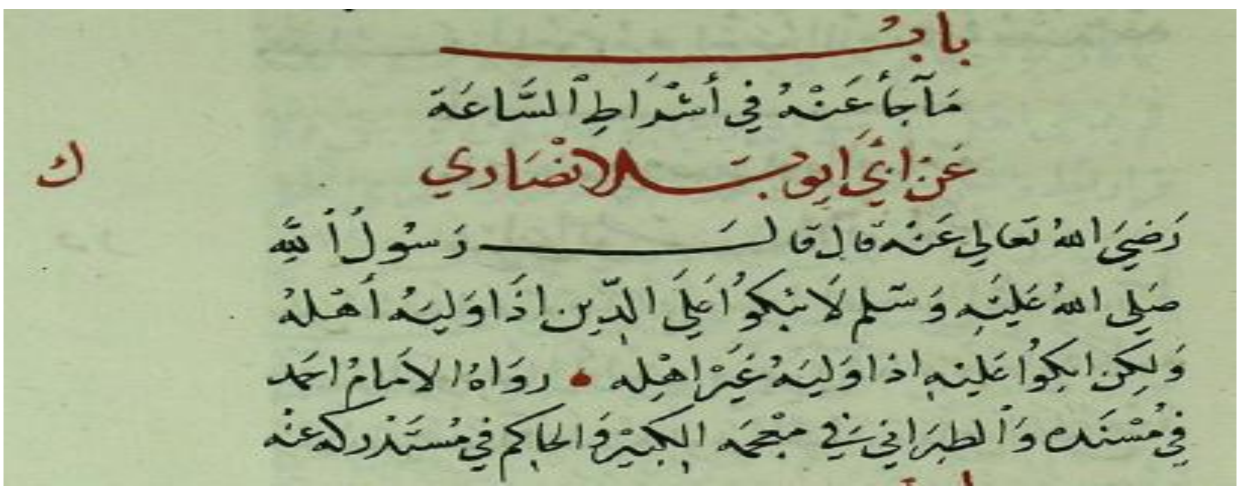

باب ما جاء عنه في اشراط الساعة
عن ابي ايوب الانصاري
رضي الله تعالى عنه قال قال رسول الله صلى الله عليه وسلم
لا تبكوا على الدين اذا وليه اهله ولكن ابكوا عليه اذا وليه
غير اهله • رواه الامام احمد في مسنده والطبراني في معجمه
الكبير والحاكم في مستدركه عنه باب

[708] It was mentioned by Isma'il al-Babani al-Baghdadi in his *Hadiyya al-Arifin* (1/744).
[709] This can be seen in the manuscript of Nafhat al-Abir (Nuru Osmanniye collection, stored in the Suleymaniyye library, no. 1284, folio 6a, dated 993AH).

The same narration from the Murad Bukhari[710] manuscript (no. 93, folio 39b, dated 972 AH):


عازبا عن ابي ايوب باب ماجاء عنه في اشراط الساعة عن
ابي ايوب الانصاري رضي الله تعالى عنه قال قال رسول الله صلى الله عليه
وسلم لا تبكوا على الدين اذا وليه اهله ولكن ابكوا عليه اذا وليه غير اهله
رواه الامام احمد في مسنده والطبراني في معجمه الكبير والحاكم في مستدركه
عنه باب ماجاء عنه في خروج الدابة عن ابي ايوب الانصاري رضي الله

The same narration from the Aya Sofya manuscript (no. 942, folio 71b):


باب
مَاجَاءَ عَنْهُ فِي أَشْرَاطِ السَّاعَةِ
عَنْ أَبِي أَيوبَ الأَنْصَارِي
رَضِيَ اللهُ تَعَالَى عَنْهُ قَالَ قَالَ رَسُولُ اللهِ
صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَا تَبْكُوا عَلَى الدِّينِ إِذَا وَلِيَهُ أَهْلُهُ
وَلَكِنِ ابْكُوا عَلَيْهِ إِذَا وَلِيَهُ غَيْرُ أَهْلِهِ • رَوَاهُ الإِمَامُ أَحْمَدُ
فِي مُسْنَدِهِ وَالطَّبَرَانِي فِي مُعْجَمِهِ الْكَبِيرِ وَالْحَاكِمُ فِي مُسْتَدْرَكِهِ عَنْهُ

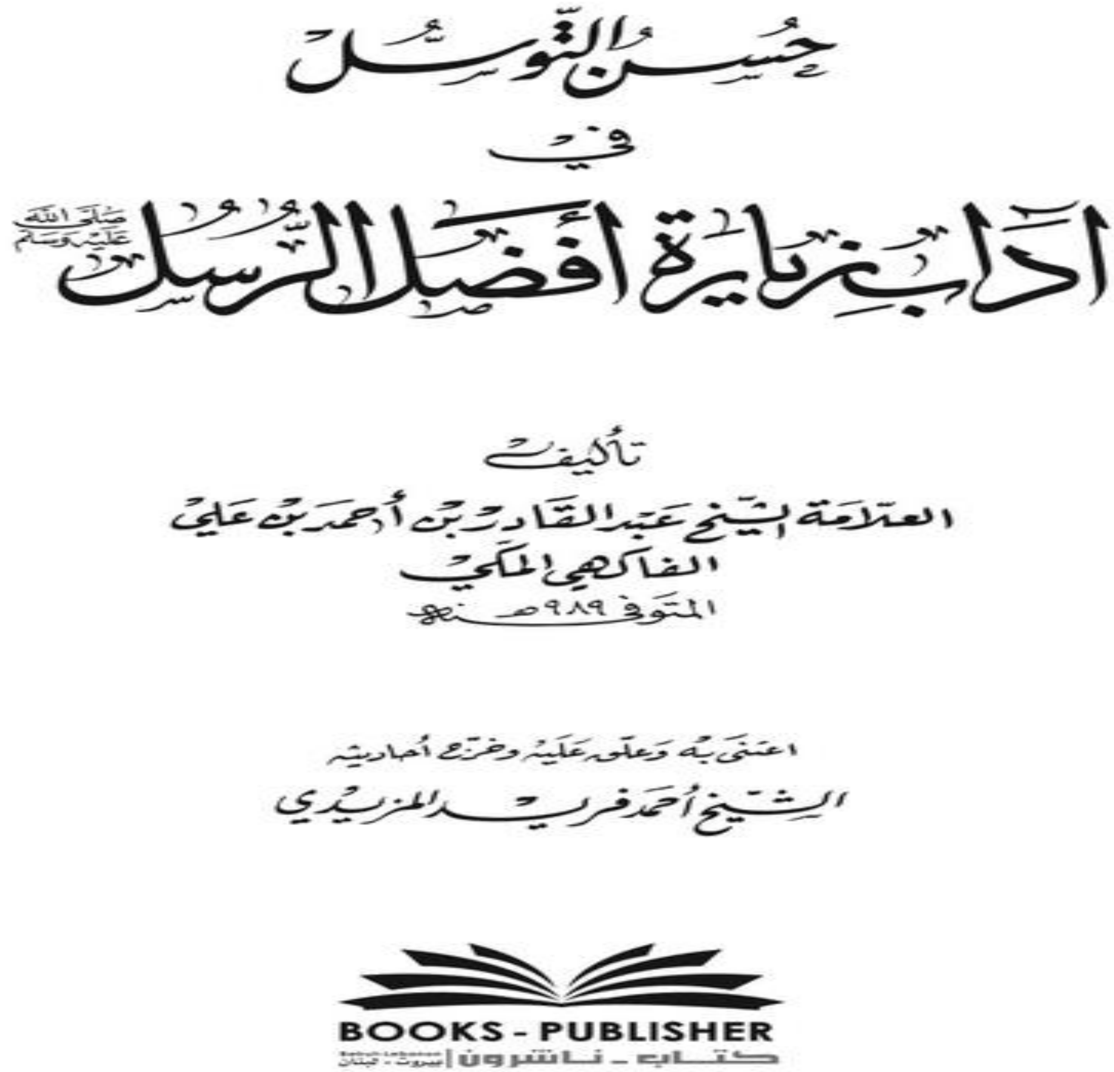
Hence, al-Qarafi mentioned the Hadith portion of the Abu Ayyub (ra) incident and mentioned it was recorded in the Musnad Ahmed, al-Mu'jam al-Kabir of al-

[710] Stored in the Suleymaniyye library in Istanbul, Turkiye.

Tabarani, and the Mustadrak of al-Hakim. It has been proven that al-Suyuti declared this narration to be Sahih and since his student, al-Qarafi, saw this narration in al-Suyuti's *al-Jami al-Kabir* and *al-Jami al-Saghir*, he too realised that his Shaykh had deemed it to be Sahih, and thus he agreed with al-Suyuti on its authenticity since he did not oppose his grading.

16) Imam Abdul Qadir al-Fakihi a-Makki (d. 989 AH)

The Makkan scholar known as **Shaykh Abdul Qadir ibn Ahmed ibn Ali al-Fakihi (d. 989 AH**) has referred to the action of Abu Ayyub al-Ansari (ra) and Ibn Umar (ra), Bilal (ra) and Ibn al-Munkadir (ra) too. He has also mentioned the etiquettes mentioned by scholars when approaching the graves of the deceased. This can be witnessed in his work known as *Husn al-Tawassul fi Adab Ziyarat afdal al-Rusul* ﷺ. Title page:


حسن التوسل
في
آداب زيارة أفضل الرسل صلى الله عليه وسلم
تأليف
العلامة الشيخ عبد القادر بن أحمد بن علي
الفاكهي المكي
المتوفى ٩٨٩ هـ
اعتنى به وعلق عليه وخرج أحاديثه
الشيخ أحمد فريد المزيدي
BOOKS - PUBLISHER
كتاب - ناشرون

On pp. 112-113 he said as follows:

وبأن شيخنا تاج العارفين إمام السنة خاتمة المجتهدين كان يمرغ وجهه ولحيته على عتبة البيت الحرام بحجر إسماعيل ونحو ذلك، وبما ذلك وبما يأتي عن أيوب الأنصاري من نحو وضع وجهه على القبر الشريف.

ومنها: إلصاق البطن أو الظهر وسائر البدن بجدار القبر الشريف ومسحه وتقبيله إذ يكره ذلك كله على ما ذكره شيخنا وغيره، واعتمده النووي إذ كل ذلك محدث مناف للأدب.

وفي «الإحياء»: مس المَشَاهِدْ وتقبيلها عادة النصارى، وقال شيخنا أيضًا: ومن الأولى البعد عن القبر الشريف قدر نحو أربعة أذرع، ولا تغتر بالجهلة العوام الذين يفعلون ما ذكرناه، بل اتبع الهدى لا يضرك قلة السالكين، وإياك وطرق الضلالة، ولا تغتر بكثرة الهالكين، والأدب فيما وافق الشرع لا فيما أحدثه الإنسان من غير أن يشمله دليل شرعي. انتهى.

قلت: لكن نازع السبكي والنووي فيما اعتمده بما نقلاه عن ابن المنكدر وبلال

الباب الأول/ في الآداب ١١٣

من أن كلًّا منهما وضع خده على القبر.

وعن ابن عمر ﷺ أنه وضع يده اليمنى عليه، وعن أبي أيوب الأنصاري أنه وضع وجهه عليه، وقال بعض العلماء: وشك أن الاستغراق في المحبة يحمل على الأدب في ذلك والقصد به التعظيم، والناس تختلف مراتبهم، **فمنهم:** لا يملك نفسه فيبادر إلى القبر، **ومنهم:** من فيه أناة فيتأخر.

وفي كلام هذا البعض إشارة ولله الحمد إلى تأييد ما ذكرته في تمريغ حر الوجه، **ومنها:** ألَّا يستدبر القبر ولا يصلي إليه، وكراهة استدباره وفي مسألة الصلاة إليه كلام طويل ليس هذا محل تحقيقه.

Meaning:

“And that our Shaykh crown of the Gnostics, Imam of the Sunna, seal of the mujtahids, he would rub his face and beard on the threshold of the Sacred House at the Stone of Isma’il (as) and similar, and with what comes from **Ayyub al-Ansari (ra) of placing his face on the noble grave.**

And from it: *Pressing the stomach or back and rest of the body to the wall of the noble grave, and wiping it and kissing it, as all of that is disliked based on what our Shaykh and others mentioned. And al-Nawawi relied on it, as all of that is an innovation contrary to proper manners*.

And in al-Ihya (of al-Ghazali): 'Touching the shrines and kissing them is the way of Christians. Our Shaykh also said: And it is more appropriate to stay away from the noble grave about four cubits, and do not be fooled by the ignorant commoners who do what we mentioned. Rather, follow the guidance, it will not harm you if those taking the path are few. And beware of the ways of misguidance. And do not be fooled by the multitude of those doomed. Proper manners are in what agrees with the Sacred Law, not in what man has innovated without any legal proof encompassing it.' End of quote.

I say: However, al-Subki and al-Nawawi disputed what he relied on, with what they transmitted from **Ibn al-Munkadir and Bilal (ra) that both of them placed their cheek on the grave (of the Prophet ﷺ).**

And from Ibn Umar (he) placed his right hand on it. And from Abu Ayyub al-Ansari (he) placed his face on it.

And some of the scholars said: Surely intense love carries to proper etiquette in that and intending by it veneration. And people's spiritual stations vary. So, among them (is he who) cannot control himself, so he rushes to the grave. And among them (is he who) if the state came over him, he holds back.

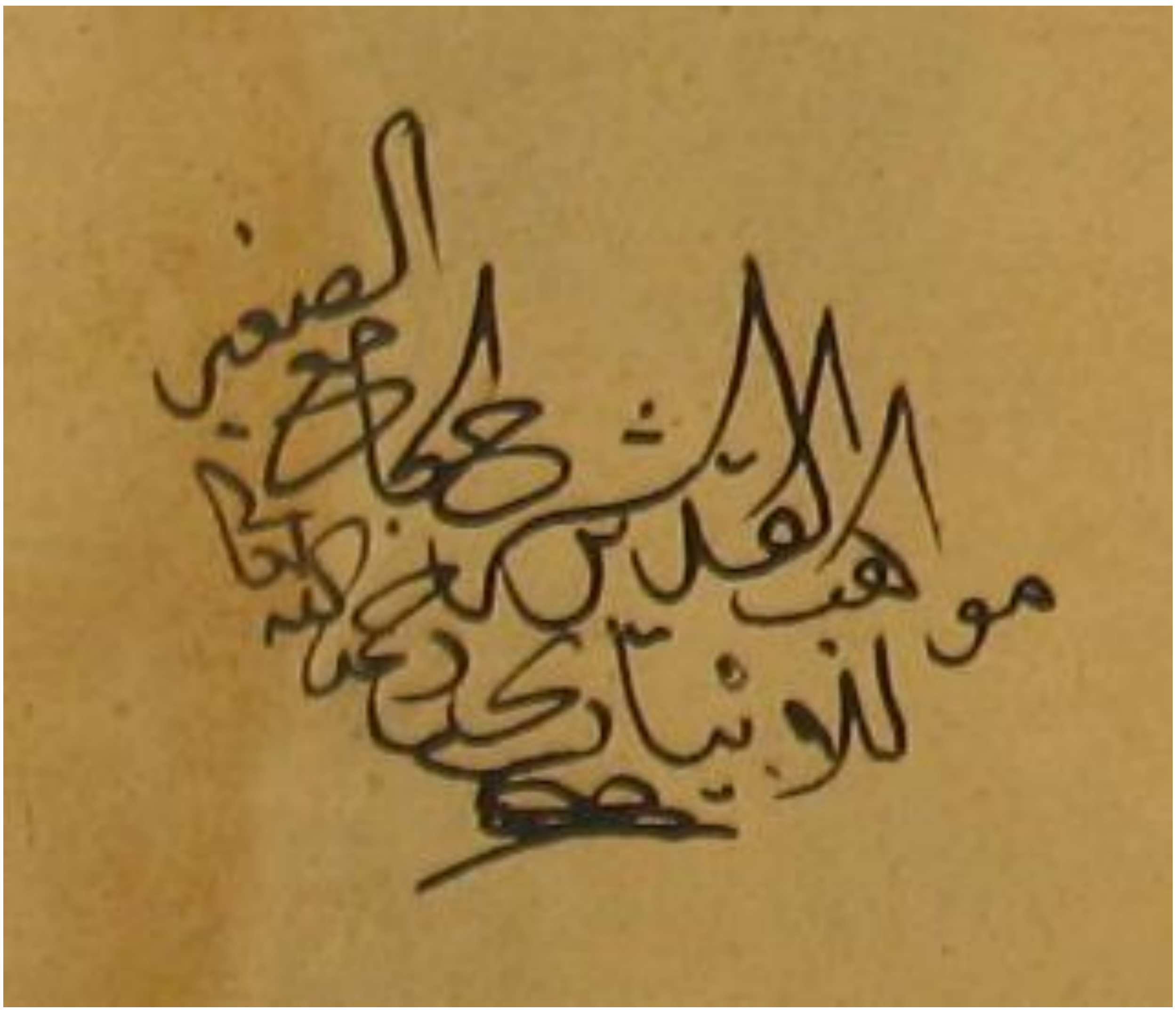
And in the words of this one there is an indication - and praise is to Allah - supporting what I mentioned regarding rubbing the face.

And from it: Do not face your back to the grave or pray (Salah) facing it. And the dislike of facing your back to it. And regarding the issue of praying facing it there is lengthy discourse, this is not the place for verifying it."

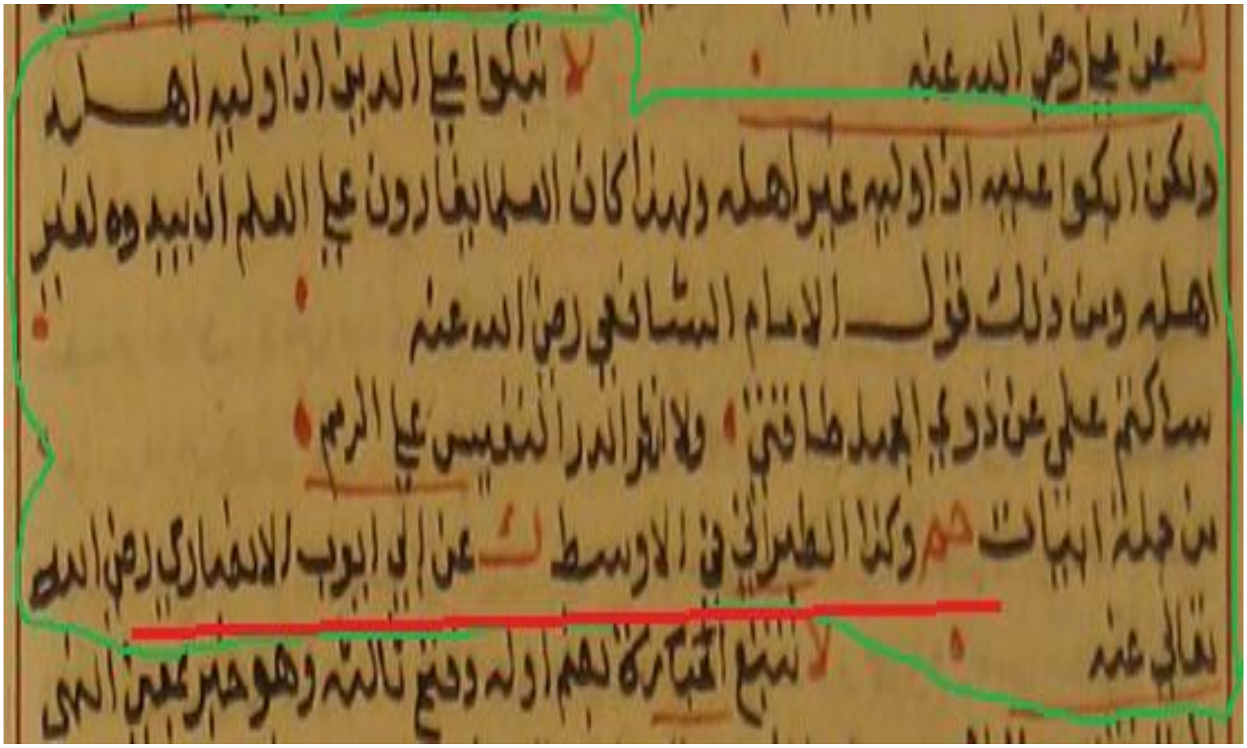
Hence, since al-Fakihi mentioned the action of Abu Ayyub al-Ansari (ra) and others he named, then this is an indication that he accepted the authenticity of such narrations from their original primary sources.

17) Imam Fa'id ibn Mubarak al-Abyari (d. 1016 AH)

The Hanafi scholar known as Imam Fa'id ibn Mubarak al-Abyari al-Ansari of Egypt has left a work on Imam al-Suyuti's *al-Jami al-Saghir* entitled: ***Mawahib al-Qadir ala'l Jami al-Saghir***. The following image is from the Nuru Osmanniye collection held in the Suleymaniyye library in Istanbul (no. 946 folio 51a, dated 1086AH). Title page:



Folio 51a:



عن جابر رضي الله عنه • لا تبكوا على الدين إذا وليه أهله
ولكن ابكوا عليه إذا وليه غير أهله ولهذا كان الصحابة يفرون عن العلم أن يبدوه لغير
أهله ومن ذلك قول الإمام الشافعي رضي الله عنه
سأكتم علمي عن ذوي الجهل طاقتي • ولا أنثر الدر النفيس على الرمم •
من جملة أبيات حم وكذا الطبراني في الأوسط ك عن أبي أيوب الأنصاري رضي الله
تعالى عنه

Imam a-Abyari mentioned the wording as recorded by al-Suyuti in his *al-Jami al-Saghir* and mentioned that the narration is found in Musnad Ahmed, al-Mu'jam al-Awsat of al-Tabarani and al-Hakim's Mustadrak (see the red underlined part). He did not oppose the fact that Imam al-Suyuti deemed the narration to be Sahih, thus, his silence is a tacit approval of its authenticity in line with al-Suyuti and the authentication by al-Hakim in his *Mustadrak*.

18) Imam Abdur Rauf al-Munawi (d. 1031 AH)

It was said earlier under the heading entitled ***- "KATHIR IBN ZAYD IN IBN HAJR AL-ASQALANI'S TAHDHIB AL-TAHDHIB":***

*"They also mentioned **al-Munawi** weakening it in his Fayd al-Qadir. This is the case, but he erred by identifying the wrong Dawud ibn Abi Salih. Indeed, if these bloggers were to have been more meticulous and thorough in their research into the words of al-Munawi they would have realised that he also accepted its authenticity by declaring its chain to be Hasan (good) in his Taysir."*

The full title of the Taysir is *al-Taysir bi-Sharh al-Jami al-Saghir*, which is his abridgement of his earlier *Fayd al-Qadir*, as stated by Shaykh Muhammad Amin al-Muhibbi (d. 1111 AH) in his *Khulasa al-Athar* (2/413). The same was said by Muhammad Ishaq Ibrahim in his introduction to al-Amir al-San'ani's *al-Tanwir Sharh al-Jami al-Saghir* (1/81), as well as by al-Albani in his *Silsila al-Ahadith al-Da'eefa* (11/812, Dar al-Ma'arif edn).

From the 2nd volume of *al-Taysir*:

Cover page:

الجزء الثاني من كتاب التيسير بشرح
الجامع الصغير للشيخ الامام
العامل الكامل عبد
الرؤف المناوي رحمه
الله تعالى
آمين
٢

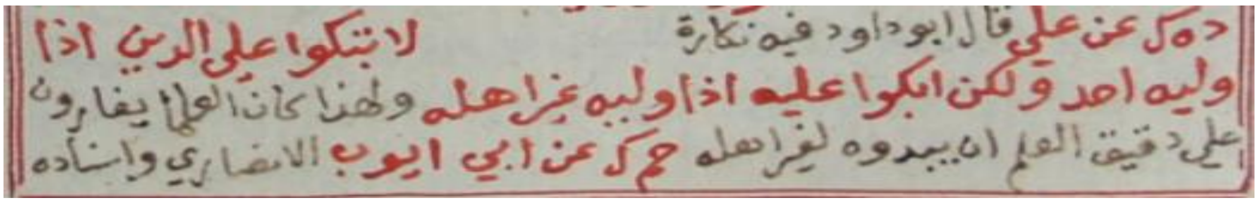
The actual narration with al-Munawi's final grading from *al-Taysir* (2/489, of the oldest printed edition from Cairo, Egypt, dated 1286 AH):

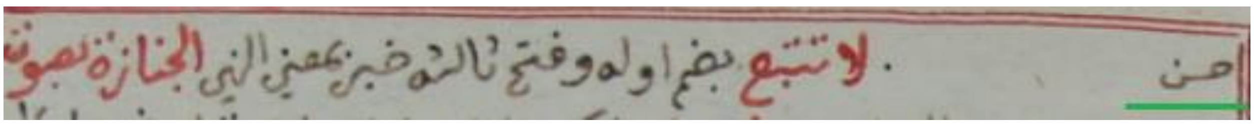
ان الفخذ عورة (د ك عن علي) قال أبو داود وفيه نكارة ● (لا تبكوا على الدين اذا
وليه أهله ولكن ابكوا عليه اذا وليه غير أهله) ولهذا كان العلماء يغارون على دقيق العلم أن
يبدوه لغير أهله (حم ك عن أبي أيوب) الانصاري واسناده حسن ● (لا تتبع) بضم أوله وفتح

Hence, Imam al-Munawi had finally concluded in his later al-Taysir that the isnad for the narration going back to Abu Ayyub al-Ansari (ra) was Hasan (good). This was based on the report found in the Musnad Ahmed and Mustadrak al-Hakim as mentioned in the brackets, and initially referenced by Imam al-Suyuti in his *al-Jami al-Saghir*. If anyone disputes the above printed edition with the grading of Hasan for its chain of transmission, then here are

examples from handwritten manuscripts of the Taysir where the grading of Hasan for the sanad has been mentioned by al-Munawi:

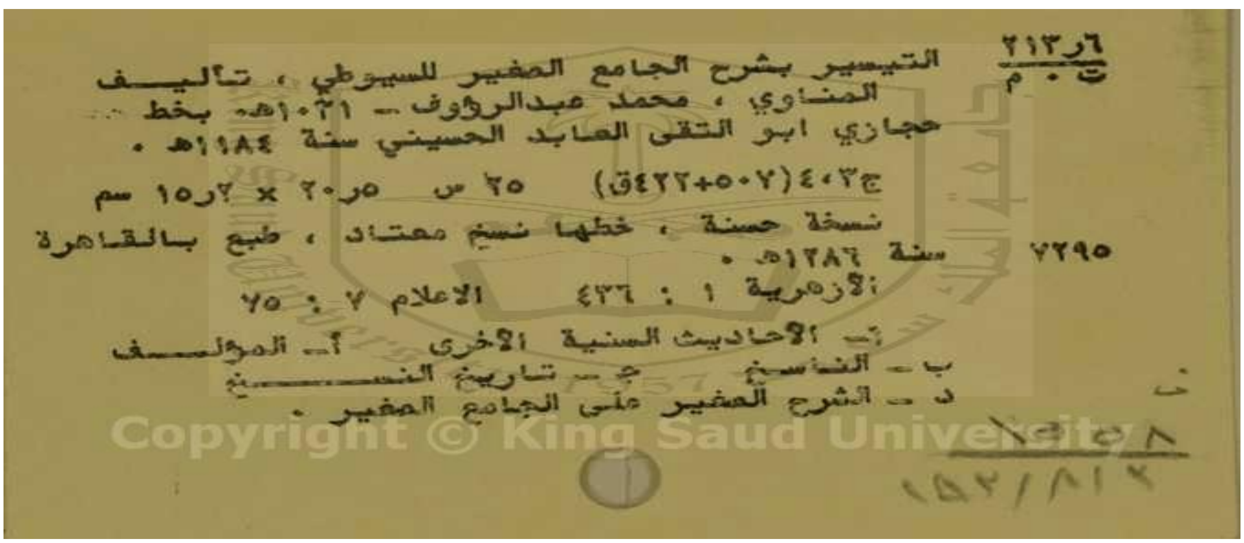
1) Waliuddin Effendi manuscript (no. 651, folio 182 a-b) located in Istanbul, Turkiye:


د ه ك عن علي قال ابو داود فيه نكارة لا تبكوا على الدين اذا
وليه اهله ولكن ابكوا عليه اذا وليه غير اهله ولهذا كان العلماء يغارون
على دقيق العلم ان يبدوه لغير اهله حم ك عن ابي ايوب الانصاري واسناده

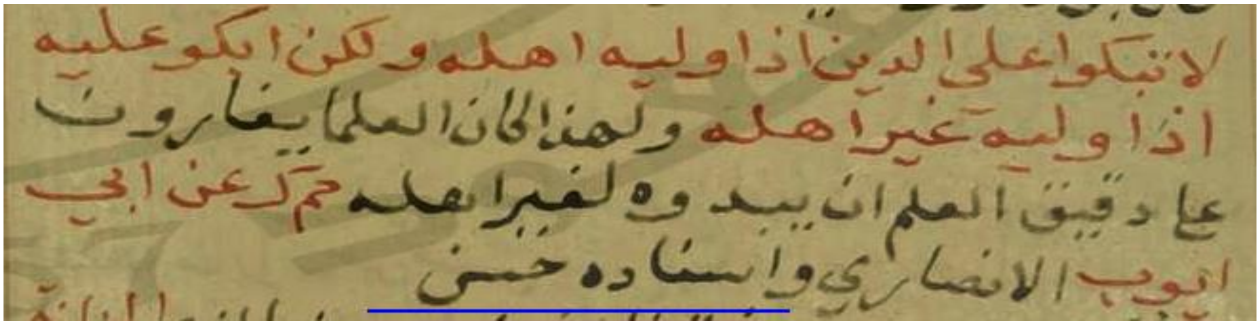

حسن . لا تتبع بضم اوله وفتح ثالثه خبر بمعنى النهي الجنازة بصوت

2) King Saud manuscript, no. 7295

Cover page:


٢١٣٦ر
ت . م
التيسير بشرح الجامع الصغير للسيوطي ، تأليف
المناوي ، محمد عبدالرؤوف - ١٠٣١هـ بخط
حجازي ابو التقى العابد الحسيني سنة ١١٨٤هـ .
ج٤٠٣ (٥٠٧+٤٢٢ق) ٢٥ س ٢٠ر٥ × ١٥ر٢ سم
نسخة حسنة ، خطها نسخ معتاد ، طبع بالقاهرة
٧٢٩٥ سنة ١٢٨٦هـ .
الأزهرية ١ : ٤٣٦ الاعلام ٧ : ٧٥
أ- المؤلف ت- الاحاديث السنية الأخرى
ب- الناسخ ج- تاريخ النسخ
د- الشرح الصغير على الجامع الصغير .

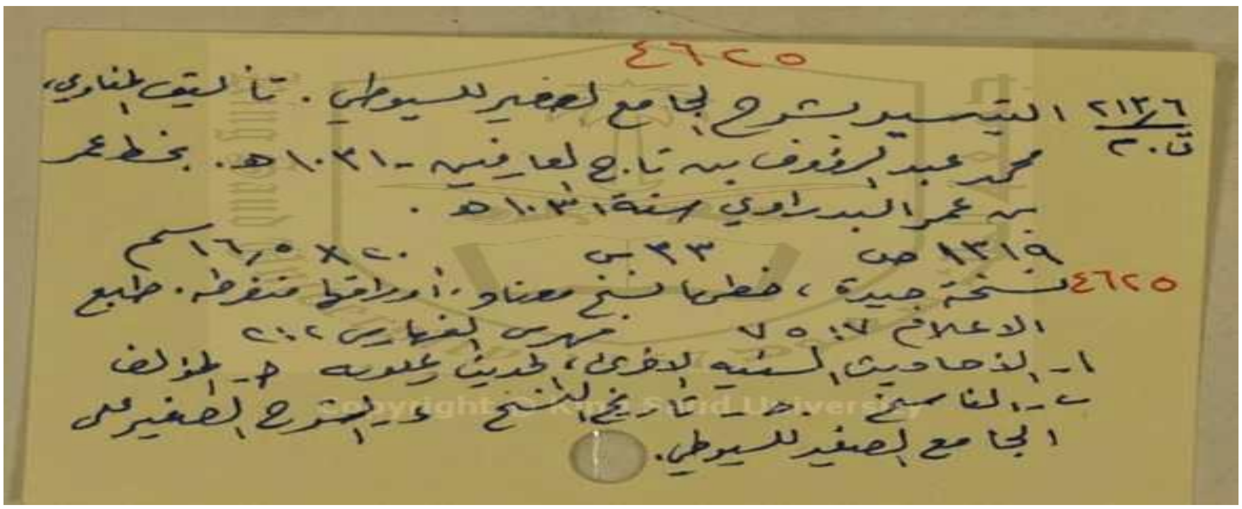
Actual narration being on folio 397a:



لا تبكوا على الدين اذا وليه اهله ولكن ابكوا عليه
اذا وليه غير اهله ولهذا كان العلما يغارون
على دقيق العلم ان يبدوه لغير اهله حم ك عن ابي
ايوب الانصاري واسناده حسن

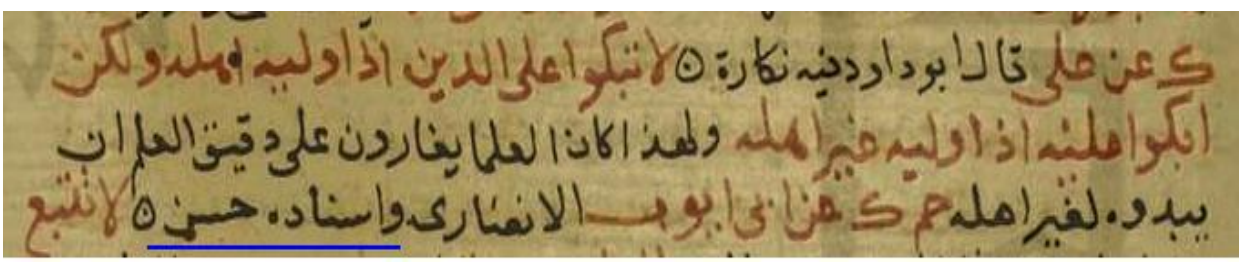
3) King Saud manuscript no. 4625:

Cover page:



٤٦٢٥
٢١٣٦ / ت ٠ التيسير شرح الجامع الصغير للسيوطي. تأليف المناوي،
محمد عبد الرؤوف بن تاج العارفين ١٠٣١هـ. بخط عمر
بن عمر البدراوي سنة ١٠٣١هـ.
١٣١٩ ص ٣٣ س ٣٠×١٦،٥ سم
٤٦٢٥ نسخة جيدة، خطها نسخ معتاد، أوراقها متفرقة. طبع
الاعلام ٧: ٧٥ فهرس الخزانة
١- الأحاديث النبوية، الحديث علومه ٣- المؤلف
٢- الناسخ تاريخ النسخ ٤- الشرح الصغير في
الجامع الصغير للسيوطي.

Actual narration being on folio 1297:



ك عن علي قال ابو داود فيه نكارة ه لا تبكوا على الدين اذا وليه اهله ولكن
ابكوا عليه اذا وليه غير اهله ولهذا كان العلما يغارون على دقيق العلم ان
يبدوه لغير اهله حم ك عن ابي ايوب الانصاري واسناده حسن ه لا تتبع

To conclude this section, it is very apparent that al-Munawi corrected his error in his later work known as *al-Taysir*, and the declaration of the sanad to be Hasan is an affirmation that Kathir ibn Zayd was not weak to him, and nor was Dawud

ibn Abi Salih (Hijazi) weak (da'eef), or a majhul (unknown) narrator to him. The detractors may like to digest their own conceited words (see p. 329 of their pdf file):

> So unlike the staunch and bigoted Hanafee and Soofees, we want to and will stick to the truth and we advise you to do the same. Use this as a lesson.

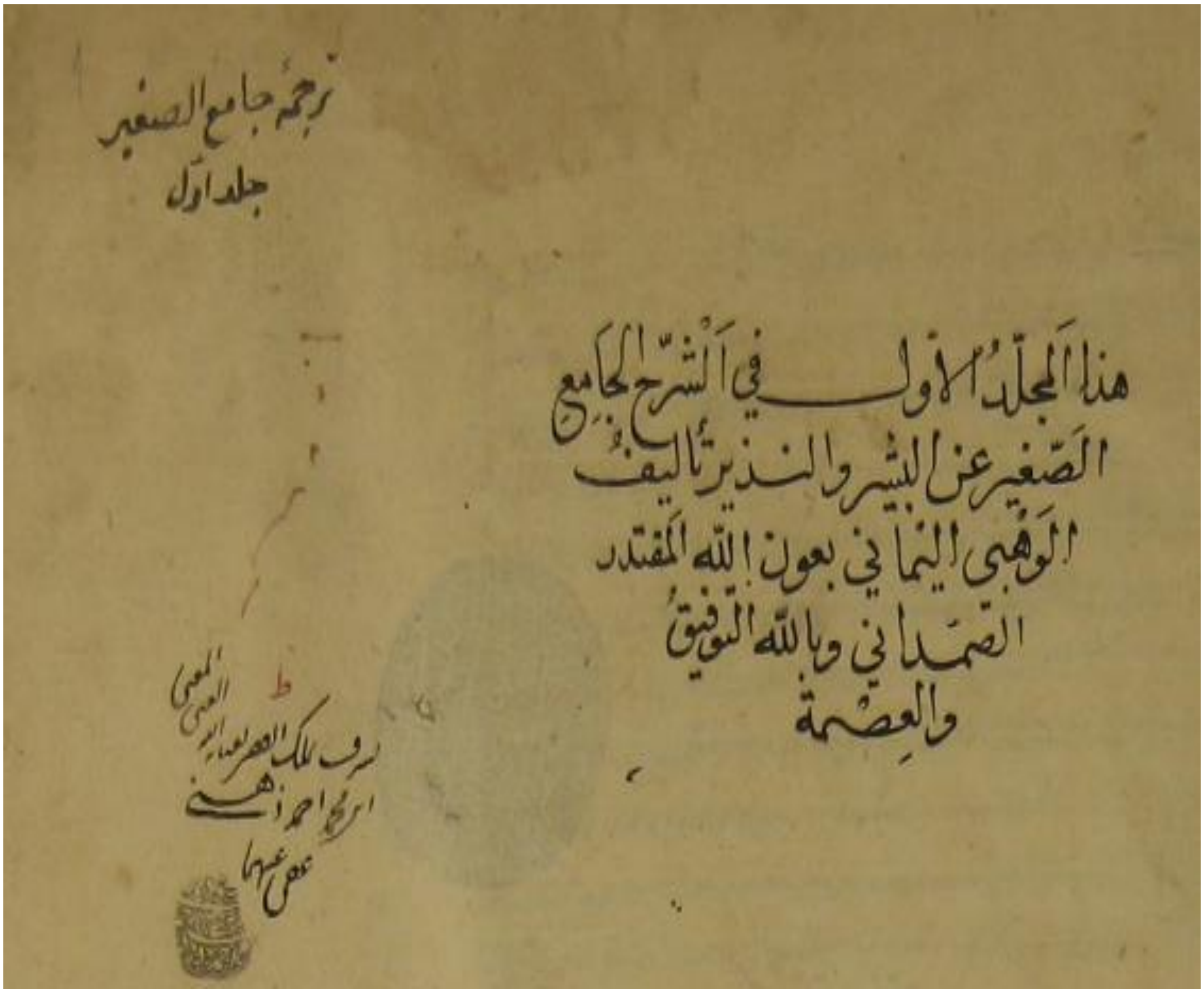
Rather, those who seek the truth would not have failed to look at all that the Shafi'i-Sufi scholar, al-Munawi, had to say on this matter, and come to a balanced conclusion on what his final stance was. This is a lesson that the detractors failed to take heed of in their attempt at being scholarly!

Finally, al-Albani had access to al-Munawi's *Fayd al-Qadir*, when he mentioned his error in his *Silsila al-Ahadith al-da'eefa* (1/553, under no. 373) by quoting al-Munawi, but for some very odd reason he left out mentioning al-Munawi's verdict from his *al-Taysir*, and this is said with full knowledge that al-Albani had also access to *al-Taysir*, as he quoted from it in the same *Silsila al-Ahadith al-Da'eefa* (1/636, no. 442)!

The readers can make their own conclusions on honesty and open mindedness with regard to al-Albani as the two detractors claimed about him. As well as who are the staunch and bigoted one's in not mentioning this very pertinent point from al-Munawi's *al-Taysir.*

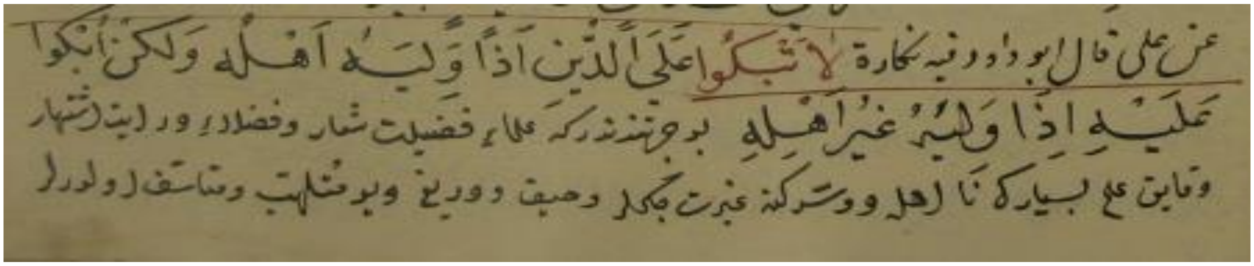
19) Imam al-Wahbi al-Yamani (died after 1065 AH)

One of the largest commentaries on Imam al-Suyuti's *al-Jami al-Saghir* was by Imam al-Wahbi al-Yamani.[711] The work is known as *al-Sharh al-Jami al-Saghir,* and the manuscript is stored in the Shahid Ali Pasha collection (no. 457-462) in the Suleymaniyye library in Istanbul in six volumes. Here is the title page from the first volume (no. 457):

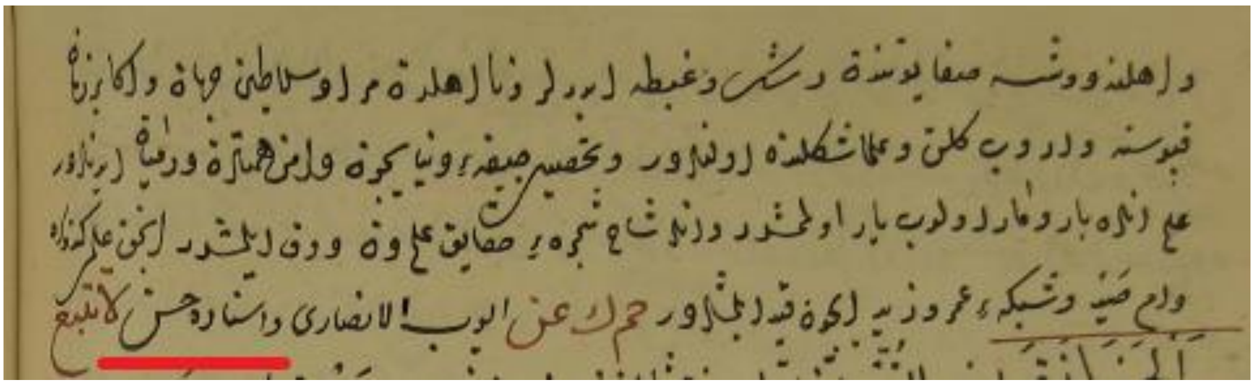


[711] His short biography is mentioned in Isma'il al-Babani al-Baghdadi's *Hadiyya al-Arifin* (1/601-602), where he mentioned the completion of his Sharh al-Daridiyya in the year 1065AH.

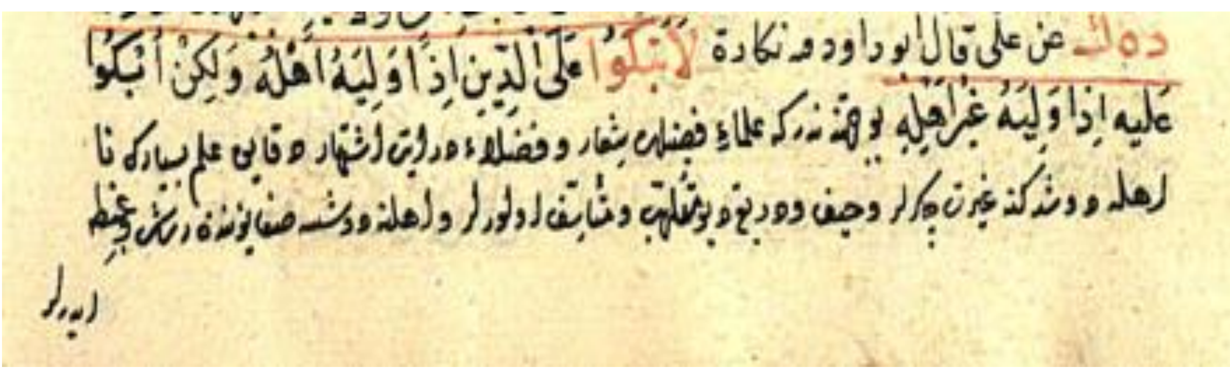
In the 6th volume (no. 462, dated 1043AH on folio 294a) is the Abu Ayyub (ra) narration as follows (folio 250b-251a):



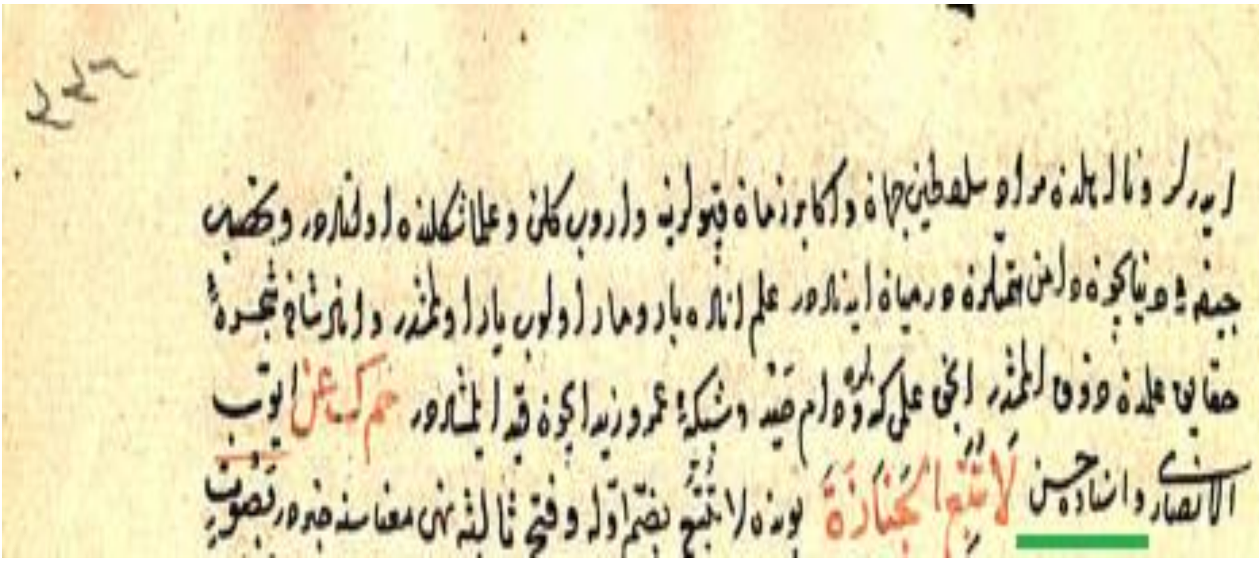
لا تبكوا على الدين اذا وليه اهله ولكن ابكوا عليه اذا وليه غير اهله



The underlined portion mentioned that the author declared the chain of transmission as recorded in the *Musnad Ahmed* and *Mustadrak al-Hakim* to be Hasan (good). The same declaration of it being Hasan to Imam al-Yamani can be seen in the Hamidiye manuscript collection (Vol. 3, no. 314) in Istanbul, Turkiye. Here is the relevant portion from this manuscript entitled *Sharh Jami al-Saghir* (folio 336a-b):

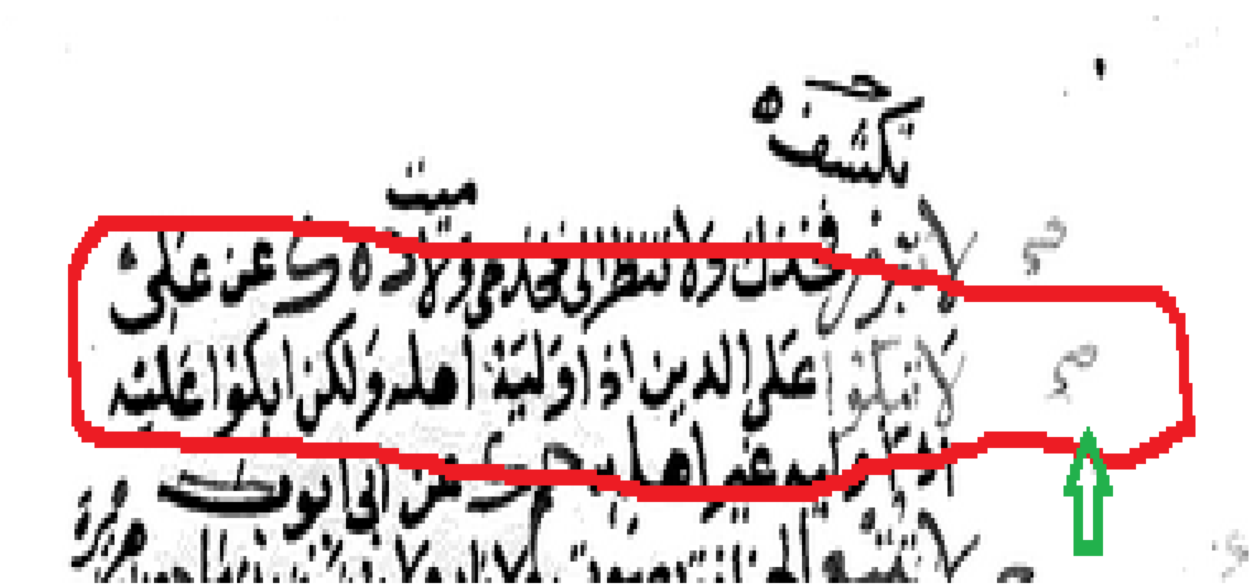


لا تبكوا على الدين اذا وليه اهله ولكن ابكوا عليه اذا وليه غير اهله



20) Imam Shihabuddin Ahmed al Qalyubi (d. 1069 AH)

The Shafi'i scholar known as Imam Shihabuddin al-Qalyubi wrote a marginal commentary (Hashiyya) to Imam al-Suyuti's *al-Jami al-Saghir*. The beneficial point about this work is that he has mentioned the authenticity of some of the narrations on the margins too. The name of this unpublished manuscript ***is al-Athar al-Jalil fi Bayan Ahadith al-Jami al-Saghir***.[712] The following is from the Jamia al-Najah al Wataniyya (an-Najah National University, Nablus, Palestine) manuscript library of the said work (no. 507, folio 427a, dated 1154 AH):

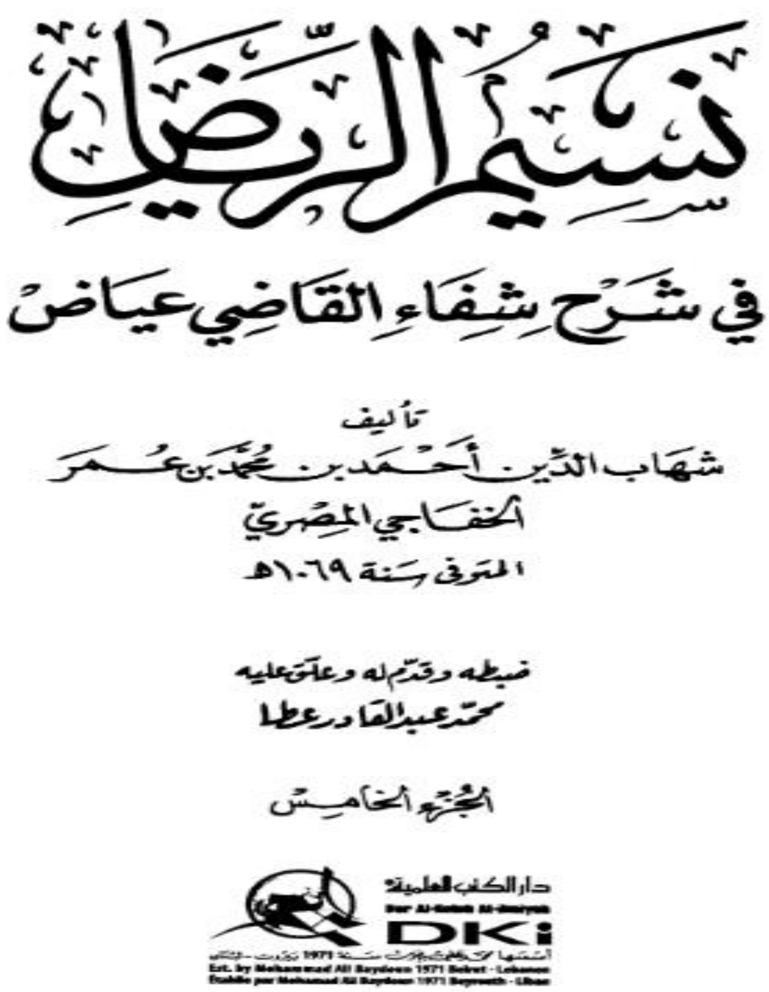


The circled portion is the hadith narrated by Abu Ayyub (ra), and on the right-side margin there is a green arrow showing that al-Qalyubi placed the symbol for Sahih (صح) next to it. This is a conclusive proof that he agreed with Imam al-Suyuti that the narration is Sahih.

[712] Other manuscript copies are held in al-Maktaba al-Azhariyya in Cairo (no. 7536_1431) and Maktaba al-Malik Abdul Aziz in Madina (Arif Hikmet collection, no. 352 (3/232).

21) Imam Shihabuddin al-Khafaji (d. 1069 AH)

Imam Shihabuddin al-Khafaji (d. 1069 AH) wrote a voluminous[713] commentary to the famous *al-Shifa* of al-Qadi Iyad al-Maliki (d. 544 AH), under the title: Nasim al-Riyadh fi Sharh Shifa al-Qadi Iyad. Title page:



نسيم الرياض

في شرح شفاء القاضي عياض

تأليف

شهاب الدين أحمد بن محمد بن عمر

الخفاجي المصري

المتوفى سنة ١٠٦٩هـ

ضبطه وقدم له وعلق عليه

محمد عبد القادر عطا

الجزء الخامس

دار الكتب العلمية

DKI

In the 5th volume, p. 113 he mentioned the Abu Ayyub (ra) narration:

[713] Published in 6 volumes by Darul Kutub al-Ilmiyya, 1st edition, 2001 CE, Beirut, Lebanon.

(قال الباجى): بباء موحدة نسبة لباجة اسم بلدة بالمغرب، وهو أبو الوليد الحافظ، من أئمة المالكية وقد تقدم **(ففرق)** مالك أو ابن القاسم رواية عنه **(بين أهل المدينة والغرباء)** فاستحب للغرباء الزيارة في الدخول للمسجد في كل حين، ولم يستحبه للمدني إلا إذا خرج لسفر أو قدم منه؛ **(لأن الغرباء قصدوا)** المدينة **(لذلك)**، أي لأجل الزيارة، فينبغي له فعل ذلك في كل حين، **(وأهل المدينة مقيمون بها لم يقصدوها)** من أوطانهم **(من أجل)** زيارة **(القبر والتسليم)** عليه صلى الله تعالى عليه وسلم.

قال السبكي في كتابه شفاء السقام بعد نقل ما هنا: مذهب مالك أن الزيارة قربة، لكنه كره الإكثار منها للمقيم بالمدينة على قاعدته في سد الذرائع، وغيره من أهل المذاهب قالوا باستحباب الإكثار منها مطلقًا، واتفقوا عليه، وهو الحق الذي لا شبهة فيه، والذريعة ليست بمسموعة من كل مقام كما تقدم عن القرافي.

(وقال، صلى الله تعالى عليه وسلم) في حديث رواه عبد الرزاق ومالك في الموطأ، عن عطاء بن يسار: **(اللهم لا تجعل قبرى وثنًا)**، أي كالوثن، وهو الصنم الذي **(يعبد)**، أي يتخذ معبودًا، وتقدم فيه زيادة: بعدى، **(اشتد غضب الله على قوم اتخذوا قبور أنبيائهم مساجد)**، أي يسجدون لها كما يسجدون لله.

(وقال، صلى الله تعالى عليه وسلم) في حديث رواه ابن أبي شيبة وغيره بسند متصل: **(لا تجعلوا قبرى عيدًا)**، أي كالعيد باجتماع الناس عنده، وقد تقدم تأويل الحديث وأنه لا حجة فيه لما قاله ابن تيمية وغيره، فإن إجماع الأمة على خلافه يقتضي تفسيره بغير ما فهموه، فإنه نزعة شيطانية، وقوله: وقال:... إلخ، يحتمل أنه من كلام الباجى، أو من كلام مالك وابن القاسم تأييدًا لما قاله، وهو الظاهر، واحتمال أنه من كلام المصنف، رحمه الله تعالى، غير مناسب لما عقد له هذا الفصل.

(و) نقل **(من كتاب أحمد بن سعيد الهندى)** عالم الأندلس، توفي سنة تسع وتسعين وثلاثمائة، وعمره سبع وسبعون سنة، وترجمته مبسوطة في التواريخ، وفي نسخة: سعد الهندى، والصحيح الأولى، **(فيمن وقف بالقبر)** الشريف، أي قال في حقه وبيان حاله أنه ينبغي له أن **(لا يلصق به)** صدره، **(ولا يمسه)** بشيء من جسده، فلا يقبله فيكره مسه وتقبيله وإلصاق صدره؛ لأنه ترك أدب وكذا كل ضريح يكره فيه ذلك، وهذا أمر غير مجمع عليه، ولذا قال أحمد والطبرى: لا بأس بتقبيله والتزامه، وروى أن أبا أيوب الأنصارى كان يلتزم القبر الشريف، قيل: وهذا لغير من لم يغلبه الشوق والمحبة، وهو كلام حسن، **(ولا يقف عنده طويلاً)**، بل بمقدار الصلاة والدعاء تأدبًا منه، فهذا مستحب عنده.

Part of the green box mentioned:

ولذا قال أحمد والطبرى: لا بأس بتقبيله والتزامه؛ وروى أن أبا أيوب الأنصارى كان يلتزم القبر الشريف قيل: وهذا لغير من لم يغلبه الشوق والمحبة؛ وهو كلام حسن

Meaning:

"For this reason, Ahmed (ibn Hanbal) and al-Tabari said: There is no issue with kissing it (the grave) and clinging to it. And it is narrated that Abu Ayyub al-Ansari (ra) would cling to the noble grave. It is said:

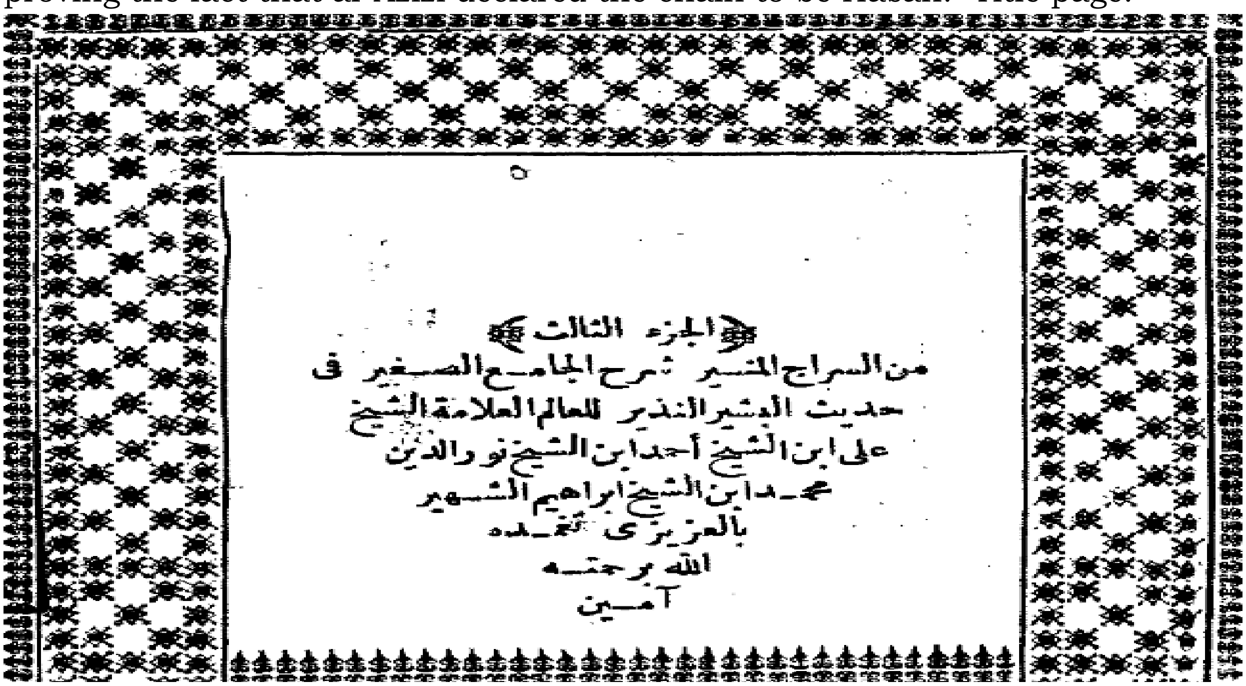
And this is for other than the one who is not overwhelmed by longing and love; and it is good speech."

Hence, he has accepted the Abu Ayyub (ra) to be acceptable as he did not reject its authenticity.

22) Imam Ali ibn Ahmed al-Azizi (d. 1070 AH)

The Egyptian Shafi'i scholar known as Imam Ali ibn Ahmed al-Azizi has left a commentary to Imam al-Suyuti's *al-Jami al-Saghir*. It is known as *al-Siraj al-Munir bi-Sharh al-Jami al-Saghir*[714] and he has declared the chain of transmission for the Abu Ayyub (ra) narration as recorded in the *Musnad Ahmed* and *Mustadrak al-Hakim* to be Hasan (good). Al-Azizi referred to al-Munawi's commentary too in the introduction to his *al-Siraj al-Munir*, as well as a commentary by his teacher known as Shaykh Muhammad Hijazi al-Sha'rani al-Wa'iz (d. 1035 AH). The latter wrote a large commentary to al-Suyuti's *al-Jami al-Saghir* entitled *Fath al Mawla al-Nasir ala'l Jami al-Saghir.*[715]

Here is a digital image from the old, printed edition[716] of *al-Siraj al-Munir* (3/423) proving the fact that al-Azizi declared the chain to be Hasan. Title page:

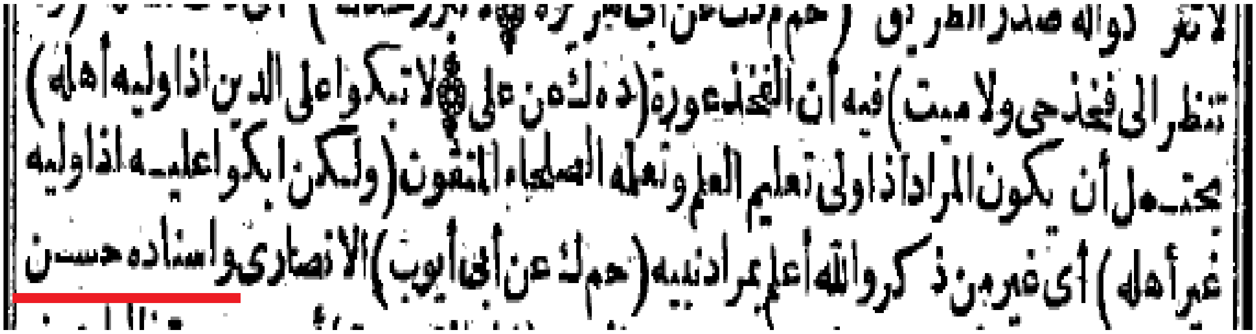

ه

الجزء الثالث
من السراج المنير شرح الجامع الصغير فى
حديث البشير النذير للعالم العلامة الشيخ
على ابن الشيخ أحمد ابن الشيخ نور الدين
محمد ابن الشيخ ابراهيم الشهير
بالعزيزى تغمده
الله برحمته
آمين

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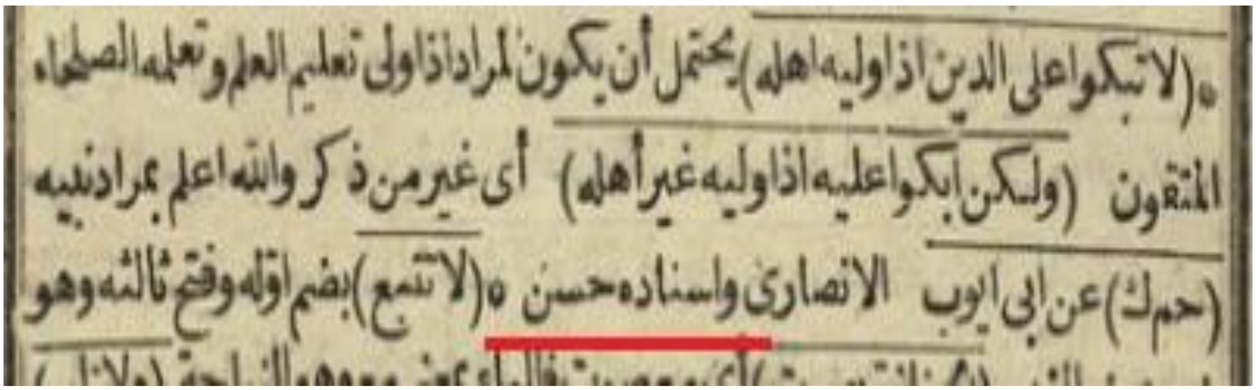
[714] This work was completed in the year 1045 AH as al-Azizi mentioned at the end of his work (3/452).
[715] It does not seem to have been published yet and the manuscript is stored in Darul Kutub al-Misriyya (no. 19484) in Cairo, Egypt.
[716] Published in Egypt by al-Matba'a al-Amira in the year 1304AH.

(3/423):



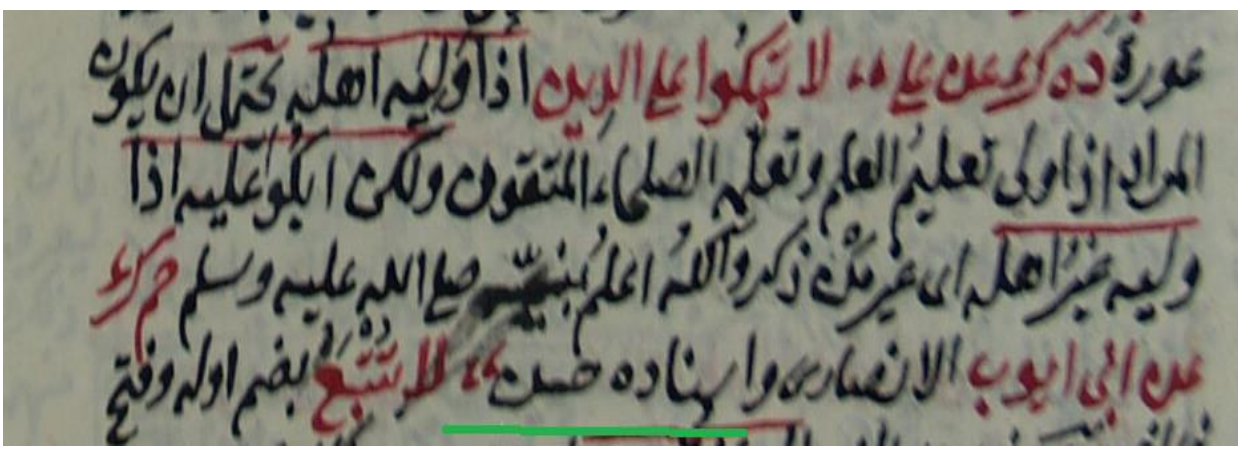
تنظر الى فخذ حي ولا ميت) فيه أن الفخذ عورة (د ه ك عن علي) (لا تبكوا على الدين اذا وليه أهله)
يحتمل أن يكون المراد اذا ولي تعليم العلم وتعلمه الصلحاء المتقون (ولكن ابكوا عليه اذا وليه
غير أهله) أي غير من ذكر والله أعلم بمراد نبيه (حم ك عن أبي أيوب) الانصاري واسناده حسن

Another old print of al-Siraj al-Munir (4/405):



ه (لا تبكوا على الدين اذا وليه اهله) يحتمل أن يكون المراد اذا ولي تعليم العلم وتعلمه الصلحاء
المتقون (ولكن ابكوا عليه اذا وليه غير أهله) أي غير من ذكر والله اعلم بمراد نبيه
(حم ك) عن ابي ايوب الانصاري واسناده حسن ه (لا تتبع) بضم اوله وفتح ثالثه وهو

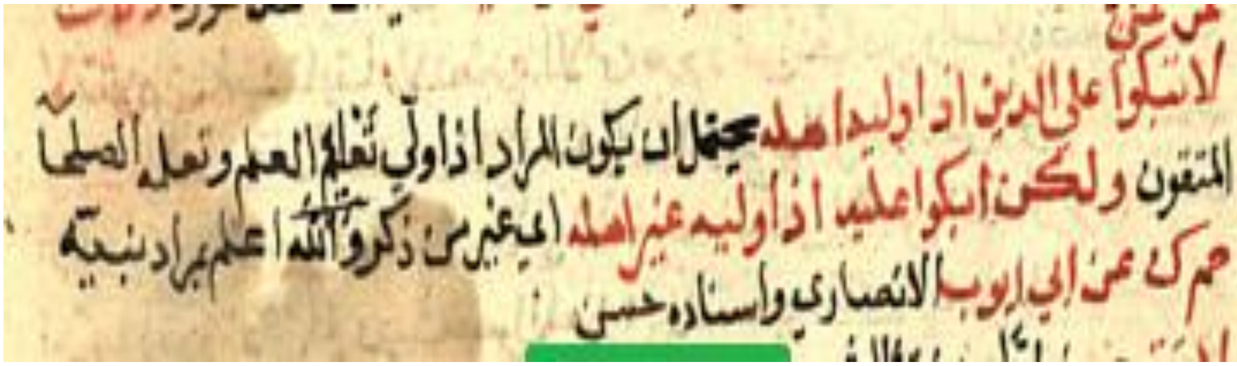
Here is the same quotation from the Waliuddin Effendi[717] manuscript (no. 655, folio 290a, dated 1045AH) of *al-Siraj al-Munir* showing that al-Azizi graded it as having a good (Hasan) chain of transmission:



عورة د ه ك عن علي لا تبكوا على الدين اذا وليه اهله يحتمل ان يكون
المراد اذا ولي تعليم العلم وتعلمه الصلحاء المتقون ولكن ابكوا عليه اذا
وليه غير اهله اي غير من ذكر والله اعلم بمراد نبيه صلى الله عليه وسلم حم ك
عن ابي ايوب الانصاري واسناده حسن لا تتبع بضم اوله وفتح

[717] Stored in the Suleymaniyye library in Istanbul, Turkiye.

Here is the same quotation from the Asad Effendi[718] manuscript (no. 366, folio 417a, dated 1108AH) of *al-Siraj al-Munir* showing al-Azizi grading it as having a good (Hasan) chain of transmission:

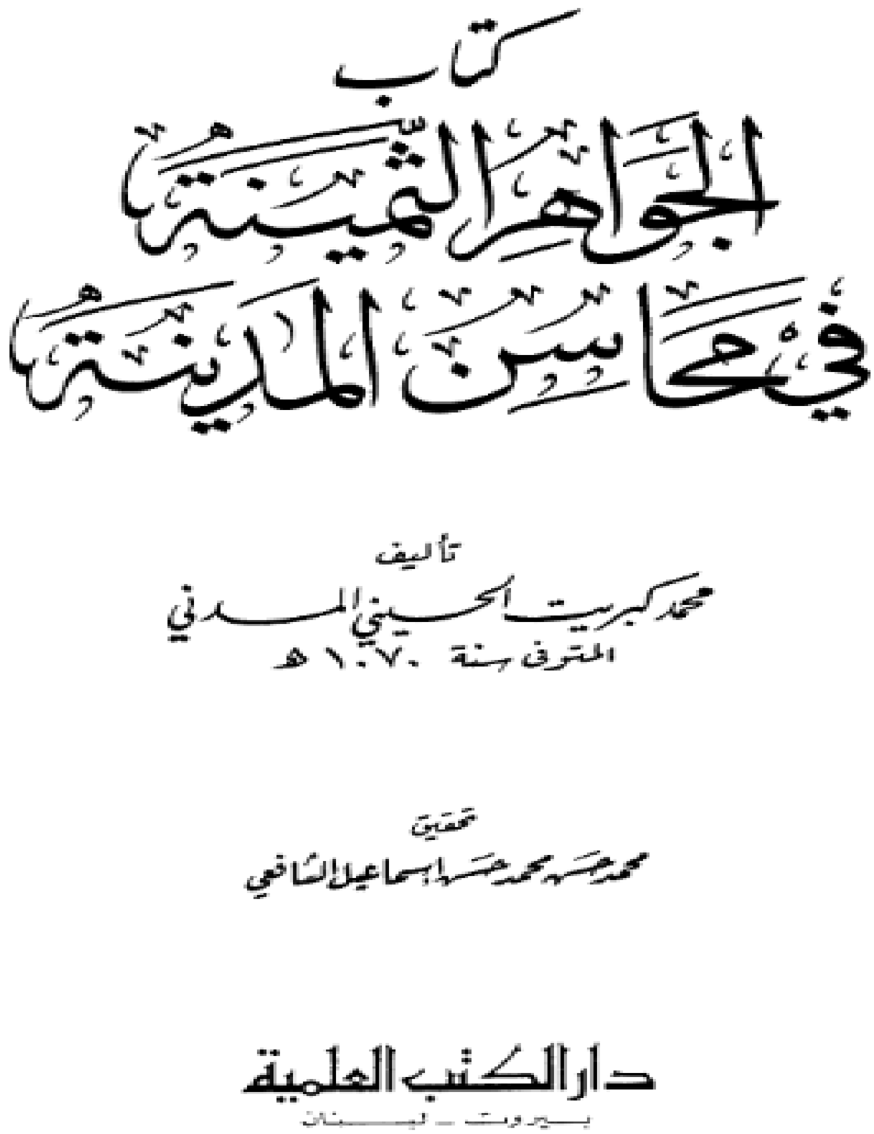


لا تبكوا على الدين اذا وليه اهله يحتمل ان يكون المراد اذا ولي تعليم العلم وتعلمه الصلحاء
المتقون ولكن ابكوا عليه اذا وليه غير اهله اي غير من ذكر والله اعلم بمراد نبيه
حم ك عن ابي ايوب الانصاري واسناده حسن

[718] Stored in the Suleymaniyye library in Istanbul, Turkiye.

23) Imam Muhammad Kibriyat (d. 1070 AH)

Imam Muhammad Kibriyat al Hussaini al Madani mentioned the Abu Ayyub (ra) narration in his *al-Jawahir al-Thamina fi Mahasin al-Madina.* Title page:


كتاب

الجواهر الثمينة في محاسن المدينة

تأليف

محمد كبريت الحسيني المدني

المتوفى سنة ١٠٧٠ هـ

تحقيق

محمد حسن محمد حسن إسماعيل الشافعي

دار الكتب العلمية

بيروت - لبنان

(p. 57):

وعن الزهراء البتول رضي الله تعالى عنها لما قبر عليه [الصلاة][١] والسلام أخذت قبضة من تراب قبره [عليه الصلاة والسلام][٢] وجعلته على عينيها وبكت وأنشدت:

ماذا على من شم تربة أحمد ... أن لا يشم مدى الزمان غواليا
صبت على مصاب لو أنها ... صبت على الأيام صرن لياليا

وفي حديث أبي أيوب الأنصاري رضي الله تعالى عنه أن مروان أقبل فرآه ملتزم من القبر المكرم، فأخذ برقبته. وقال: هل تدري ما تصنع قال: نعم لم آت الحجر وإنما أتيت رسول الله ﷺ.

لا تبكوا على الدين إذا وليه أهله ... ولكن أبكوا عليه إذا وليه غير أهله

وعن بعضهم:

اتبع طريق الهدى ... ولا يضرك قلة السالكين
وإياك وطرق الضلالة ... ولا تغتر بكثرة الهالكين
وهذا الحق ليس به خفاء ... فدعني من بنيات الطريق

[مسألة][٣]: إن قيل: ما [حكمة][٤] دفنه عليه [الصلاة][٥] والسلام بالمدينة المنورة وقد جاء أن كل أحد إنما يدفن في المحل الذي خلق منه وإنما خلق عليه [الصلاة][٦] والسلام [من الطينة التي خلقت منها الكعبة][٧].

[قيل][٨]: حكمة افراده عن مكة [المشرفة][٩] بمحل بعيد منها ليكون متبوعًا لا تابعًا، ولتتمايز الناس في شد الرحال إلى [نصوصه][١٠].

[وقد][١١] حكى صاحب عوارف المعارف أن الطوفان لما علا الكعبة موج منها موجةً إلى كل محل قبره الشريف فهو في الحقيقة لم يدفن إلا في أصل الكعبة.

وحكى السهروردي أن سليمان عليه السلام زار محل قبر محمد ﷺ وأخبر بأنه سيقبر فيه، واختصاص المدينة بذلك من بين قرى الحجاز لأنها باعتبار ذاتها لا بما عرض لها من نحو [حماها][١٢] مع أنها نقلت إلى الجحفة أعذب أرض في تهامة

---

(١) سقط من أ.
(٢) سقط من أ.
(٣) بياض في أ.
(٤) في ب [حكم].
(٥) سقط من ب.
(٦) سقط من أ.
(٧) في ب هكذا [من طينة الكعبة].
(٨) سقط من أ.
(٩) في ب [الشريفة].
(١٠) ثبت في ب [بخصوصه].
(١١) سقط من أ.
(١٢) في ب [حمامها].

The portion in the green box means:

“In the hadith of Abu Ayyub al-Ansari, may Allah the Exalted be pleased with him, that Marwan came and saw him clinging to the honored grave, so he took him by the neck, and he said: ‘Do you know what you are doing?’ He replied: ‘Yes. I did not come to the stone, but rather I came to the Messenger of Allah, peace and blessings be upon him.’

(Abu Ayyub narrated the Hadith portion): ***Do not cry for the religion if its rightful people are put in charge of it. But cry for it if other than its rightful people are put in charge of it.”’***

Since Shaykh Kibriyat did not reject the authenticity of this narration and quoted it in the context that he accepted its veracity then this may be taken as his validation for the content he mentioned.

24) Imam Hussain ibn Muhammad al-San'ani (d. 1119 AH)

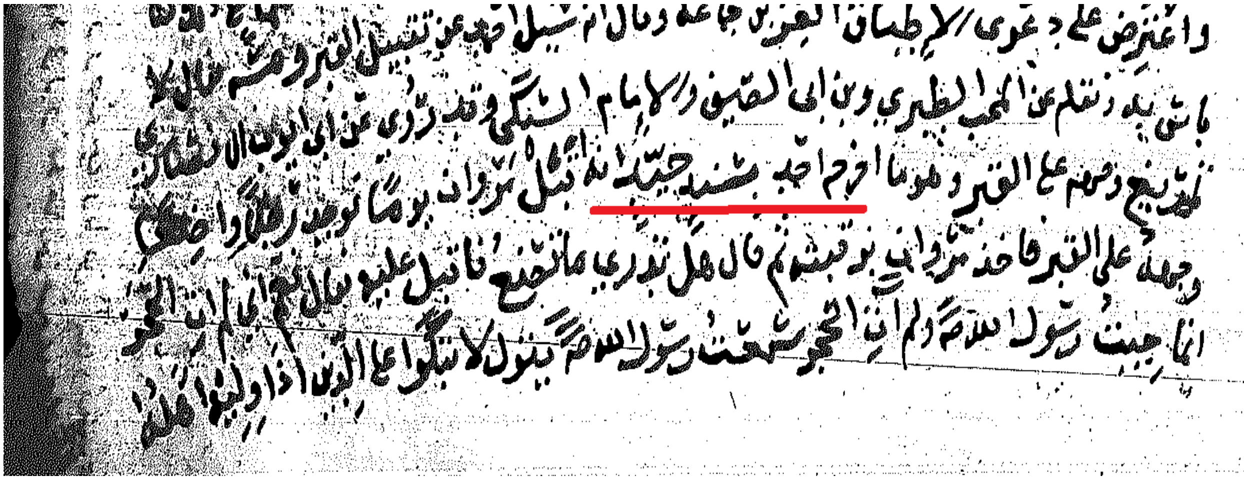
Imam Hussain ibn Muhammad al-Maghribi al-San'ani (d. 1119 AH) mentioned the following in his commentary on Imam Ibn Hajar al-Asqalani's *Bulugh al-Maram* known as ***al-Badr al-Tamam*** (5/439):

وقال: إنه سئل أحمد عن تقبيل القبر ومسه فقال: لا بأس به، ومثله عن المحب الطبري وابن أبي الصيف والإمام السبكي، وقد روي عن أبي أيوب الأنصاري تمريغ وجهه على القبر (وهو ما أخرجه أحمد بسندٍ جيد أنه أقبل مروان يومًا فوجد رجلًا واضعًا وجهه على القبر فأخذ مروان برقبته (ب) ثم قال: هل تدري ما تصنع؟ فأقبل عليه فقال: نعم إني لم آت الحَجَر إنما جئت رسول الله – صلى الله عليه وسلم – ولم آت الحجر سمعت رسول الله – صلى الله عليه وسلم – يقول "لا تبكوا على (ج) الدِّين إذا وليه أهله ولكن ابكوا (د) على الدِّين إذا وليه غير أهله"

Meaning:

"And he said: Indeed, Ahmed (ibn Hanbal) was asked about kissing and touching the grave and he said: 'There is no harm in it' and similarly from al-Muhib al-Tabari, Ibn Abi' al-Sayf and al-Imam al-Subki. It is related from **Abu Ayyub al-Ansari** (ra) that he rubbed his face over the (Prophet's) grave, and it has been related by **Ahmed (in his Musnad) with a good (jayyid) chain of transmission** that Marwan [ibn al-Hakam] one day saw a man placing his face on the grave of the Prophet (Sallallahu alaihi wa sallam) and Marwan grabbed him by the neck and said: 'Do you know what you are doing?' He engaged him by saying: 'Yes, I did not come to a stone but I came to the Prophet (sallallahu alaihi wa sallam), who said: *'Do not cry upon religion (Islam) as long as the righteous people (of Islam) are the leaders (handling its affairs), but cry upon religion (Islam) if the wrong people became the leaders (handling its affairs).'"*

The above quotation can also be verified from the original manuscripts too. Here is the above Arabic quotation from the Maktaba al-Mahmudiyya library collection (no. 489, vol. 1/folio 336b, dated 1182AH) in Madina:



The same quote can be found in the Saudi Darul-Ifta library in Riyadh (no. 744-86, volume 1, folio 506, dated 1295AH):



Thus, al-Maghribi deemed the narration from the Musnad of Ahmed ibn Hanbal to have a good (jayyid) chain of transmission, and consequently he accepted the authenticity of the wording of the narration.

25) Imam Abul Hasan Nurud-Din al-Sindi (d. 1138 AH)

Imam Abul Hasan al-Sindi has left marginal notes (Hashiyya) to the Musnad Ahmed. In certain places of this work, he has shown the weakness of certain narrators. He has mentioned an interesting comment to the Abu Ayyub (ra) narration and not weakened any of the sub narrators or rejected the authenticity of the narration in any way. Here is how he has presented the narration in his *Hashiyya al-Sindi ala Musnad al-Imam Ahmed ibn Hanbal* (13/478). Title page:


حاشية مسند
الإمام أحمد بن حنبل
تأليف
العلامة أبي الحسن نور الدين محمد بن عبد الهادي السندي
المتوفى بالمدينة المنورة سنة ١١٣٨ هـ
المجلد الثالث عشر
اعتنى به
تحقيقاً وضبطاً وتخريجاً
نور الدين طالب
إصدارات
وزارة الأوقاف والشؤون الإسلامية
إدارة الشؤون الإسلامية - دولة قطر
طبع بتمويل
الهيئة القطرية للأوقاف

(13/478):

١٠٠٤٣ـ (٢٣٥٨٥) ـ (٥/٤٢٢) عن داودَ بنِ أبي صالحٍ، قال: أقبَلَ مروانُ يوماً، فوَجَدَ رجلاً واضعاً وجهَه على القبر، فقال: أتدري ما تَصنَعُ؟ فأَقبَلَ عليه، فإذا هو أبو أيوبَ، فقال: نعم، جئتُ رسولَ الله ﷺ، ولم آتِ الحَجَرَ، سمعتُ رسولَ الله ﷺ يقول: «لا تَبْكُوا على الدِّينِ إذا وَلِيَهُ أهلُه، ولكِن ابكُوا عليه إذا وَلِيَهُ غيرُ أهلِهِ».

* قوله: «وَاضعاً وجهه على القبر»: على قبر رَسُول الله ﷺ، وَالجواب: كأنه إشارة إلى أنه ﷺ حَيٌّ في قبره.

* «على الدِّين»: ـ بكسر الدَّال ـ، والله تعالى أعلم.

* * *

(١) انظر: «زاد المعاد» لابن القيم (٤/ ٢٥٢).

٤٧٨

The green boxed portion mentioned:

"His[719] saying: ['placing his face on the grave'] - upon the grave of the Prophet (peace and blessings be upon him)' – The answer is: ***It is an indication that he - peace and blessings be upon him – is alive[720] in his grave."***

It seems likely that al-Sindi extracted this point from the answer quoted earlier on when Abu Ayyub al-Ansari (ra) said to Marwan ibn al-Hakam: "***Yes, I came to the Messenger of Allah, peace and blessings be upon him, and I did not come to a stone."***

[719] Meaning Dawud ibn Abi Salih.

[720] This has been mentioned with some evidences previously by quoting from here - https://www.ilmgate.org/are-the-prophets-alive-in-their-graves/

One may also refer to Imam al-Bayhaqi's *Hayat al-Anbiya* work which provided narrations on the state of the Prophet's (as) in their blessed graves, as well as Imam al-Suyuti's: *Inbah al-Adhkiya Fi Hayat al-Anbiya.*

Also, the following Hadith recorded in the Musnad of Abu Ya'la al-Mawsili and Musnad al-Bazzar as mentioned by Hafiz al-Haythami in his Majma al-Zawa'id as follows:

13812 – وَعَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ – صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ –: «الْأَنْبِيَاءُ أَحْيَاءٌ فِي قُبُورِهِمْ يُصَلُّونَ» . رَوَاهُ أَبُو يَعْلَى وَالْبَزَّارُ، وَرِجَالُ أَبِي يَعْلَى ثِقَاتٌ.

Meaning:

'From Anas bin Malik (ra) that he said: The Messenger of Allah (صلى الله عليه وسلم) said***: "The Prophets <u>are alive in their graves</u>, praying.'*** It is reported by Abu Ya'la and Al-Bazzar, and the narrators of Abu Ya'la[721] are trustworthy."

The above was also mentioned from Abul Hasan al-Sindi by al-Hafiz Abdal Hayy al-Kattani in his *al-Ifadat wa'l Inshadat wa ba'du ma tahammalatuhu min lata'if al-muhadarat* (p. 477). See the relevant scans below from this work under the verdict of Hafiz al-Kattani.

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[721] Imam al-Munawi (d. 1031 AH) declared it Sahih in his *Fayd al-Qadir* (3/184, no. 3089). Imam al-Zarqani (d. 1122 AH) said its isnad is Sahih in his *Sharh on Muwatta Malik* (4/447).
Salafi views: The late Salafi editor of *Musnad Abi Ya'la* (6/147, no. 3425, footnote no. 1) known as Hussain Salim Asad said the Isnad is Sahih. There is also another edition of Musnad Abi Ya'la (3/379, no. 3412) edited by a Pakistani Salafi by the name of Irshad al-Haqq Athari who declared the isnad to be jayyid (good). Al-Albani also declared the isnad found in Musnad Abi Ya'la to be jayyid in his *Ahkam al-Jana'iz* (p. 213). Al-Albani also listed it as being Sahih in his *Sahih al-Jami al-Saghir* (1/539, no. 2790).

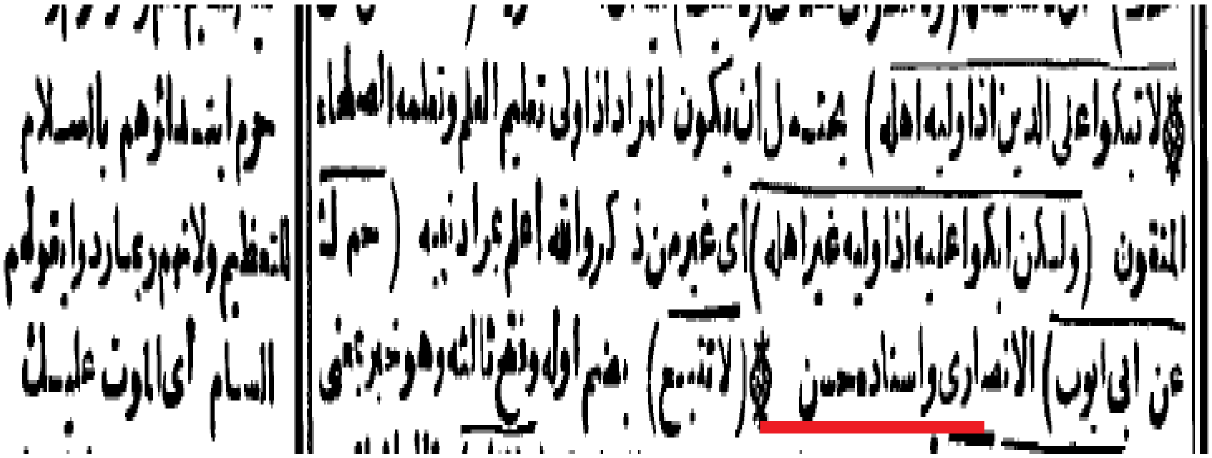
26) Imam Najmuddin Muhammad al-Hafni (d. 1181 AH)

The Shafi'i scholar known as Imam Najmuddin Muhammad ibn Salim al-Hafni (d. 1181 AH) has also left marginal notes to the work by Imam al-Azizi known as *al-Siraj al-Munir*. His work has been published under the title: ***Hashiyya al-Hafni ala'l Jami al-Saghir min Hadith al-Bashir al-Nadhir***.[722] Al-Hafni has quoted the verdict of al-Azizi that the chain of transmission for the Abu Ayyub narration is Hasan (good) and has not opposed his grading in the margin. Title page:



[722] Reprinted by Dar al-Nawadir, Damascus, 2013CE/1434AH.

See the image below (from 3/455):



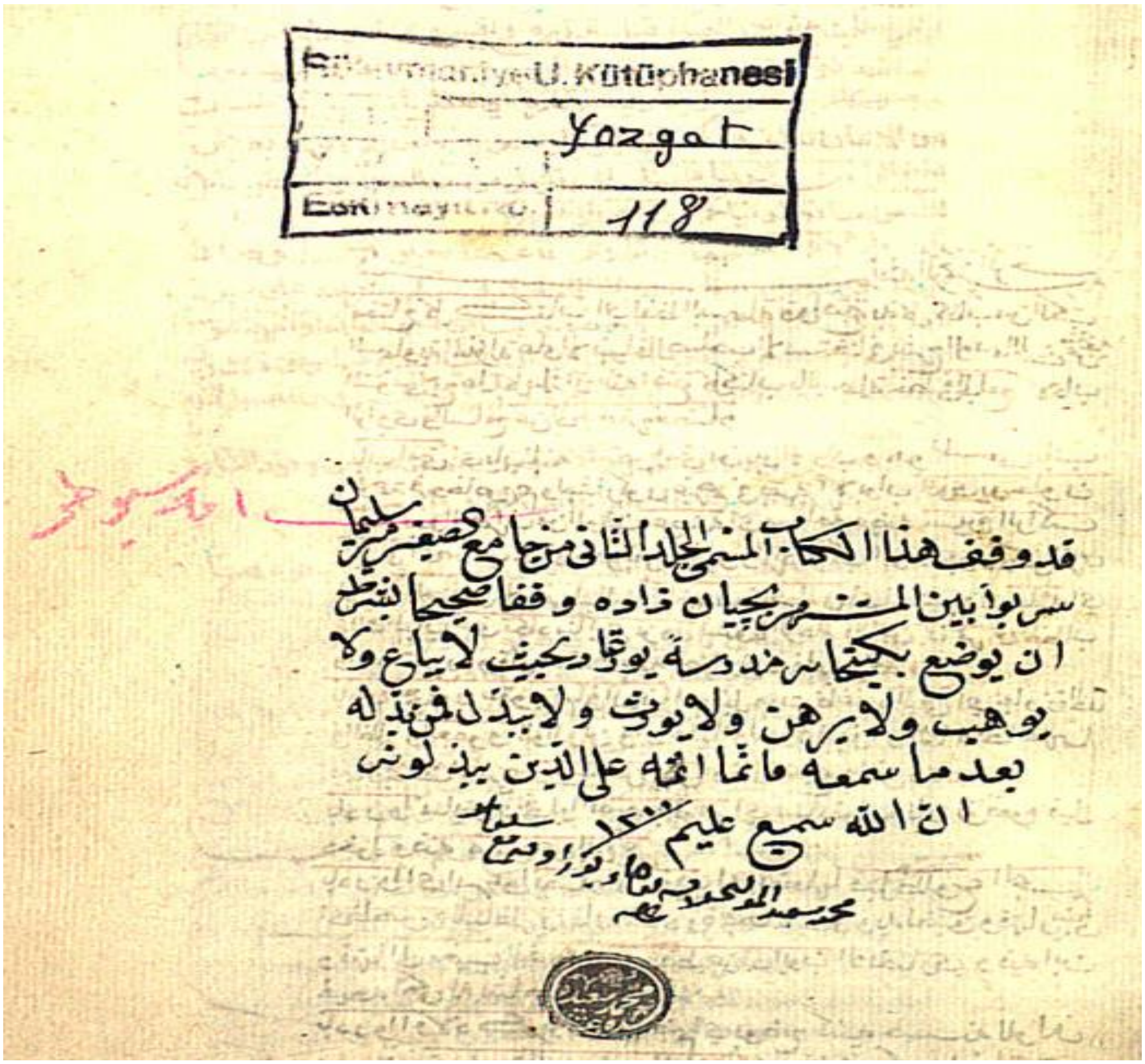
﴿لا تبكوا على الدين إذا وليه أهله﴾ يحتمل أن يكون المراد إذا ولى تعليم العلم وتعلمه الصلحاء المتقون (ولكن ابكوا عليه إذا وليه غير أهله) أي غيرهم من ذكر والله أعلم بمراد نبيه (حم ك عن أبي أيوب) الأنصاري وإسناده حسن ﴿(لا تتبع) بضم أوله وفتح ثالثه وهو خبر بمعنى

حرم ابتداؤهم بالسلام المنتظم ولأنهم ربما أداروا قولهم السام أي الموت عليك

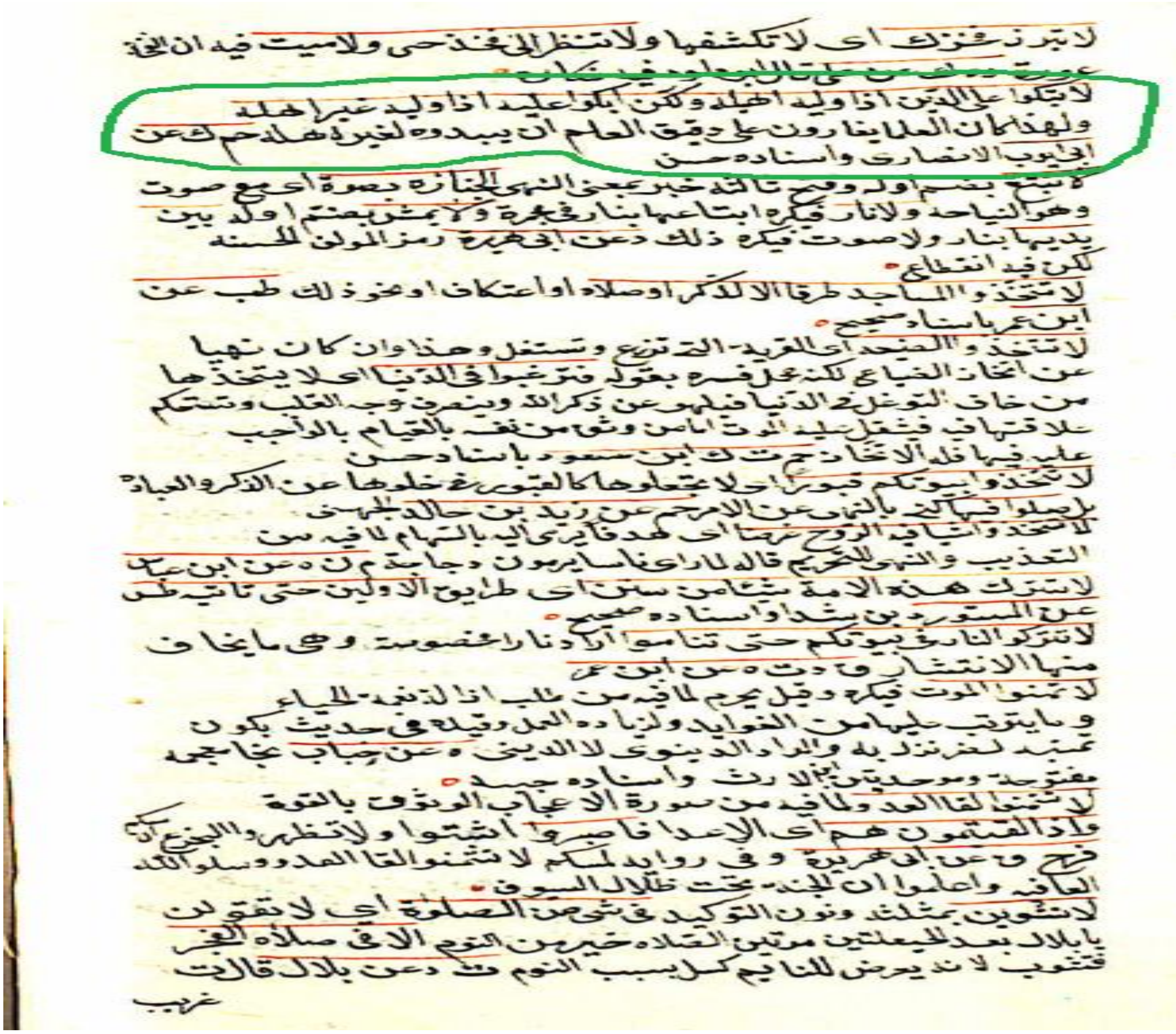
Hence, al-Hafni agreed with al-Suyuti and al-Azizi that the narration is authentic as he did not dispute their respective gradings. Al-Hafni completed his work in the year 1079AH as mentioned on the margin at the end of the published edition (3/487).

27) Shaykh Muhammad Saeed (circa 12th century)

A commentary on Imam al-Suyuti's *al-Jami al-Saghir* catalogued under the title *Sharh al-Jami al-Saghir* is stored in the Turkish manuscript collection known as Yozgat (no. 118, dated 1143 AH on folio 405b). Title page:

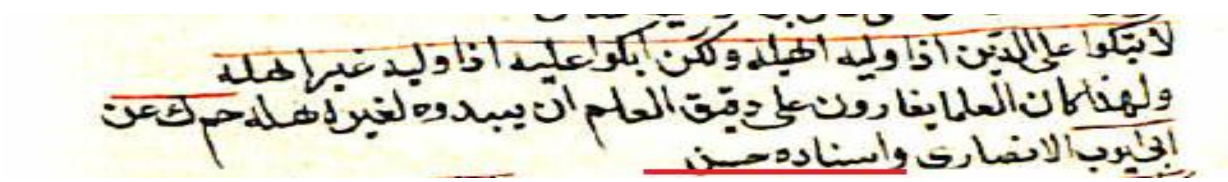


The Abu Ayyub al-Ansari narration is on folio 392a:



لا تبكوا على الدين اذا وليه اهله ولكن ابكوا عليه اذا وليه غير اهله
ولهذا كان العلما يغارون على دقيق العلم ان يبدوه لغير اهله حم ك عن
ابي ايوب الانصاري واسناده حسن

A closer look of the actual narration taken from the above image:



لا تبكوا على الدين اذا وليه اهله ولكن ابكوا عليه اذا وليه غير اهله
ولهذا كان العلما يغارون على دقيق العلم ان يبدوه لغير اهله حم ك عن
ابي ايوب الانصاري واسناده حسن

The red underlined portion mentioned that the author deemed the chain of transmission to be Hasan (good).

28) Shaykh Muhammad al-Hasani (d. 1204 AH)

The Maliki scholar known as Shaykh Muhammad ibn Abdullah ibn Isma'il al-Hasani al-Maliki compiled a work on Prophetic hadith entitled: *Al-Futuhat al-Ilahiyya fi Ahadith Khayr al-Bariyya tushfa biha al-qulub al-Sadiyya.* Title page:



الفتوحات الإلهية

في أحاديث خير البرية ﷺ

تشفى بها القلوب الصدية

تأليف

أمير المؤمنين بالمغرب

محمد بن عبد الله بن إسماعيل الحسني المالكي

المتوفى سنة ١٢٠٤هـ

تحقيق

محمد عثمان

دار الكتب العلمية

Dar Al-Kotob Al-Ilmiyah

DKi

أسسها محمد علي بيضون سنة 1971 بيروت - لبنان

Est. by Mohammad Ali Baydoun 1971 Beirut - Lebanon

Établie par Mohamad Ali Baydoun 1971 Beyrouth - Liban

It was also mentioned in the introduction to his work that he was a ruler of the Maghrib region (Northwest Africa) and was Maliki (in fiqh), but Hanbali in aqida. From p. 71 of the above edition:

قَالَ عَبْدُ اللهِ الْمُتَوَكِّلُ عَلَى اللهِ الْمُعْتَصِمُ بِاللهِ أَمِيرُ الْمُؤْمِنِينَ بِالْمَغْرِبِ مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنُ إِسْمَاعِيلَ الْحَسَنِيُّ، الْمَالِكِيُّ مَذْهَبًا، الْحَنْبَلِيُّ اعتِقَادًا، اللهُ وَلِيُّهُ وَمَولاهُ:

الْحَمْدُ للهِ، وَالصَّلاةُ وَالسَّلامُ عَلَى رَسُولِ اللهِ.

On p. 384 he has mentioned the Hadith portion of the Abu Ayyub (ra) narration without weakening in it by referencing it to the Musnad Ahmed:

٣٨٤ كِتَابُ مُفْرَدَاتِ الإِمَامِ أَحْمَدَ

مُوَدِّعٍ، وَلا تَكَلَّمْ بِكَلامٍ تَعْتَذِرُ مِنْهُ غَدًا، وَاجْمَعِ الإِيَاسَ مِمَّا فِي يَدَيِ النَّاسِ(١) ".

١٤٣٨ - وَأَخْرَجَ الإِمَامُ أَحْمَدُ، عَنْ أَبِي أَيُّوبَ الأَنْصَارِيِّ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: " مَنْ فَرَّقَ بَيْنَ الْوَلَدِ وَوَالِدَتِهِ، فَرَّقَ اللَّهُ عَزَّ وَجَلَّ بَيْنَهُ وَبَيْنَ أَحِبَّتِهِ يَوْمَ الْقِيَامَةِ(٢) ".

١٤٣٩ - وَأَخْرَجَ الإِمَامُ أَحْمَدُ، عَنْ أَبِي أَيُّوبَ الأَنْصَارِيِّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: " لا تَبْكُوا عَلَى الدِّينِ إِذَا وَلِيَهُ أَهْلُهُ، وَلَكِنِ ابْكُوا عَلَيْهِ إِذَا وَلِيَهُ غَيْرُ أَهْلِهِ(٣) ".

١٤٤٠ - وَأَخْرَجَ الإِمَامُ أَحْمَدُ، عَنْ مَحْمُودِ بْنِ لَبِيدٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: " إِنَّ اللَّهَ عَزَّ وَجَلَّ لَيَحْمِي عَبْدَهُ الْمُؤْمِنَ مِنَ الدُّنْيَا، وَهُوَ يُحِبُّهُ، كَمَا تَحْمُونَ مَرِيضَكُمْ مِنَ الطَّعَامِ وَالشَّرَابِ تَخَافُونَ عَلَيْهِ(٤) ".

١٤٤١ - وَأَخْرَجَ الإِمَامُ أَحْمَدُ عَنْ مَحْمُودِ بْنِ لَبِيدٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: " أَخْوَفُ مَا أَخَافُ عَلَيْكُمُ الشِّرْكُ الأَصْغَرُ " قَالُوا: وَمَا الشِّرْكُ الأَصْغَرُ يَا رَسُولَ اللَّهِ؟ قَالَ: " الرِّيَاءُ، يَقُولُ اللَّهُ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ إِذَا جَازَى النَّاسَ بِأَعْمَالِهِمْ: اذْهَبُوا إِلَى الَّذِينَ كُنْتُمْ تُرَاؤُونَ فِي الدُّنْيَا، فَانْظُرُوا هَلْ تَجِدُونَ عِنْدَهُمْ جَزَاءً(٥) ".

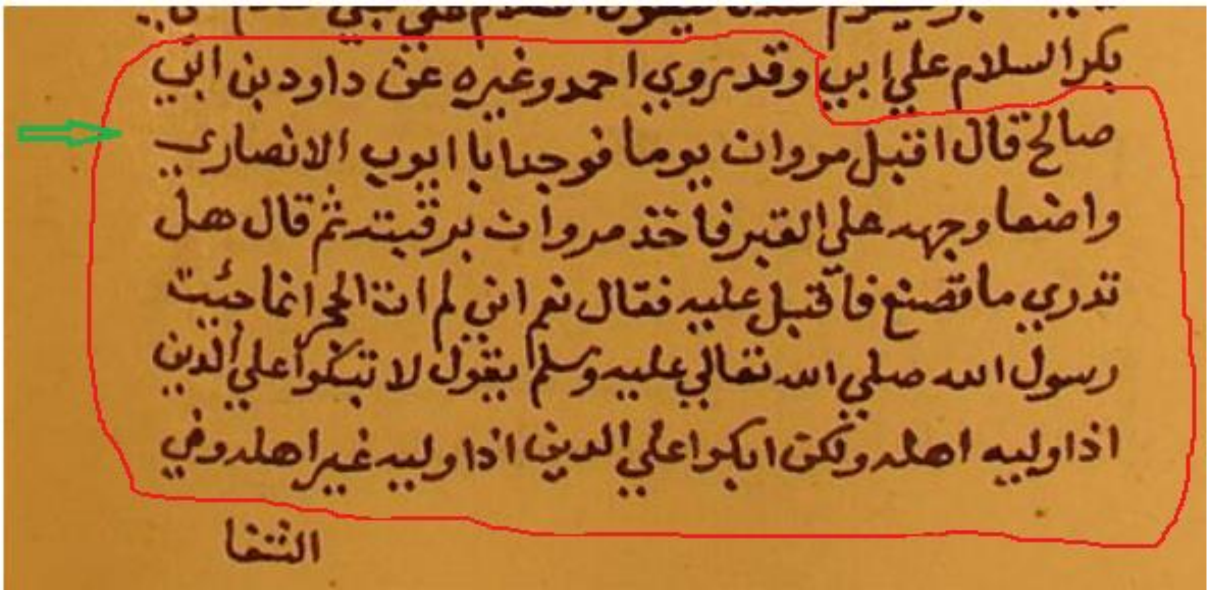
١٤٤٢ - وَأَخْرَجَ الإِمَامُ أَحْمَدُ، عَنْ مُعَاوِيَةَ بْنِ خُدَيْجٍ قَالَ: سَمِعْتُ رَجُلا مِنْ كِنْدَةَ يَقُولُ حَدَّثَنِي رَجُلٌ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الأَنْصَارِ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: " لا يَنْتَقِصُ أَحَدُكُمْ مِنْ صَلاتِهِ شَيْئًا إِلا أَتَمَّهَا(٦) اللَّهُ عَزَّ وَجَلَّ مِنْ سُبْحَتِهِ ".

١٤٤٣ - وَأَخْرَجَ الإِمَامُ أَحْمَدُ، عَنْ أَبِي مُسْلِمٍ قَالَ: كُنْتُ مَعَ سَلْمَانَ الْفَارِسِيِّ، فَرَأَى رَجُلا قَدْ أَحْدَثَ، وَهُوَ يُرِيدُ أَنْ يَنْزِعَ خُفَّيْهِ، فَأَمَرَهُ سَلْمَانُ أَنْ يَمْسَحَ عَلَى خُفَّيْهِ وَعَلَى عِمَامَتِهِ وَيَمْسَحَ بِنَاصِيَتِهِ، وَقَالَ سَلْمَانُ: رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

(١) أخرجه الإمام أحمد في مسنده (٢٢٩٨٦).
(٢) أخرجه الترمذي (١٢٨٣)، والإمام أحمد في مسنده (٢٣٠٠١)، والإمام مالك في المدونة (ج ٤: ص ١٧٣٢).
(٣) أخرجه الإمام أحمد في مسنده (٢٣٠٧٣).
(٤) أخرجه الإمام أحمد في مسنده (٢٣١١٣).
(٥) أخرجه الإمام أحمد في مسنده (٢٣١١٨).
(٦) أخرجه الإمام أحمد في مسنده (٢٧٧٤٢).

29) Imam Muhammad Abid al-Sindi (d. 1257 AH)

The foremost Hafiz of Hadith in his age was al-Imam Muhammad Abid al-Sindi[723] (d. 1257 AH) who resided in the blessed city of Madina. Shaykh Abid al-Sindi has mentioned the narration of Abu Ayyub al-Ansari (ra) in his *Tawali al-Anwar*[724] (4/456a, al-Azhar University manuscript, no. 9496). Here is the actual quotation from the described manuscript:


بكر السلام على ابي وقد روى احمد وغيره عن داود بن ابي
صالح قال اقبل مروان يوما فوجد ابا ايوب الانصاري
واضعا وجهه على القبر فاخذ مروان برقبته ثم قال هل
تدري ما تصنع فاقبل عليه فقال نعم اني لم ات الحجر انما جئت
رسول الله صلى الله تعالى عليه وسلم يقول لا تبكوا على الدين
اذا وليه اهله ولكن ابكوا على الدين اذا وليه غير اهله وفي
الشفا

He mentioned that the narration was recorded by Imam Ahmed (in his Musnad) and other than him via Dawud ibn Abi Salih relating the narration of Abu Ayyub al-Ansari (ra). He did not weaken the narration or reject it in any shape or form, and thus his silence can be taken as confirming its authenticity.

[723] Note, Sayyid Nadhir Hussain al-Dehlawi, the leader of the "Ahl-e-Hadith" sect in India in his time, also took Ijaza in hadith from the same Shaykh Abid al-Sindi as mentioned by Shamsul Haqq al-Azimabadi in his *al-Maktub al-Latif* (p. 3). In the latter work, Shaykh Abid was lauded with titles like – al-Shaykh al-Allama al-Faqih al-Muhaddith (see p. 9 of the Maktub). See also *Awn al Ma'bud* (1/4) of al-Azimabadi for the link of Sayyid Nadhir Hussain from Shaykh Abid.

[724] This work contains not only Hanafi fiqh but also many hadith based evidences for the matters discussed.

30) Shaykh Muhammad Ali al-Shawkani (d. 1250 AH)

Shaykh Muhammad Ali al-Shawkani in his *Nayl al Awtar* (9/415, Subhi Hallaq edition) has mentioned the Abu Ayyub narration by referencing it to Musnad Ahmed as follows:

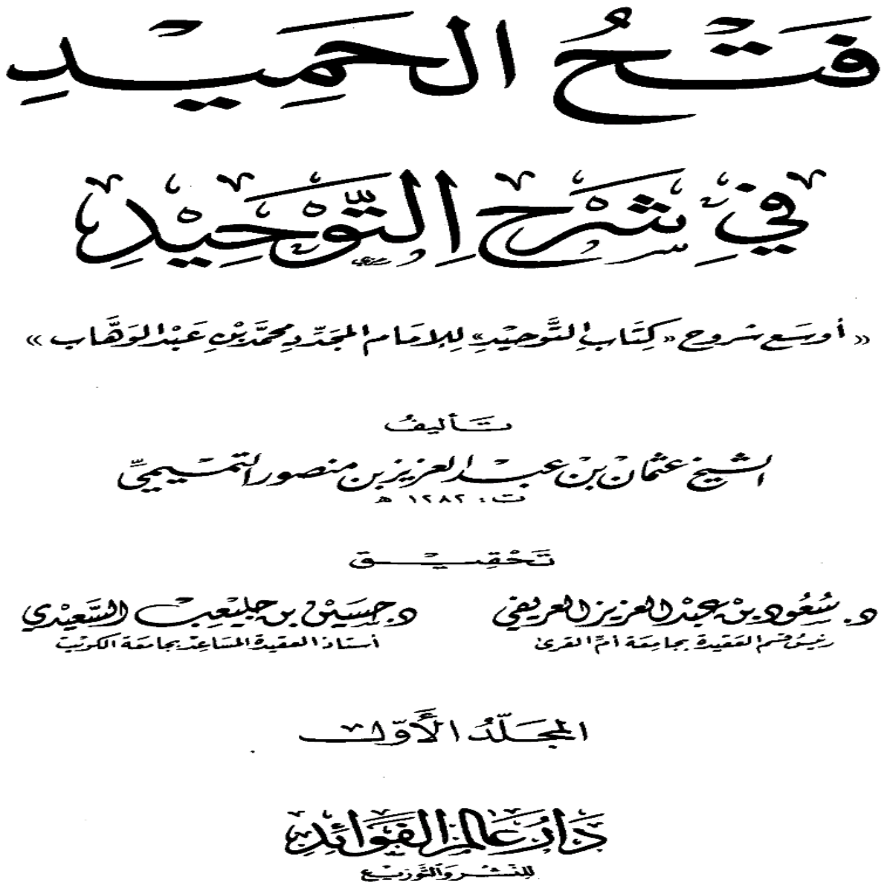
وَقَدْ رُوِيَتْ زِيَارَتُهُ – صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ – عَنْ جَمَاعَةٍ مِنْ الصَّحَابَةِ مِنْهُمْ بِلَالٌ عِنْدَ ابْنِ عَسَاكِرَ بِسَنَدٍ جَيِّدٍ، وَابْنُ عُمَرَ عِنْدَ مَالِكٍ فِي الْمُوَطَّإِ، وَأَبُو أَيُّوبَ عِنْدَ أَحْمَدَ، وَأَنَسٍ ذَكَرَهُ عِيَاضٌ فِي الشِّفَاءِ، وَعُمَرُ عِنْدَ الْبَزَّارِ، وَعَلِيٌّ – عَلَيْهِ السَّلَامُ – عِنْدَ الدَّارَقُطْنِيِّ وَغَيْرُ هَؤُلَاءِ،

"And what has been related in visiting (ziyara) him (The Prophet) – Sallallahu alaihi wa sallam – from a group of the Companions, of them are Bilal (ra) as recorded by Ibn Asakir with a good chain of transmission, Ibn Umar (ra) as in Malik's Muwatta, ***Abu Ayyub (ra) as in (Musnad) Ahmed****, Anas (ra) as mentioned by (Qadi) Iyad in al-Shifa, Umar (ra) as in (Musnad) al-Bazzar and Ali (alaihis salam) as recorded by al-Daraqutni and other than these…"*

He did not weaken it and his silence may be taken as acceptance of the narration.

31) Shaykh Uthman ibn Abdul Aziz al-Tamimi

It is well known that Muhammad ibn Abdul Wahhab compiled a work known as *Kitab al-Tawhid*. This work is heavily promoted by most branches of Salafism all over the world. Despite it being a work related to aqida the work has several weak[725] narrations within it, but rarely do the readers know of this fact, unless they were to go back and analyse all the narrations independently or rely on someone who has demonstrated this glaring fact. It has received numerous commentaries and one such early and large commentary was written by a 13th century Hanbali admirer of Muhammad ibn Abdul Wahhab's, by the name of Uthman ibn Abdul Aziz ibn Mansur al-Tamimi (d. 1282 AH). The latter wrote a commentary on the named *Kitab al-Tawhid* with the title *Fath al-Hamid fi Sharh al-Tawhid*. Title page:


فتح الحميد
في شرح التوحيد
« أوسع شروح «كتاب التوحيد» للإمام المجدد محمد بن عبد الوهاب »
تأليف
الشيخ عثمان بن عبد العزيز بن منصور التميمي
ت: ١٢٨٢ هـ
تحقيق
د. سعود بن عبد العزيز العريفي
رئيس قسم العقيدة بجامعة أم القرى
د. حسين بن جليعب السعيدي
أستاذ العقيدة المساعد بجامعة الكويت
المجلد الأول
دار عالم الفوائد
للنشر والتوزيع

[725] Examples can be read here - https://www.darultahqiq.com/weak-narrations-kitab-al-tawhid-ibn-abdal-wahhab/

Within this named work,[726]Uthman al-Tamimi has stated that the sanad (chain of transmission) for the version as recorded in the Musnad Ahmed and Mustadrak al-Hakim **is Sahih** (rigoroulsy authentic). The digital image from this work with his authentication is shown below from p. 990:

وقال العبد الصالح عبدالله بن المبارك في بيته السائر:

وهل أفسد الدينَ إلا الملوكُ   وأحبارُ سوءٍ ورُهْبانُها(١)

إذ غالب الناس لا يقتدي ولا يأتمّ إلاّ بهؤلاء، في طلب الدين والدنيا.

وعند الإمام أحمد(٢) بسند صحيح، والحاكم(٣)، عن أبي أيّوب الأنصاري ـ رضي الله عنه ـ مرفوعًا: «لا تبكوا على الدين إذا وليه أهلُه، ولكن ابكوا عليه إذا وليه غيرُ أهلِه».

وعند أبي يعلى الموصلي عن حذيفة ـ رضي الله عنه ـ مرفوعًا: «إنّ ممّا أتخوّف عليكم رجلاً قرأ القرآن، حتى إذا رُئيت بهجته عليه انسلخ منه، ونبذه وراء ظهره، وسعى على جاره بالسيف، ورماه بالشرك». قال: قلت: يا رسول الله، أيّهما أولى بالشرك، المرمي أو الرامي؟. قال: «بل الرامي»(٤).

ورواه الدارمي في مسنده بنحوه(٥).

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(١) رواه البيهقي في الشعب: ٥/ ٤٦٤، (٧٣٠٠) في أبيات، وهو عنده: وهل بدّل الدين... وبهذا اللفظ أيضًا رواه أبو نعيم في الحلية: ٨/ ٢٧٩.

(٢) المسند: ٥/ ٤٢٢، وضعفه الألباني كما في الضعيفة برقم (٣٧٣).

(٣) المستدرك: ٤/ ٥٦٠، (٨٥٧١)، وقال: صحيح الإسناد.

(٤) هو في المسند الكبير لأبي يعلي، انظر المطالب العالية لابن حجر برقم (٤٣٦٢) وقد ذكره بإسناد أبي يعلى ابنُ كثير في تفسيره: ٢/ ٢٦٦، وجوّد إسناده، ورواه ابن حبان في صحيحه: ١/ ٢٨١، ٢٨٢، (٨١).

(٥) لم أجده في المطبوع منه.

٩٩٠

726 *Fath al-Hamid fi Sharh al-Tawhid* (p. 990, Dar A'lam al-Fawa'id, Makka, 1st edn, 1425 AH)

It is sufficient to conclude that to Uthman al-Tamimi all the subnarrators are reliable in someway, and that would necessitate that Kathir ibn Zayd and Dawud ibn Abi Salih who are found in the chains were reliable narrators to him in someway. His declaration of the sanad to be Sahih is to be taken as effectively declaring the textual wording of the narration as also being Sahih, as he did not highlight any objections to its wording and its legal implication(s).

31) Shaykh Dawud ibn Sulayman al-Khalidi al-Baghdadi

The Shafi'i scholar known as Shaykh Dawud ibn Sulayman al-Khalidi (d. 1299 AH) of Baghdad wrote a work entitled *Sulh al-Ikhwan min Ahl al-Iman*. In this work he has mentioned the Abu Ayyub (ra) narration as recorded in the Musnad of Imam Ahmed ibn Hanbal, and mentioned that it is possible that Imam Ahmed used this narration to permit the touching of the grave of the Prophet (sallallahu alaihi wa sallam). Title page:

هذا كتاب صلح الاخوان من اهل الايمان و بيان الدين القيم في تبرئة
ابن تيمية و ابن القيم تأليف العالم الفاضل و الولي الكامل الجامع
بين الشريعة و الطريقة و المعرفة و الحقيقة السيد الشيخ
داؤد افندي النقشبندي الخالدي بن السيد
سليمان افندي البغدادي اسكنهما
الله الفردوس الاعلى في جوار
النبي الشفيع
الهادي
٣٣
٣

طبع بمطبعة نخبة الاخبار ببمبئ
سنة ١٣٠٦ هـ

The digital image from p. 82 of the named work:

(٨٢)

وما حب الديار شغفن قلبي ✿ ولكن حب من سكن الديارا

انتهى اقول ويمكن ان الامام احمد اخذ جواز تقبيل القبر بما رواه فى مسنده عن ابى
ايوب الانصارى فى انكبابه على قبره صلى الله عليه وسلم واعتراض مروان عليه
وقوله له انى لم آت الحجارة انما اتيت رسول الله صلى الله عليه وسلم قال الشيخ منصور

The second line in the above image mentioned:

اقول و يمكن ان الامام أحمد اخذ جواز تقبيل القبر بماروواه فى مسنده عن ابى ايوب الانصارى فى انكبابه على قبره صل الله عليه و سلم

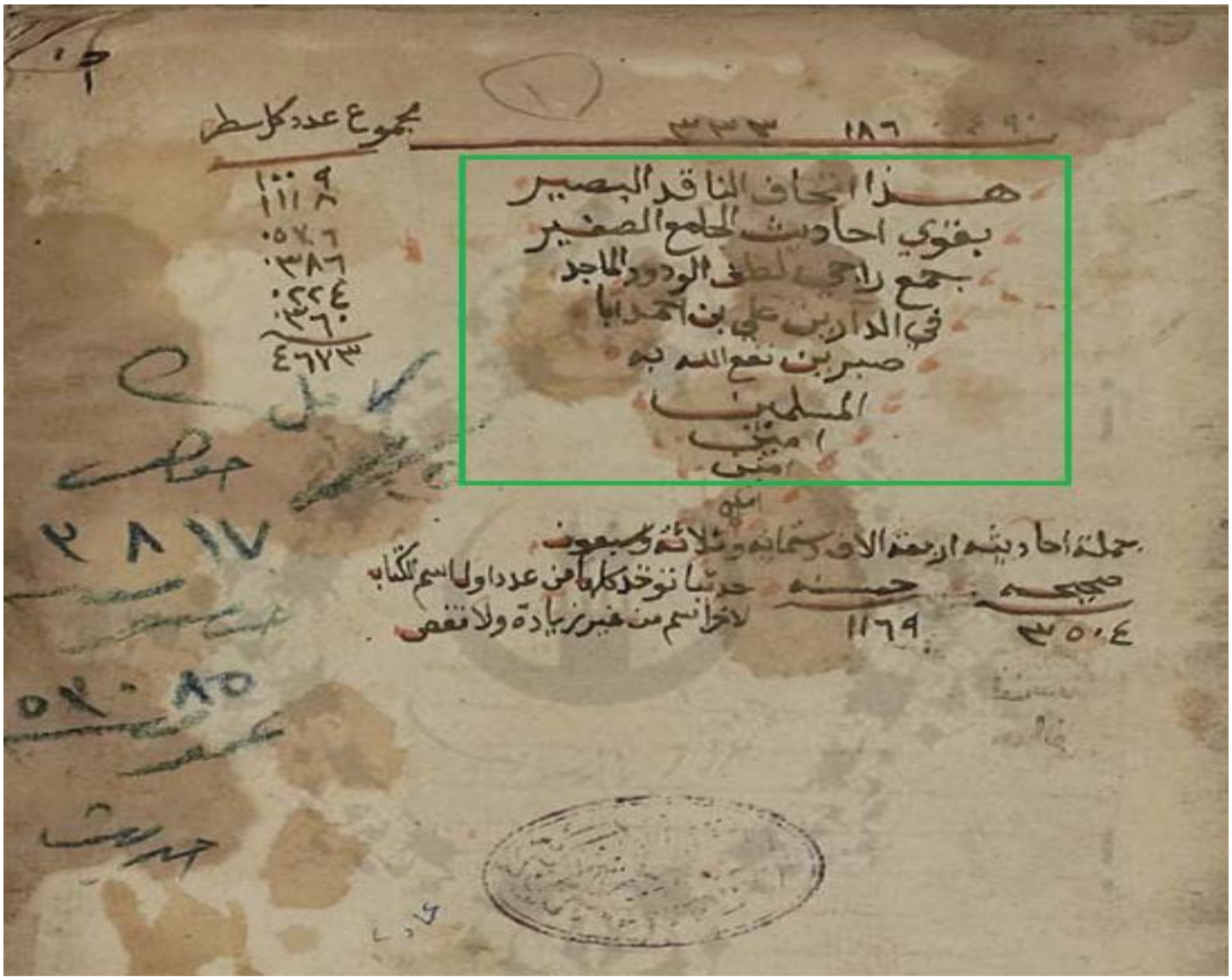
Meaning: *“I say: It is possible that Imam Ahmed took the permissibility of kissing the grave from what he narrated in his Musnad from Abu Ayyub al-Ansari (ra) regarding his bowing down at his (the Prophet's) grave, may Allah send blessings and peace upon him.”*

Since he mentioned this as a possible proof used by Imam Ahmed and did not reject its authenticity, it may be taken that Dawud al-Khalidi assumed it to be authentically proven from Abu Ayyub (ra).

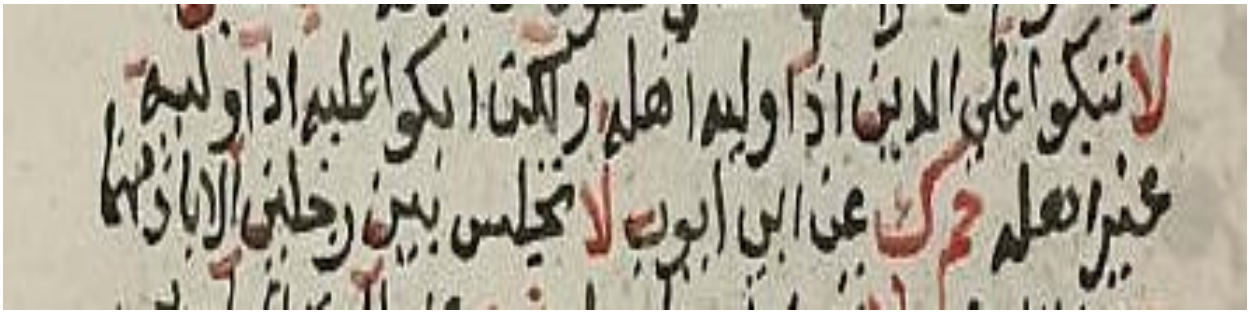
32) Shaykh Ali ibn Ahmed Ba-Sabrin (d. 1304 AH)

The Yemeni scholar known as Shaykh Ali ibn Ahmed Ba-Sabrin compiled a work on *al-Jami al-Saghir* of Imam al-Suyuti, whereby he listed only the narrations he considered to be authentic within it. The title of the work is ***Ithaf al-Naqid al-Basir bi-Qawi Ahadith al-Jami al-Saghir***. The Abu Ayyub (ra) narration was listed with reference to Musnad Ahmed and Mustadrak al-Hakim.

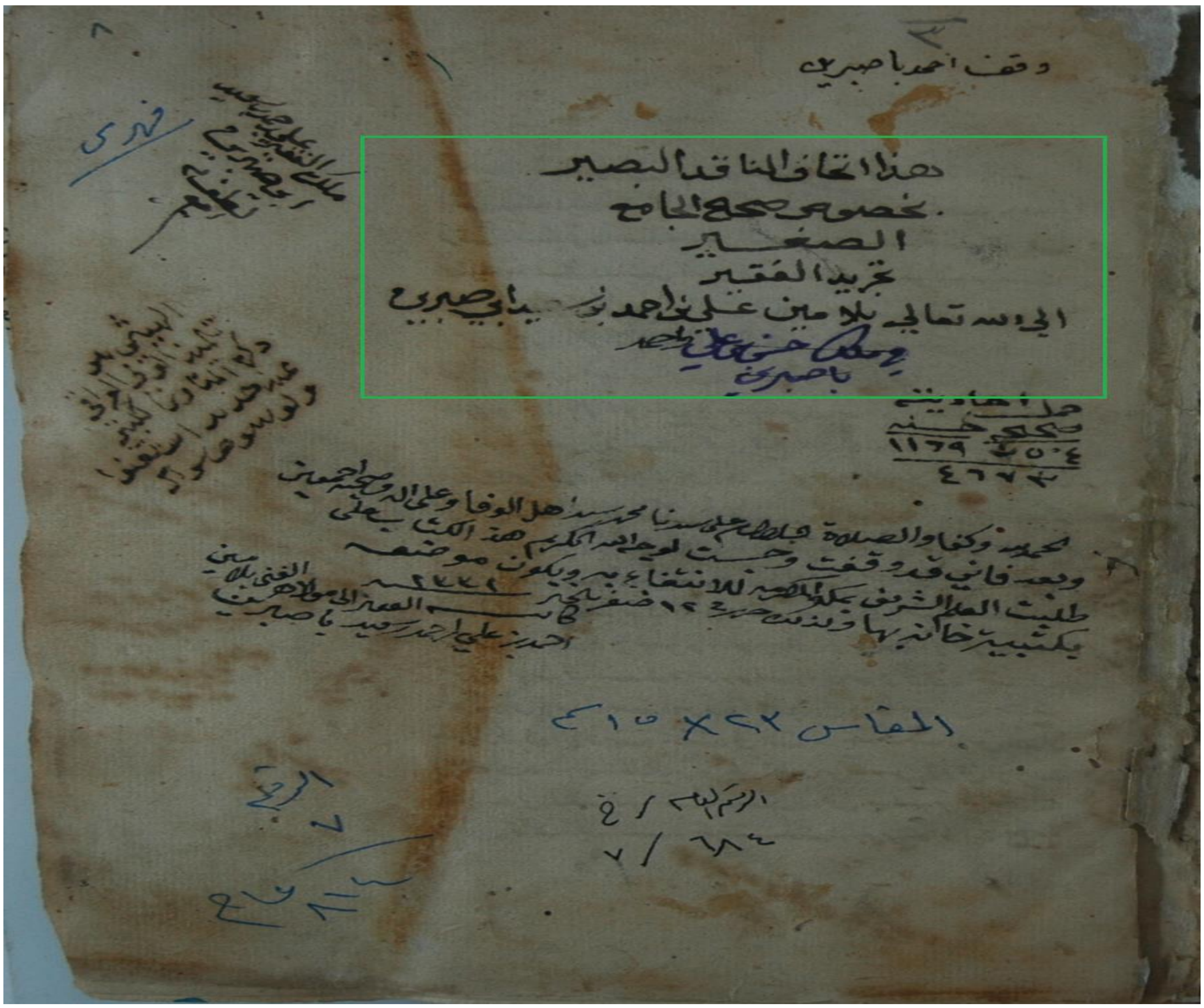
The following is the title page from the al-Azhar university manuscript (no. 3817):



Folio 160b, dated 1284AH mentioned the narration at hand:

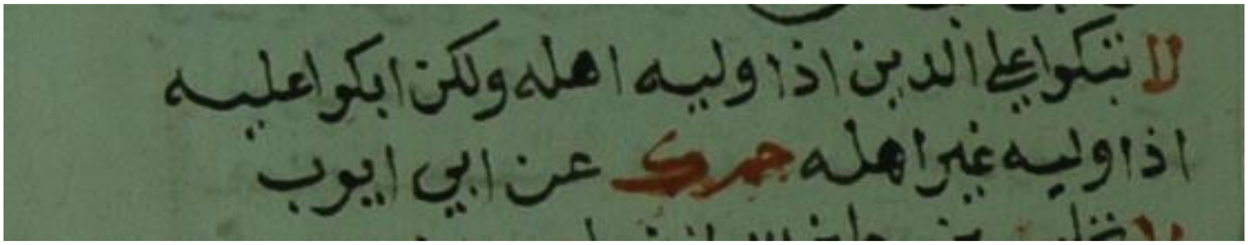

لا تبكوا على الدين اذا وليه اهله ولكن ابكوا عليه اذا وليه
غير اهله حم ك عن ابي ايوب لا تجلس بين رجلين الا باذنهما

The next image is from the same work, but from the Masjid al-Haram library in Makka (no. 814, folio 452, dated 1268AH). Title page:


وقف احمد باصبرين

هذا اتحاف الناقد البصير
بخصوص صحيح الجامع
الصغير
تجريد الفقير
الى الله تعالى بلا مين علي بن احمد بن سعيد باصبرين

Folio 452 has the Abu Ayyub (ra) narration:

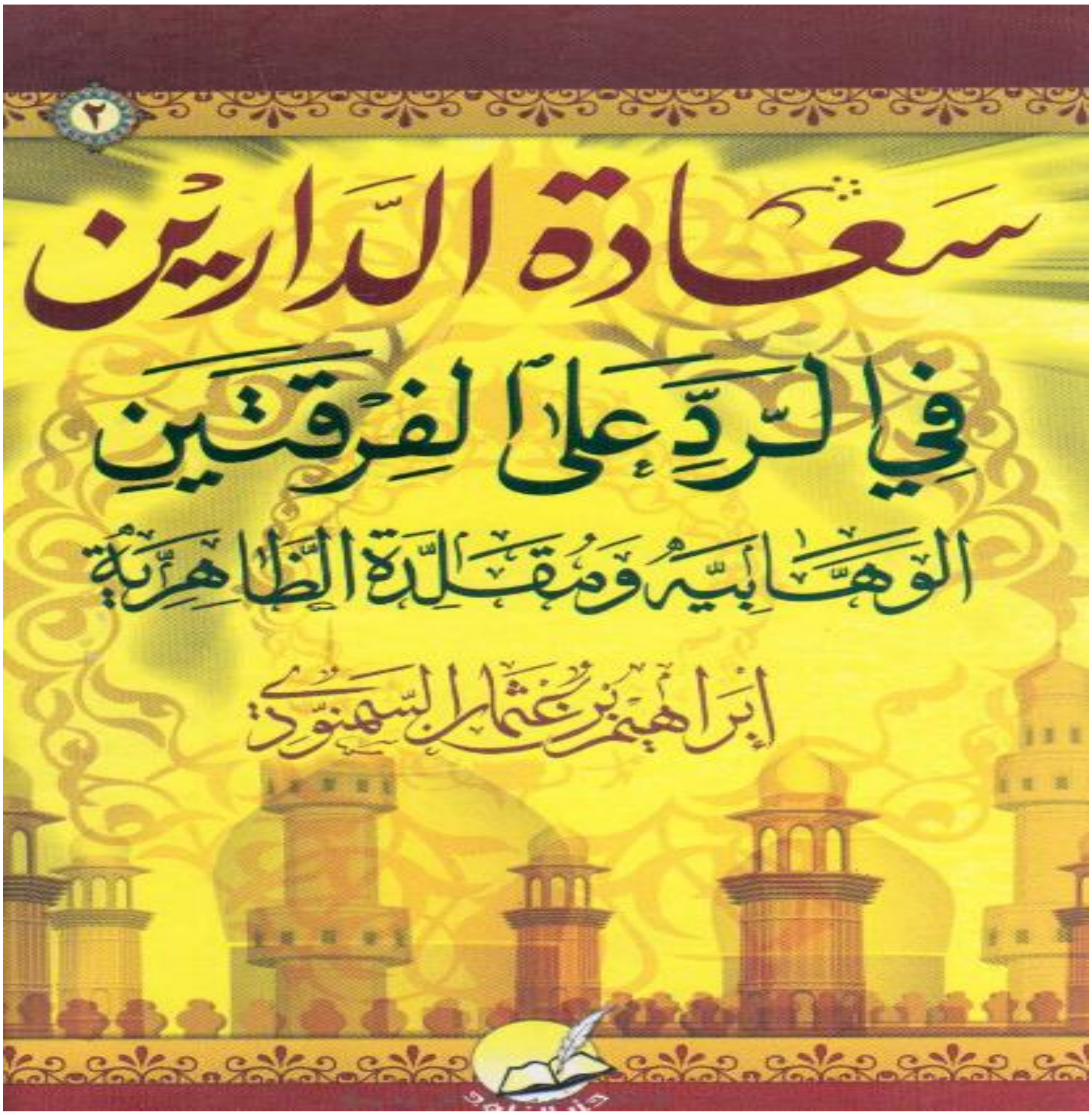


لا تبكوا على الدين اذا وليه اهله ولكن ابكوا عليه
اذا وليه غير اهله حم ك عن ابي ايوب

Hence, Shaykh Ba-Sabrin considered the Abu Ayyub (ra) narration to be Sahih, and thus he agreed with al-Suyuti and al-Hakim.

33) Shaykh Ibrahim ibn Uthman al-Samnudi (d. 1326 AH)

The Egyptian scholar known as Shaykh Ibrahim al-Samnudi (d. 1908 CE) has referred to the Abu Ayyub (ra) narration in his refutation of the Wahhabi sect. His work is known as *Saʻādat al-dārayn fī al-radd ʻalá al-firqatayn al-Wahhābīyah wa Muqallida al-Zahiriyya (2/73). Title page:*



From 2/73:

وقال الإمام مالك رضى الله تعالى عنه فى الموطأ سمعت بعض أهل العلم يستحب إذا رفع الذى يطوف بالبيت يده عن الركن اليمانى أن يضعها على فيه انتهى.

قال الزرقانى فى شرحه ونقل عن ابن أبى الصيف اليمانى الشافعى جواز تقبيل المصحف وقبور الصالحين انتهى.

وفى خلاصة الوفاء للسيد المسهودى ما نصه وعن إسماعيل التيمى قال كان ابن المنكدر يصيبه الصمات فكان يقوم فيضع خده على قبر النبى ﷺ فعوتب فى ذلك فقال أنه يستشفى بقبر النبى ﷺ. أهـ.

وفى حواشى الطحطاوى على مراقى الفلاح وكان عمر رضى الله تعالى عنه يأخذ المصحف كل غداة ويقبله وكان عثمان رضى الله تعالى عنه يقبله ويمسحه على وجهه. أهـ.

وثبت أن ابن عمر رضى الله تعالى عنهما كان يضع يده على القبر الشريف كما مر.

وجاء بسند جيد كما قدمناه أن بلالا رضى الله تعالى عنه لما زار النبى ﷺ من الشام جعل يبكى ويمرغ وجهه على القبر الشريف بمحضر من الصحابة و لم ينكر عليه ذلك أحد منهم.

وكذلك فعل أبو أيوب الأنصارى رضى الله تعالى عنه كما مر أيضاً فى الجمع بين الصحيحين ومسند أبى داود أنه ﷺ كان يشير إلى الحجر الأسود بمحجنه ويقبل المحجن.

فانظر كيف كان يقبل المحجن لكونه أشار به إلى الحجر الأسود وفى حاشية الإقناع للشيخ منصور البهوتى الحنبلى وناهيك به قال إبراهيم الحربى يعنى صاحب الإمام أحمد يستحب تقبيل حجرة النبى ﷺ. أهـ.

The portion in the green box mentioned:

“It has been confirmed that Ibn Umar, may Allah be pleased with him, used to place his hand on the noble grave, as previously mentioned.

It is also narrated with a good (jayyid) chain of narration, as we have previously presented,[727] that Bilal, may Allah be pleased with him, when he visited the Prophet from Sham (Syria), started crying and rubbing his face on the noble grave in the presence of some Companions, and none of them objected to this.

Similarly, Abu Ayub Al-Ansari, may Allah be pleased with him, did the same, as also mentioned before.”

[727] That was mentioned on 1/122.

34) Shaykh Abdul Hamid al-Shafi'i (d. 1335 AH)

The Makkan Shaykh, Abdul Hamid ibn Muhammad ibn Ali Quds al-Shafi'i (d. 1335 AH) mentioned the Abu Ayyub al-Ansari (ra) narration in his *al-Dhaka'ir al-Qudsiyya fi Ziyara Khayr al-Bariyya* (p. 146) without weakening it. A lengthy quotation from the named work was presented earlier on under the section entitled: ***WHAT DO VARIOUS SCHOLARS SAY ABOUT TOUCHING GRAVES, TABARRUK AND TAWASSUL.***

Here is the relevant portion:

"For love and longing have overcome some people, so the veils are lifted from their vision, and they become as if seeing his noble face directly, touching their beloved, which takes them out of the measurement of habits into the realities of occurrences. May Allah, in His glory and majesty, let us experience that and do good to us and our offspring with His grace, generosity, and kindness. Amin.

This explains what came from Bilal, may Allah be pleased with him, that when he visited the Prophet, may Allah send blessings and peace upon him, from Syria, he began crying and rubbing his face on the magnificent grave.

And from Ibn Umar, may Allah be pleased with them both, that he placed his right hand on it (the grave of the Prophet ﷺ).

And from Abu Ayyub al-Ansari, may Allah be pleased with him, that he clung to it and placed his face upon it."

35) Shaykh Qadi Yusuf al-Nabhani (d. 1350 AH)

Shaykh Yusuf al-Nabhani was one of the most prominent scholars from the country presently known as Lebanon. He was also an Islamic judge (Qadi) in Beirut where he is also buried.[728] He has mentioned his own background and studies as translated into English from Arabic.[729]

He has left a work entitled *Jawahir al-Bihar fi-Fada'il al-Nabi al-Mukhtar* (*sallallahu alaihi wa sallam*) which has mentioned the Abu Ayyub (ra) narration. Title page:



جواهر البحار

في

فضائل النبي المختار صلى الله عليه وسلم

تأليف

الشيخ يوسف بن إسماعيل بن يوسف النبهاني

المتوفى سنة ١٣٥٠ هـ

ضبطه وصححه وخرج آياته وأحاديثه

محمد أمين الضناوي

الجزء الرابع

دار الكتب العلمية

Dar Al-Kotob Al-ilmiyah

DKI

أسسها محمد علي بيضون سنة 1971 بيروت - لبنان

Est. by Mohammad Ali Baydoun 1971 Beirut - Lebanon

Établie par Mohamad Ali Baydoun 1971 Beyrouth - Liban

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[728] The writer of these lines has visited his grave in Beirut back in August 2002.

[729] See here for details - https://seekerofthesacredknowledge.wordpress.com/2011/07/21/the-righteous-life-and-blessed-works-of-the-poet-of-the-holy-prophet/

On p. 60 after mentioning the narration he mentioned that Imam al-Samhudi had mentioned that it was recorded by Ahmed (in his Musnad) and the chain of transmission was Hasan (good). See the green box in the image:

٦٠ ــــــــــــــــــــ الجزء الرابع: جواهر البحار في فضائل النبي المختار ﷺ

النبي ﷺ، وفيه تقييد لما سبق. وفي كتاب العلل والسؤالات لعبد الله بن أحمد بن حنبل: سألت أبي عن الرجل يمس قبر النبي ﷺ يتبرك بمسه، وتقبيله، ويفعل بالقبر مثل ذلك رجاء ثواب الله تعالى، فقال: لا بأس به.

قال العز بن جماعة: وهذا يبطل ما نقل عن النووي من الإجماع. وقال السبكي: عدم التمسح بالقبر ليس مما قام الإجماع عليه، واستدل في ذلك بما رواه يحيى بن الحسن عن عمر بن خالد عن أبي نباتة عن كثير بن يزيد عن المطلب بن عبد الله بن حنطب، قال: أقبل مروان بن الحكم، فإذا رجل ملتزم القبر، فأخذ مروان برقبته، ثم قال: هل تدري ما تصنع؟ فأقبل عليه، نعم، إني لم آت الحجر، ولم آت اللِبّن، وإنما جئت رسول الله ﷺ. وذكر الحديث الآتي من رواية أحمد، لكن لم يصرح فيه برفعه في نسخة يحيى التي وقعت للسبكي، وصرح برفعه في غيرها، ثم قال المطلب: وذلك الرجل أبو أيوب الأنصاري، قال السبكي وعمر بن خالد: لم أعرفه، وأبو نباتة، ومن فوقه ثقات، فإن صح هذا الإسناد لم يكره مس جدار القبر.

قال الإمام السمهودي: قلت: رواه أحمد بسند حسن، ولفظه: أقبل مروان يوماً، فوجد رجلاً واضعاً وجهه على القبر، فأخذ مروان برقبته، ثم قال: هل تدري ما تصنع؟ فأقبل عليه، فقال: نعم، إني لم آت الحجر: إنما جئت رسول الله ﷺ، ولم آت الحجر، سمعت رسول الله ﷺ يقول: **«لا تبكوا على الدين إذا وليه أهله، ولكن أبكوا على الدين إذا وليه غير أهله»**[1].

وسبق في الفصل الأول قصة زيارة بلال رضي الله عنه: وأنه أتى القبر، فجعل يبكي ويمرغ وجهه عليه. وذكر الخطيب ابن جملة: أن بلال رضي الله عنه وضع خديه على القبر الشريف، وأن ابن عمر رضي الله عنهما كان يضع يده اليمين عليه، ثم قال: ولا شك أن الاستغراق في المحبة يحمل علي الإذن في ذلك، والقصد به التعظيم، والناس تختلف مراتبهم كما في الحياة، فمنهم من لا يملك نفسه، بل يبادر إليه، ومنهم من فيه أناة فيتأخر ا هـ. ونقل عن ابن الصيف والمحب الطبري: جواز تقبيل الصالحين.

وعن إسماعيل التيمي، قال: كان ابن المنكدر يصيبه الصمات، فكان يقوم فيضع خده على قبر النبي ﷺ، فعوتب في ذلك، فقال: إنه يستشفي بقبر النبي ﷺ.

ومنها: اجتناب الانحناء للقبر عند التسليم، فهو من البدع، ويظن من لا علم له أنه من

(١) رواه الحاكم في المستدرك (٤: ٥١٥). والطبراني في المعجم الكبير (٤: ١٨٩).

36) Shaykh Salama al-Quda’i al-Azzami (d. 1956 CE)

The Egyptian based Azhari scholar known as Shaykh Salama al-Quda’i al-Azzami al-Shafi’i has left behind a work in refutation of certain innovations. It was entitled: *al-Barahin al-Sati`a fi Radd Ba`d al-Bida` al-Sha’i`a* (“*The Beaming Proofs in Refuting Some Prevalent Innovations*”).

Title page in Arabic:



براهين الكتاب والسنة الناطقة

على وقوع الطلاقات المجموعة منجزة أو معلقة

ويليه البراهين الساطعة فى رد بعض البدع الشائعة

تأليف

صاحب الفضيلة العلامة المدقق المحدث الفقيه الصوفى

الحائز للرشاد والقائم بالإرشاد الأستاذ الشيخ

سلامه القضاعى العزامى الشافعى

نفع الله بها وبه آمين

وقد صدر هذين الكتابين بكلمة جليلة حجة الإسلام فى عصره

فضيلة العلامه الشيخ الكوثرى

حقوق الطبع محفوظة للناشر

نجم الدين محمد أمين الكردى

خادم السنة النبوية

On p. 357 he mentioned that the narration was deemed to be Hasan (good) by the author of *Wafa al-Wafa* (meaning al-Samhudi), and it was recorded by al-

Hakim in his Mustadrak and authenticated by al-Suyuti (as shown earlier). The fact that al-Azzami has not contended with these authentications is an indication of his agreement.

الموضوعات . فإن الذى قال فيه ذلك ابن حبان إنما هو داود بن أبي صالح المدنى الليثى ، وليس هو راوى هذا الحديث . ولذلك حكم صاحب وفاء الوفا على هذا الحديث بأنه حديث حسن ، بل رواه الحاكم فى المستدرك ، وصححه السيوطى ورواه كثير أيضا عن المطلب بن عبدالله بن حنطب به . والمطلب وثقه أبو زرعة ، وابن حبان ، والدارقطنى : وغيرهم . ورواه عن كثير عبد الملك بن عمرو القيسى العقدى الحافظ الثقة المأمون ، وهو شيخ أحمد فيه . قال أحمد رضى الله عنه فى مسند أبى أيوب ، حدثنا عبدالملك بن عمرو قال حدثنا كثير بن زيد عن داود بن أبى صالح قال أقبل مروان فساقه ، ورواه أيضا سفيان بن حمزة ، وهو صدوق كما قال أبو زرعة . وأبو نباتة يونس بن يحيى . قال أبو حاتم صالح الحديث ليس به بأس ، كلاهما عن كثير عن المطلب . وبهذا يستبين لك خطأ الحافظ الذهبى فى قوله : إنه لم يرو هذا الحديث عن داود بن أبى صالح إلا الوليد بن كثير . ولذلك تعقبه الهيثمى فى المجمع وابن حجر فى تهذيب التهذيب .

وقال الحافظ فى الفتح آخر باب من لم يستلم الركنين اليمانيين ، استنبط بعضهم من مشروعية تقبيل الأركان جواز تقبيل كل من يستحق التعظيم من آدمى وغيره ، فأما تقبيل يد الآدمى فيأتى فى كتاب الأدب ، وأما غيره فنقل عن الإمام أحمد أنه سئل عن تقبيل منبر النبى صلى الله عليه وسلم وتقبيل قبره فلم ير به بأسا . واستبعد بعض أتباعه صحة ذلك . ونقل عن ابن أبى الصيف اليمانى أحد علماء مكة من الشافعية جواز تقبيل المصحف وأجزاء الحديث وقبور الصالحين، اه ولعل هذا البعض المستبعد هو ذلك الحرانى أو أحد المصابين بدائه .

37) Al-Hafiz Abdal Hayy al-Kattani (d. 1382 AH)

One of the last of the acknowledged preservers of Hadith in the previous Islamic century with its high-end mastership was the Moroccan Hadith scholar given the rank of Hafiz al-Hadith by some scholars, known as al-Hafiz Abdal-Hayy al-Kattani (d. 1962 CE). Earlier on under the heading for Shaykh Abul Hasan al-Sindi the following work by al-Kattani was mentioned: *al-Ifadat wa'l Inshadat wa ba'du ma tahammalatuhu min lata'if al-muhadarat*. Title page:

منشورات المجلس العلمي المحلي للعرائش (١)

الإفادات والإنشادات
وبعض ما تحملته من لطائف المحاضرات

تأليف الإمام الحافظ لسان السنة الغراء
السيد الشريف محمد عبد الحي بن عبد الكبير الكتاني الحسني
المتوفى سنة ١٣٨٢هـ

تقديم
فضيلة الدكتور إدريس بن الضاوية
رئيس المجلس العلمي المحلي للعرائش

دراسة وتحقيق
عبد الهادي جمعون   عبد الإله الصالح

On p. 476 he mentioned the Abu Ayyub al-Ansari (ra) narration as recorded in the Musnad of Imam Ahmed ibn Hanbal as follows:

إنَّ التَّمَنِّي مَعَ الإِهْمَالِ مَنْقَصَةٌ وَالْعَجْزُ عَيْبٌ وَلِلصِّنْدِيدِ إِقْدَامُ
الحُسْنُ يَنْفَعُ فِي دُنْيَا وَآخِرَةٍ تَمَنَّى وَادْأَبْ فَفَضْلُ اللهِ قُدَّامُ

(٣٣٦) إفادة:

[زيارة قبر النبي ﷺ]

رأيتُ في حجَّتي الأخيرَةِ أهلَ السُّنّة غيرَ المتعصِّبين يذكُرونَ أثرًا نفيسًا وقفوا عليه في «مُسنَد»(١) الإمام أحمد - وقد وَقَفْتُ عليه في (ص٤٢٢) من المجلد ٥ طَبعَة مصر الأولى - وسياقُه هكذا: حدثنا عبد الملك بن عمرو(٢)، حدثنا كثيرُ بن زيد(٣)، عن داود بن أبي صالح(٤)، قال: أقبَلَ مروانُ(٥) يومًا فوَجَدَ رجلًا واضعًا وجهَهُ على القَبْرِ النَّبَويّ، فقال:

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(١) إجازة المؤلف في مسند الإمام أحمد بن حنبل ضمنها في كتاب سماه «إجازة المسنَد الحنبلي وذكر عناية الأمة الإسلامية به» طبع بعناية أخينا وحبيبنا الأستاذ خالد البداوي السياعي بدار الحديث الكتانية ضمن مجموع «نور الحدائق» (ص٣٢٣-٣٧٥).

(٢) أبو عامر عبد الملك بن عمرو العقدي، توفي سنة ٢٠٥هـ. ترجمته في: التاريخ الكبير للبخاري (٥/٤٢٥)، الجرح والتعديل لابن أبي حاتم (٥/٣٥٩-٣٦٠).

(٣) أبو محمد كثير بن زيد المدني مولى الأسلميين، توفي سنة ١٥٨هـ. ترجمته في: التاريخ الكبير للبخاري (٧/٢١٦)، والجرح والتعديل لابن أبي حاتم (٧/١٥٠-١٥١)، والثقات لابن حبان (٧/٣٥٤).

(٤) التاريخ الكبير للبخاري (٣/٢٣٤)، والجرح والتعديل لابن أبي حاتم (٣/٤١٦)، والكامل في ضعفاء الرجال (٣/٥٥٢-٥٥٣).

(٥) مروان بن الحكم بن أبي العاص، توفي سنة ٧٥هـ. ترجمته في طبقات ابن سعد (٥/٣٥-٤٣)، والتاريخ الكبير للبخاري (٧/٣٦٨-٣٦٩).

The portion given in the above green box is just before his mention of the narration from Musnad Ahmed with its chain of transmission and wording. In typed format it stated:

رأيتُ في حجتي الأخيرةِ أهلَ السُّنّة غير المتعصبين يذكرون أثرًا نفيسا وقفوا عليه في (مُسنَد) الإمام أحمد

It translates as follows:

"In my last pilgrimage (Hajj), I saw the non-fanatical adherents of the People of the Sunna (Ahlus-Sunna) mentioning a precious athar (narration) they came across in the Musnad of Imam Ahmed…"

These words are an indication that al-Hafiz al-Kattani was supportive of the authenticity of the narration and its usage by true partisans of the real Sunni way as opposed to false claimants. On the next page (477) he quoted from Shaykh Abul Hasan al-Sindi and his verdict on the meaning behind the narration that was quoted earlier on:

٤٧٧

أتدري ما تَصْنَعُ؟ فأقبلَ عليه، فإذا هُو أبو أيُّوب[١]، فقال: نَعَم، جئتُ رسول الله ﷺ ولم آتي الحَجَرَ، سمعتُ رسول الله ﷺ يقول: «لا تَبكوا على الدِّين إذا وَلِيَهُ أهلُه، ولكن ابكوا علَيهِ إذا ولِيَه غيرُ أهله». انتهى من المسند[٢] بنصه.

قال الإمام محدث الحجاز خادم السنة أبو الحسن محمد بن عبد الهادي السندي[٣] في «حواشيه على المسند»[٤] لدى قصة أبي أيوب هذه: «قوله: «واضعًا وجهه على قبر رسول الله ﷺ» إشارةٌ إلى أنه ﷺ حيٌّ في قبره. «على الدِّين» بكسر الدال».

انتهى من (ص٤٣٧) من حاشية السندي من النسخة المحفوظة في مكتبة شيخ الإسلام بالمدينة المنورة، وهي تحت عدد ٦٤ من قسم الحديث، والحاشية المذكورة عندي مجلدها الأول[٥] اشتريته من المغرب، والمجلد ٢ رأيته في مكتبة بجبال دَرَن.

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(١) خالد بن زيد بن كليب، أبو أيوب الأنصاري الخزرجي، توفي سنة ٥٢هـ. ترجمته في: أسد الغابة (١/٥٧١-٥٧٣)، الإصابة (١/١٩٩-٢٠١).

(٢) برقم ٢٣٥٨٥ (٣٨/٥٥٨، الرسالة).

(٣) توفي سنة ١١٣٨هـ، ترجمه المؤلف في فهرس الفهارس (١/١٤٨). ترجمته في: سلك الدرر (٤/٦٦)، والأعلام للزركلي (١/٢٥٣).

(٤) (١٣/٤٧٨).

(٥) أشار المؤلف إلى وجوده في المكتبة الكتانية في كتابه «إجازة المسند الحنبلي» (ص٣٠٤)، و«فهرس الفهارس» (١/١٤٨).

38) Shaykh Mahmud ibn Sulayman al-Tijani (d. 1388 AH)

Shaykh Mahmud ibn Sulayman al-Tijani has mentioned the Abu Ayyub (ra) narration in his *al-Manhalul Asfa fi Ziyara al-Mustafa*. Title page:



المنهل الأصفى

في زيارة المصطفى

والتعلق بجنابه الأوفى

صلى الله عليه وسلم ألفا ألفا

تأليف

الشيخ الإمام الحاج محمود بن سليمان التجاني

المتوفى سنة ١٣٨٨ هجرية

قدم له وقرظه

الشيخ الطيب عبد الوهاب حاج الطيب

عضو هيئة علماء السودان

تحقيق

الشيخ أحمد فريد المزيدي

BOOKS - PUBLISHER

كتاب - ناشرون

The narration was mentioned on p. 379:

The Arabic book page reproduced on this page (its own header and page number: ٣٧٩ — الفريدة السابعة: في ذكر ما ينبغي في الطريق وعند الزيارة من الآداب):

جدار القبر الشريف باليد وتقبيله، بل الأدب أن يبعد عنه كما يبعد عنه لو حضر في حياته ﷺ، هذا هو الصواب، وهو الذي قاله العلماء وأطبقوا عليه، وينبغي أن لا يغتر بكثيرين من العوام في مخالفتهم ذلك، فإن الاقتداء والعمل إنما يكون بأقوال العلماء، ولا يلتفت إلى محدثات العوام وجهالاتهم، ومن خطر بباله أن المسح وغيره أبلغ في البركة، فهو من جهالته وغفلته، لأن البركة إنما هي فيما وافق الشرع وأقوال العلماء، وكيف يبتغي الفضل في مخالفة الصواب، انتهى كلام «الإيضاح».

وذكر ابن حجر أن العز ابن جماعة وغيره اعترضوا على النووي في قوله بكراهة مسح جدار القبر الشريف ومسه، وعليه عمل العلماء الصالحين.

وقول السبكي: إن عدم التمسح بالقبر الشريف ليس مما قام الإجماع عليه، ثم أجاب ابن حجر عن ذلك، ورجح كلام النووي من أن ذلك مكروه، ومما نقله في ذلك قول الإمام الغزالي في «الإحياء»: مس المشاهد وتقبيلها عادة اليهود والنصارى.

وقول الزعفراني: وضع اليد على القبر ومسه وتقبيله من البدع التي تنكر شرعًا، قال: وعلم مما تقرر كراهة مس مشاهد الأولياء وتقبيلها، نعم إن غلبه وجد أو حال فلا كراهة.

وذكر حديث أبي أيوب الأنصاري رضي اللّه عنه وهو «أن مروان أقبل، فرآه ملتزم القبر المكرم، فأخذ مروان برقبة؛ ثم قال: هل تدري ماذا تصنع؟ فأقبل عليه فقال: نعم إني لم آت الحجر ولا اللبن، إنما جئت رسول اللّه ﷺ، ولا تبكوا على الدين إذا وليه أهله، ولكن ابكوا عليه إذا وليه غير أهله».

قال: وفيه إشارة واضحة إلى عذره، وهو أنه لم يقصد مجرد التزام حجارة القبر ولا لبنه، وإنما قصد غير ذلك، لأنه ﷺ حيّ مكرّم في قبره الشريف، فكان ذلك كالتزامه، وقد تغلب المحبة والشوق على بعض الناس، فترتفع الحُجب عن نظره ويصير كالمشاهد لوجهه المكرم ﷺ حتى يخرجه ذلك عن قياس العادات إلى حقائق المقالات، أذاقنا اللّه سبحانه وتعالى ذلك والمحسنين إلينا وذرارينا بمنه وجوده وكرمه آمين.

The portion in the green box means:

“He mentioned the hadith about Abu Ayyub al-Ansari, may Allah be pleased with him, that Marwan came and saw him clinging to the blessed grave. So, Marwan grabbed him by the neck, then said: ‘Do you know what you are doing?’

(Abu Ayyub) turned to him and said: 'Yes, I did not come to a stone or clay. I came to the Messenger of Allah ﷺ.'

(He, the Prophet ﷺ said:) 'Do not cry over the religion when its rightful people are in charge of it, but cry over it when its unrightful people are in charge of it.'

He said***: In this is a clear indication of his excuse, which is that he did not intend mere clinging to the stones and clay of the grave. Rather, he intended something else, because he (the Prophet, ﷺ) is alive[730], noble in his blessed grave. So, clinging to it is like clinging to him. Love and longing overcome some people until the veils are lifted from their vision, and they become as if seeing his noble face ﷺ, which takes them beyond customary practices to the realities of (sacred) sayings.***

May Allah allow us, our benefactors, and our offspring to taste that through His bounty, generosity, and grace. Amin."

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[730] This has been mentioned with some evidences previously by quoting from here - https://www.ilmgate.org/are-the-prophets-alive-in-their-graves/

Also, the following Hadith recorded in the Musnad of Abu Ya'la al-Mawsili and Musnad al-Bazzar as mentioned by Hafiz al-Haythami in his *Majma al-Zawa'id* as follows:

13812 – وَعَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ – صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ –: «الْأَنْبِيَاءُ أَحْيَاءٌ فِي قُبُورِهِمْ يُصَلُّونَ» . رَوَاهُ أَبُو يَعْلَى وَالْبَزَّارُ، وَرِجَالُ أَبِي يَعْلَى ثِقَاتٌ.

Meaning:

'From Anas bin Malik (ra) that he said: The Messenger of Allah (صلى الله عليه وسلم) said***: "The Prophets <u>are alive in their graves</u>, praying.'*** It is reported by Abu Ya'la and Al-Bazzar, and the narrators of Abu Ya'la[730] are trustworthy."

Imam al-Munawi (d. 1031 AH) declared it Sahih in his *Fayd al-Qadir* (3/184, no. 3089). Imam al-Zarqani (d. 1122 AH) said its isnad is Sahih in his *Sharh on Muwatta Malik* (4/447).

Salafi views: The late Salafi editor of *Musnad Abi Ya'la* (6/147, no. 3425, footnote no. 1) known as Hussain Salim Asad said the Isnad is Sahih. There is also another edition of Musnad Abi Ya'la (3/379, no. 3412) edited by a Pakistani Salafi by the name of Irshad al-Haqq Athari who declared the isnad to be jayyid (good). Al-Albani also declared the isnad found in Musnad Abi Ya'la to be jayyid in his *Ahkam al-Jana'iz* (p. 213). Al-Albani also listed it as being Sahih in his *Sahih al-Jami al-Saghir* (1/539, no. 2790).

One may also refer to Imam al-Bayhaqi's *Hayat al-Anbiya* work which provided narrations on the state of the Prophet's (as) in their blessed graves, as well as Imam al-Suyuti's: *Inbah al-Adhkiya Fi Hayat al-Anbiya*..

39) Shaykh Abdul Ghani Hamadah

Shaykh Abdul Ghani Hamadah from Idlib, Syria, published a short work in 1971 entitled: *Fadl al-Dhakirin wa'l Radd ala'l Munkirin.* Title page:

فضل الذاكرين والرد على المنكرين

تأليف

الاستاذ عبد الغني حماده

سوريا — ادلب

١٣٩١ هـ .. ١٩٧١ م.

On p. 250 he mentioned the Abu Ayyub (ra) narration with reference to Musnad Ahmed without weakening it:

- ٢٥٠ -

غيرها وبركتها ثابت شرعا وانما مهبط الرحمات الالهية كتعظيم المقام الذي هو صخرة تشرفت بقدم ابراهيم عليه السلام حين بنى الكعبة المشرفة وبأثر قدمه الشريف، ويكفي في بركة القبور ونزول الرحمة عليها انكباب الصحابي الجليل ابي ايوب الانصاري[١] رضي الله عنه على قبر رسول الله صلّى الله عليه وسلّم حين زاره ووضع وجهه على قبره صلّى الله عليه وسلّم فرآه مروان بن الحكم وكان واليا على المدينة فقال له ما تصنع قال جئت رسول الله صلّى الله عليه وسلّم زائرا ولم ازر الحجر رواه الامام احمد.

40) Shaykh Zafar Ahmed Uthmani (d. 1974 CE)

Shaykh Zafar Ahmed Uthmani has been quoted in a few places of this work already. Here are the quotations on what he mentioned regarding the Abu Ayyub (ra) narration in his *I'la al-Sunan*[731]:

i) *I'la al-Sunan* (10/498, Karachi print):

انتهى. (وقد صح عن أبي أيوب الأنصاري أنه قال لمن أنكر عليه وضع وجهه على القبر: إنما جئت
رسول الله ﷺ ولم آت اللبن أو الحجر. كما سيأتي، فثبت أن حكم الآية باق بعد وفاته ﷺ،
فينبغي لمن ظلم نفسه أن يزور قبره ويستغفر الله عنده فيستغفر له الرسول).

"And it **is authentic from Abu Ayyub al-Ansari** that he said to the one who denounced him for placing his face on the grave: "I came only to the Messenger of Allah (Allah bless him and grant him peace) and I did not come to a brick or stone" as will come, so it is established that the ruling of the verse remains after his (Allah bless him and grant him peace) departure. Thus, the one who wrongs himself should visit his grave and seek forgiveness from Allah in his presence, whereupon the Messenger will seek forgiveness for him."

ii) Plus, Shaykh Zafar also quoted the following from Imam al-Samhudi to validate the authenticity of the Musnad Ahmed narration in his *I'la al-Sunan* (10/507):

[731] This section from *I'la al-Sunan* was translated into English by Shaykh Zameelur Rahman.

Ahmad narrated with a hasan chain – as I saw in the handwriting of Hafiz Abu l-Fath al-Maraghi – he said: ‘Abd al-Malik ibn ‘Amr narrated to us: Kathir ibn Zayd narrated to us from Dawud ibn Abi Salih, he said: Marwan came one day to find a man placing his face on the grave [of the Prophet (peace and blessings be upon him)], so Marwan grasped his neck and said: “Do you know what you are doing?” Thereupon, he turned to him and said: “Yes! I have not come to a stone. I have come only to the Messenger of Allah, and I have not come to a stone. I heard Allah’s Messenger (Allah bless him and grant him peace) say: ‘Do not cry upon religion when those worthy of it take charge of it, but cry upon it when those unworthy of it take charge of it.’” Al-Haythami said: “Ahmad and al-Tabrani in al-Kabir and al-Awsat narrated it, and Kathir ibn Zayd is in it, who was declared trustworthy by a group and weakened by al-Nasa’i and others.” (Wafa al-Wafa, 5:45)

iii) *I’la al-Sunan* (10/512-513):

Narrated from Dawud ibn Abi Salih, he said: Marwan came one day to find a man placing his face on the grave [of the Prophet (peace and blessings be upon him)], whereupon he grasped his neck and said: “Do you know what you are doing?” He said: “Yes!” He turned to him, and it was Abu Ayyub al-Ansari (Allah be pleased with him). Then he said: “I have come to the Messenger of Allah, and I have not come to a stone. I heard Allah’s Messenger (Allah bless him and grant him peace) say: ‘Do not cry upon religion when those worthy of it take charge of it, but cry upon it when those unworthy of it take charge of it.’” ***Al-Hakim transmitted it and said: “The isnad is sahih,” and al-Dhahabi agreed with him in Talkhis al-Mustadrak (4:515), and he said: “Sahih.”***

say: The place from which evidence is drawn from it is Abu Ayyub's statement: "I have come to the Messenger of Allah, and I have not come to a stone." Thus, the hadith: "Whoever visited me after my death, it is as though he visited me during my lifetime," is strengthened thereby. And it is established thereby that the ruling in His (Exalted is He) saying: "Had they, when they wronged themselves, come to you and sought forgiveness from Allah, and the Messenger sought forgiveness for them, they would surely have found Allah Relenting, Merciful" (Qur'an 4:64) remains after his (Allah bless him and grant him peace) departure, and is not severed thereby. And when the one who came to his grave is like the one who came to the Messenger of Allah (Allah bless him and grant him peace), which believer will be satisfied with himself to not go to the Messenger of Allah (Allah bless him and grant him peace) while he is able to [do] so, even if he expends soul and spirit? And who will prevent tying saddles for that purpose when he knows that the Messenger of Allah (Allah bless him and grant him peace) is alive in his grave, and whoever comes to his grave, he has come to the Messenger of Allah (Allah bless him and grant him peace)? Only those who deny his (Allah bless him and grant him peace) life in his grave deny this, and his ears have not heard the statement of Abu Ayyub: "I came to the Messenger of Allah (Allah bless him and grant him peace), and I have not come to a stone," or his heart is empty of his love, and his mind is empty of its core. As for the consumed, do not ask of them, for by Allah! They have not come to a grave, and they came only to the Messenger of Allah (Allah bless him and grant him peace), and when they return to their lands, their hearts cleave for parting from their beloved (Allah bless him and grant him peace) and their minds are at unease.

41) Shaykh Sayyid Muhammad Amimul Ihsan Barkati[732] (d. 1974)

Shaykh Sayyid Muhammad Amimul Ihsan compiled a work in presentation of certain proofs for the Hanafi Madhhab. It was entitled *Fiqh al Sunan wa'l Athar*.[733] Title page:



[732] He was born on 24 January 1911 (22 Muharram, 1329 Hijri) in Bihar state, Munger district in a village named Pachna in India. His father was Mawlana Sayyid Muhammad Hakim Abdul Mannan, and his mother was Sayyida Sajida. He was the second born amongst 4 brothers and 3 sisters. He migrated to present day Bangladesh and passed away there. The Shaykh acquired his academic learning from the famous Calcutta based Aliah Madrasah in 1926. Mufti Amimul Ihsan compiled over 55 works.

[733] Pdf version available here - https://www.darultahqiq.com/hanafi-fiqh-proofs-fiqh-al-sunan-wal-athar-by-shaykh-amin-al-ihsan/

On p. 353 he mentioned the Abu Ayyub (ra) narration from the *Mustadrak al-Hakim* by mentioning that al-Hakim deemed it Sahih and in footnote no. 6 he mentioned that al-Dhahabi agreed with al-Hakim. Since Shaykh Amim al-Ihsan presented this in a work presenting Hadith proofs for the Hanafi Madhhab and did not dispute the gradings of al-Hakim and al-Dhahabi, then this indicates his agreement with them. Scan of actual page:

فصل في زيارة قبر النبي ﷺ

فضل زيارة قبر النبي ﷺ وآدابها والسفر لزيارة قبره الشريف

عن ابن عمر رضي الله عنه قال قال رسول الله ﷺ «من زار قبري وجبت له شفاعتي» أخرجه الدارقطني[١] وصححه ابن السكن[٢] وعبد الحق والسبكي وحسنه النيموي[٣] وأخرجه الطبراني[٤] وصححه ابن السكن مرفوعاً بلفظ «من جاءني زائراً لا تهمه [٥] إلا زيارتي كان حقاً على الله أن أكون له شفيعاً» وللحاكم[٦] وصححه عن داود بن أبي صالح قال «أقبل مروان[٧] يوماً فوجد رجلاً واضعاً وجهه على القبر[٨] فأخذ برقبته وقال أتدري ما تصنع قال نعم فأقبل عليه فإذا هو أبو أيوب الأنصاري رضي الله عنه فقال جئت رسول الله ﷺ ولم آت الحجر سمعت رسول الله ﷺ يقول لا تبكوا على الدّين إذا وليه أهله ولكن ابكوا عليه إذا وليه غير أهله» ولابن عساكر بسند جيد[٩] عن أبي الدرداء قصة نزول بلال رضي الله عنه بداريا بعد فتح عمر رضي الله عنه بيت المقدس وفيه «قال ثم إن بلالاً رأى

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(١) كذا في وفاء الوفاء ج٢ ص ٣٩٤ وخلاصته ص ٤١.

(٢) كذا في النيل ج٤ ص ٣٢٥ والتلخيص ص ٢٢١.

(٣) آثار السنن ج٢ ص ١٢٦ وعزاه إلى ابن خزيمة في صحيحه والدارقطني والبيهقي.

(٤) كذا في تخريج الإحياء للعراقي ج١ ص ٢٣٢.

(٥) كذا في تخريج الإحياء للعراقي ج١ ص ٢٣٢، وفي رواية ابن ماجة " لا تحمله " /باب فضل المدينة، وفي رواية المعجم الكبير للطبراني " لا تعمله"، وفي البدر المنير لابن الملقن " لا ينزعه "، وفي رواية كنز العمال " لا يعمده " والله أعلم (محقق) .

(٦) ج٤ ص ٥١٥ وأقره عليه الذهبي.

(٧) حين كان أميرا على المدينة.

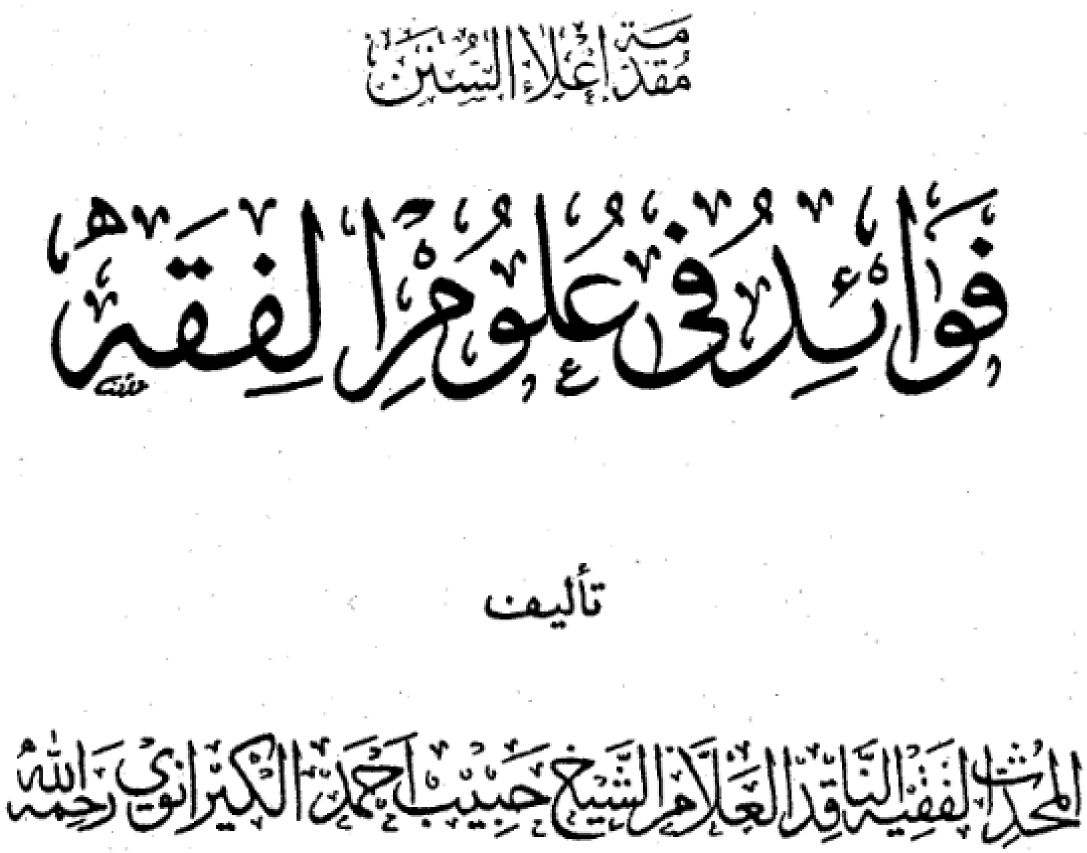
(٨) أي قبر النبي ﷺ.

(٩) شفاء السقام ص ٣٩ وآثار السنن ج٢ ص ١٢٧ وخلاصة الوفاء ص ٤٦ واللفظ له.

- ٣٥٣ -

42) Shaykh Habib Ahmed Kayranwi

Shaykh Habib Ahmed Kayranwi mentioned the Abu Ayyub (ra) narration in his *Fawa'id fi Ulum al-Fiqh*[734] (p. 313). Title page:


مقدمة إعلاء السنن

فوائد في علوم الفقه

تأليف

المحدث الفقيه الناقد العلامة الشيخ حبيب أحمد الكيرانوي رحمه الله

He mentioned that al-Hakim had recorded it in his al-Mustadrak, and that he had declared the chain of transmission to be Sahih, and al-Dhahabi agreed with it being Sahih in his *Talkhis al-Mustadrak* (4/515). He did not oppose the gradings of al-Hakim and al-Dhahabi, as well as saying that it is established (thabt). The actual quote:

[734] This has been published as the Muqddima to *I'la al-Sunan* of Shaykh Zafar Ahmed, under Volume 20 of the Karachi edition.

وأما قوله: "وأيضا فتمرغ بلال" **فقد ثبت مثله عن أبى أيوب الأنصارى** عند الحاكم فى مستدركه من حديث داود بن أبى صالح قال: أقبل مروان يوما فوجد رجلا واضعا وجهه على القبر، فأخذ برقبته وقال: "أتدرى ما تصنع؟" قال: نعم. فأقبل عليه، فإذا هو أبو أيوب الأنصارى رضى الله عنه. فقال: جئت رسول الله ﷺ ولم آت الحجر، سمعت رسول الله ﷺ يقول: «لا تبكوا على الدين إذا وليه أهله ولكن ابكوا عليه إذا وليه غير أهله». قال الحاكم: "صحيح الإسناد" وأقره عليه الذهبى فى تلخيصه (٤:٥١٥).

Meaning:

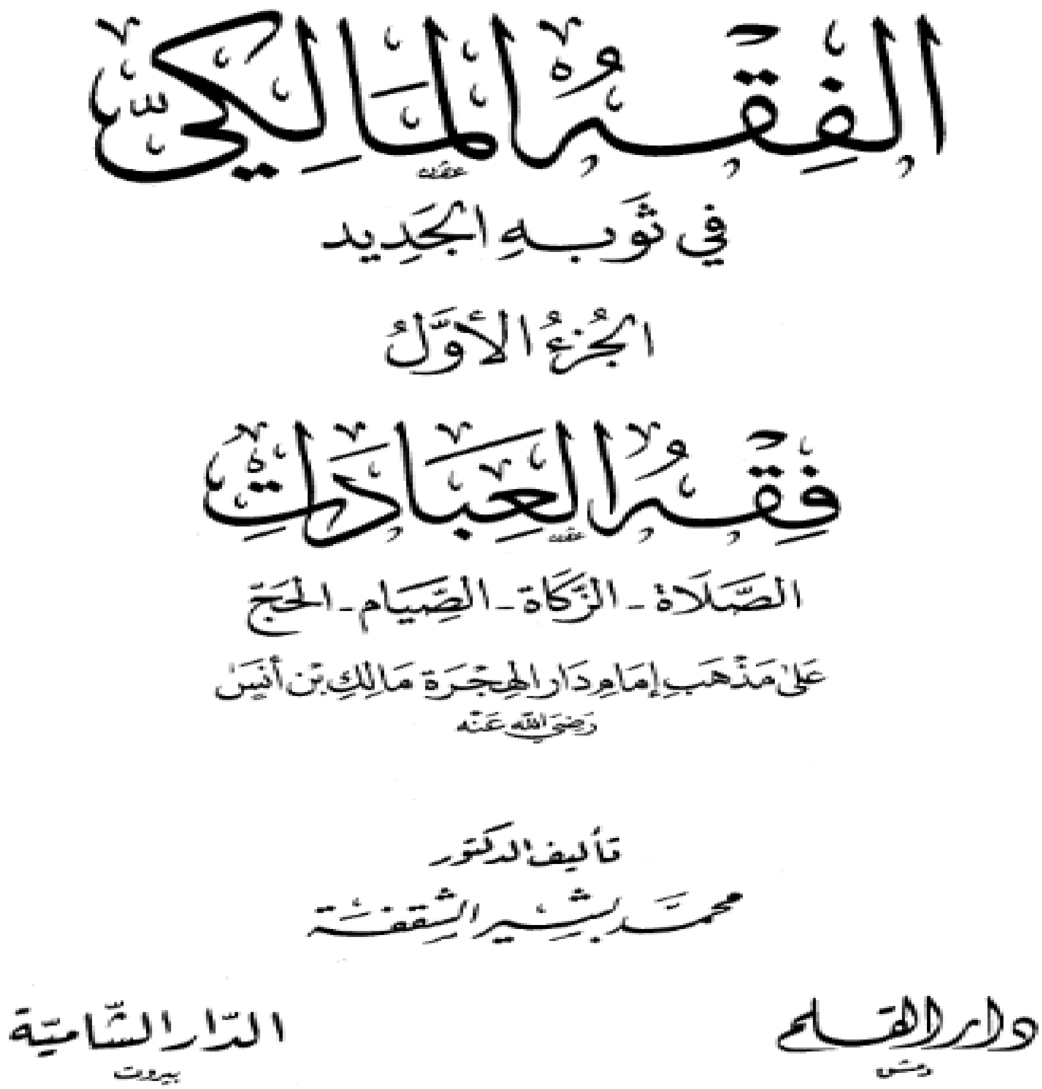
“As for his words ‘And also Bilal rubbed (his face)’, the like of it has been established (thabt) similarly from Abu Ayyub al-Ansari (ra), in al-Hakim's Mustadrak, from the hadith of Dawud bin Abi Salih, who said:

One day Marwan came and found a man placing his face on the grave, so he seized him by the neck and said: ‘Do you know what you are doing?’ He said: ‘Yes.’ So, he turned to look at him, and behold he was Abu Ayyub al-Ansari, may Allah be pleased with him. So, he said: ‘I came to the Messenger of Allah ﷺ and not to a stone. I heard the Messenger of Allah ﷺ saying: 'Do not cry over the religion when its people take charge of it, but cry over it when other than its people take charge of it.'"

Al-Hakim said: "Its chain of narration is authentic." And al-Dhahabi agreed with him on this in his Talkhis (4:515).”

43) Shaykh Muhammad Bashir al-Shiqfat

Shaykh Muhammad Bashir al-Shifqat compiled a work representing the Maliki Madhhab which was initially published in 1971. It was entitled: *Fiqh al Maliki Fi Thawbihi al Jadid* in 6 volumes as per the 1996 edition. Title page:



الفقه المالكي

في ثوبه الجديد

الجزء الأول

فقه العبادات

الصلاة - الزكاة - الصيام - الحج

على مذهب إمام دار الهجرة مالك بن أنس

رضي الله عنه

تأليف الدكتور

محمد بشير الشقفة

دار القلم

دمشق

الدار الشامية

بيروت

In the 1st volume, p. 550 he mentioned the Abu Ayyub (ra) narration from the Musnad Ahmed without rejection of its authenticity:

النبي ﷺ، فيصلي على النبي ﷺ وعلى أبي بكر، وعمر». ذكر هذا الأثر تحت: [باب ما جاء في الصلاة على النبي ﷺ].

● وأخرج الإمام أحمد في مسنده(١): عن معاذ بن جبل رضي الله تعالى عنه، قال: لما بعثه رسولُ الله ﷺ إلى اليمن خَرجَ معه رسولُ الله ﷺ يُوصيه، ومعاذٌ راكبٌ، ورسولُ الله ﷺ يمشي تحت راحلته، فلما فَرَغَ، قال: «يا معاذ، إنَّكَ عسى ألاّ تَلقاني بعد عامي هذا، أَوْ لعَلَّكَ أنْ تَمُرَّ بمسجدي هذا، أَوْ قَبْري. فبكىٰ معاذٌ جشعاً لفراقِ رسولِ الله ﷺ. ثم التفتَ فأقبلَ بوجهِهِ نحو المدينة، فقال: إنَّ أَوْلَى الناسِ بي المتَّقون مَنْ كانوا وحيث كانوا».

● وأخرج ابن ماجه في سننه(٢)، عن عمر بن الخطاب رضي الله تعالى عنه: أنَّهُ خَرَجَ يوماً إلى مَسْجِدِ رسول الله ﷺ، فوجدَ معاذَ بن جبلٍ، قاعداً عند قبر النبي ﷺ يبكي، فقالَ: ما يُبكيكَ؟ قال: يُبكيني شيءٌ سَمِعْتُهُ مِنْ رسولِ الله ﷺ، سمعتُ رسولَ الله ﷺ يقولُ: «إنَّ يَسيرَ الرياءِ شرك، وإنَّ مَنْ عادىٰ للّه وَلِيّاً فقد بارزَ الله تعالى بالمحاربةِ، إنَّ الله تعالى يُحبُّ الأبرارَ الأتقياءَ الأخفياءَ الذينَ إذا غابوا لم يُفتقدوا. وَإِنْ حَضَرُوا، لم يُدْعَوا، ولم يُعْرَفُوا. قُلوبُهم مَصابيحُ الهُدى يَخْرُجُونَ من كُلِّ غَبْراءَ مُظلمةٍ».

● وأخرج أحمد في مسنده(٣)، عن أبي صالح، قال: أَقْبَلَ مروانُ يوماً، فَوَجَدَ رجلاً واضعاً وجهَهُ على القبر، فقال: أتدري ما تصنع؟ فأقبل عليه، فإذا هو أبو أيوب، فقال: نعم، جئت رسول الله ﷺ ولم آتِ الحُجَر. سمعتُ رسولَ الله ﷺ يقول: «لا تبكوا على الدِّين إذا وَلِيَهُ أَهْلُه، ولكنْ ابكوا عليه إذا وَلِيَهُ غيرُ أَهْلِه».

وظيفة زُوّار المدينة المنورة:

فهذه وظيفة من وصل المدينة المنوّرة قبل الحج أو بعده أو جاءها لأمرٍ ما، فإنّه متى وصلها يُسلم على النبي ﷺ وصاحبيه، على هذا أجمعت الأمة، واتفقت

(١) ٥/ ٢٣٥ من المسند.

(٢) كتاب الفتن ٢/ ١٣٢٠، رقم (٣٩٨٩)، ومعنى آخره: ينجون من كل مسألة أو مشكلة أو معضلة أو فتنة أو بلية.

(٣) المسند ٥/ ٤٢٢.

44) Shaykh Abdullah ibn Mahfuz al-Haddad (d. 1996)

Shaykh Abdullah al-Haddad has mentioned the Abu Ayyub (ra) narration in his work entitled *al-Sunna wa'l Bid'a* (p. 146). Title page:

السنة والبدعة

تحقيق فريد لبيان المراد بالسنة فى أحاديث الرسول ﷺ

(عليكم بسنتى وسنة الخلفاء الراشدين)

تأليف

عبد الله محفوظ محمد الحداد باعلوى الحضرمى . خريج جامعة الخرطوم

كلية الحقوق قسم الشريعة عام ١٩٥٩ م

رئيس القضاء الشرعى سابقا بحضرموت . المكلا

جمع فيه الشواهد ما يربو على ٣٥٠ حديثا وأثرا

From p, 146:

٧٢ – عن داوود بن أبي صالح قال : أقبل مروان يوما فوجد رجلا واضعا وجهه على القبر . فقال : اتدري ما تصنع ؟ فأقبل عليه فاذا هو أبو أيوب فقال : نعم جئت رسول الله ﷺ ولم آت الحجر – سمعت رسول الله ﷺ يقول : «لا تبكوا على الدين اذا وليه اهله ولكن ابكوا على الدين اذا وليه غير اهله» – رواه أحمد والطبراني في الكبير والاوسط وفيه كثير بن زيد وثقه أحمد وغيره وضعفه النسائي وغيره كما في مجمع الزوائد[٢] يعني فحديثه حسن وهذا مثل حديث عائشه

He mentioned that it was recorded in *Musnad Ahmed, al-Mu'jam al-Kabir* and *al-Awsat* of al-Tabarani, and it contains Kathir ibn Zayd in the chain of transmission. He mentioned the scholars that praised or dispraised Kathir based on al-Haythami's *Majma al-Zawa'id*. He concluded that Kathir ibn Zayd's hadiths are Hasan (good) and did not weaken or reject Dawud ibn Abi Salih, and thus he has accepted the overall authenticity of the narration.

45) Shaykh Hamza Ahmed al-Zayn

The Syrian scholar known as Shaykh Hamza Ahmed al-Zayn declared the chain to be Sahih in the notes to his edition of the *Musnad Ahmed*, which was a continuation of where the late Shaykh Ahmed Shakir stopped due to his passing away.

This is what Hamza Ahmed al-Zayn stated in Arabic in his notes to *Musnad Ahmed* (17/42-43 no. 23476):

إسناده صحيح ، كثير بن زيد وثقه أحمد ورضيه ابن معين ووثقه ابن عمار الموصلي وابن سعد ، وابن حبان ، وصلحه أبو حاتم ورضيه ابن عدي ولكن ضعفه النسائي ولينه أبو زرعة . وتمسك قوم بتضعيف النسائي وكلام أبي زرعة وتركوا كل هؤلاء لا لشيء إلا ليضعفوا هذا الحديث . وخطأ الحاكم والذهبي لأنهما صححاه في المستدرك 4 / 515 علماً بأنهم يوثقون كثير بن زيد في أماكن غير هذا ، ومعنى ذلك أن التوثيق والاتهام يخضع للأهواء والمذاهب وهذه خيانة علمية بحد ذاتها أما لماذا يضعفوه هنا ؟ فهذه سقطة علمية محسوبة عليهم يقولون إن في هذا دلي لم يجيز التمسح بالقبور . وهل كان أبو أيوب يتمسح بقبر النبي وهؤلاء عندهم عقدة من أي خبر فيه دنو من القبور وهذا أكبر دليل على بطلان مذهبهم ، فماذا يرجى من خونة للعلم ؟ ولا ندري مذهب هؤلاء . إنهم يدعون أنهم حنابلة تارة ولا مذهبية تارة أخرى . فلا تبعوا الحنابلة وقد خالفوا الذهبي وهو حنبلي ولا هم أثبتوا مذهباً واضحاً صريحاً يعرف لهم وإنما في مذهب كالحية

Translation:

“Its chain of narrators (*isnād*) is *Saḥīh*. Kathīr ibn Zayd was graded as trustworthy (*thiqa*) by Aḥmed, (classified as) ‘approved’ (*raḍiyah*) by Ibn Ma‘īn. He was also graded as trustworthy by Ibn ‘Ammār al-Mawṣilī, Ibn Sa‘d, and Ibn Ḥibbān. Abū Ḥatim has, however, included him in the category of ‘upright’ (*ṣālih*). He was also graded as ‘approved’ (*raḍiyah*) by Ibn ‘Adi, but was graded as weak (*ḍa‘īf*) by an-Nasā’ī and was included in the category of ‘soft’ in *ḥadīth* (*layyin)* by Abū Zur‘ah. A group of (*ḥadīth* critics) have maintained the opinions of an-Nasā’ī and Abū Zur‘ah and disregarded the opinions stated by all other above-mentioned scholars only for the sake of judging this *ḥadīth* as weak. Moreover, they declared al-Ḥākim and al-Dhahabī to have erred in grading this *ḥadīth* as authentic (*ṣaḥīh*) in *al-Mustadrak* (4/515).

Let it be known that the same *ḥadīth* critics grade Kathīr ibn Zayd as trustworthy on other occasions, which clearly indicates that the criteria of authentication and invalidation (*ittihām*) are subject to whimsical desires and to a specific School of law (*madhhab*). In fact, this is a clear case of scholarly dishonesty, for why do these critics judge Kathīr as weak in this context? This demonstrates a remarkable lapse of judgment for which they are to blame. Their view on the weakness of this *ḥadīth* is based on the fact that it offers proof for those who make it lawful to seek blessings by touching the graves. Was Abū Ayyūb seeking blessings by touching the Prophet’s grave?

Such people have got a problem about any report pertaining to approaching the graves, this being the best evidence on the invalidity of their Madhhab (School of thought). What do we expect from these betrayers of knowledge? We do not know to which School of thought they belong to. Sometimes they claim themselves to be

disciples of the Ḥanbalī School and at other times they claim that they follow no specific School of law. They cannot be regarded as followers of the Ḥanbalīs since they reject the opinion of al-Dhahabī, who is a Ḥanbalī.[735] Likewise, they do not follow a Madhhab by a clear and explicit demonstration. Rather they behave like a serpent (when it comes to accepting or rejecting a *ḥadīth)*."

[735] Meaning his creed (aqida) was Hanbali, but as for his school of jurisprudence, al-Dhahabi was a Shafi'i.

46) Shaykh Hussain Muhammad Ali Shukri

Shaykh Hussain Muhammad Ali Shukri graded the Abu Ayyub narration to be overall Hasan (good) in his editing of the *Shifa al-Siqam*[736] (pp. 343-344, footnote 2) of Imam Taqiuddin al-Subki after mentioning the source works that contain the narration. He also mentioned al-Dhahabi's agreement with al-Hakim on its being Sahih; that al-Suyuti had affirmed its authenticity in his *al-Jami al-Saghir*, as well as mentioning that al-Samhudi saw Abul Fath al-Maraghi declaring the chain to be Hasan. All of this has been discussed earlier on. Title page:



شفاء السقام

في زيارة خير الأنام صلى الله عليه وسلم

تأليف

الإمام المحقق ناصر السنة شيخ الإسلام المجتهد النظار

تقي الدين علي بن عبد الكافي بن علي السبكي الشافعي

ولد سنة ٦٨٣ هـ - وتوفي سنة ٧٥٦ هـ

رحمه الله تعالى عليه ورضوانه

طبعة مخرجة على نسخة ابن المصنف ومقروءة عليهما

تشرف بخدمته والعناية به

حسين محمد علي شكري

The relevant pages with highlighting:

[736] The edition published by Darul Kutub al-Ilmiyya (1st edition, 2008, Beirut).

رسول الله ﷺ، لا تبكوا على الدِّين إذا وَلِيهُ أهله، ولكن ابكوا عليه إذا وَلِيهُ غير أهله.

قال المطلب: وذلك الرجل، أبو أيوب الأنصاري رضي الله عنه.

قُلْتُ: وأبو نباتة يونس بن يحيى، ومن فوقه ثِقاتٌ، وعمر بن خالد لم أعرفه[١].

فإن صَحَّ هذا الإسناد[٢]، لم يُكره مَسُّ جِدَار القبر، وإنما أردنا بذكره

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(١) ذكره الإمام المزّي فيمن روىٰ عن يونس بن يحيىٰ وقال: عمر بن خالد المخزومي، «تهذيب الكمال» ٨: ٢٢٠، ولم أقف له على ترجمة فيما بين يدي من المصادر.

(٢) ورواه أيضاً: الإمام أحمد «المسند» ٦: ٥٨٧ حديث (٢٣٠٧٤) من طريق عبد الملك بن عمرو العقدي، عن كثير بن زيد. والإمام الطبراني في «المعجم الكبير» ٤: ١٥٨ حديث (٣٩٩٩) بلفظ: «قال أبو أيوب لمروان بن الحكم...» الحديث، وفي «المعجم الأوسط» ١: ١٩٨ حديث (٢٨٦) بدون ذكر القصة. ورواه بلفظ «المعجم الكبير» في «المعجم الأوسط» ١٠: ١٦٩ حديث (٩٣٦٢) من طريق حاتم بن إسماعيل، عن كثير بن زيد. والإمام الحاكم في «المستدرك» ٤: ٥٦٠ حديث (٨٥٧١) بذكر القصة من طريق عبد الملك بن عمرو العقدي، عن كثير بن زيد، وصححه، ووافقه الإمام الذهبي.

وقد ذكره الحافظ السيوطي في «الجامع الصغير» (فيض القدير) ٦: ٣٨٩ حديث (٩٧٢٨) وعزاه للإمامين أحمد، والحاكم، ورمز لصحته.

قال الإمام السمهودي في «وفاء الوفا» ٤: ١٣٥٨: «روىٰ أحمد بسند حسن، كما رأيته بخط الحافظ أبي الفتح المراغي المدني، قال: حدثنا عبد الملك بن عمرو، قال: حدثنا كثير بن زيد، عن داود بن أبي صالح، قال: أقبل...»، الحديث. ونقل عن

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القَدح في القطع بكراهية ذلك[1].

قوله : «وكان السلف من الصحابة والتابعين إذا سَلّمُوا عليـه، وأرادوا الدعاء؛ دعوا مستقبلي القبلة، ولم يستقبلوا القبر».

هذا فيه اعترافٌ بـدعاء الـسلف عنـد الـسلام، وتـركهم الـدخول إلى الحجرة؛ مُبالغةً في الأدب، وتركهم استقبال القبر عند الدعاء ـ إن صح ـ لا يدل على إنكار الزيارة، ولا على إنكار السفر لها.

قوله : «وأما وقت السلام عليه، فقال أبـو حنيفـة رحمـه الله: يـستقبل القبلة أيضاً».

هو كذلك، ذَكرهُ أبو الليث السمرقندي في «الفتاوىٰ»[2] عطفـاً علـى حكايةِ حكاها الحسن بن زياد، عن أبي حنيفة رحمه الله تعالى.

وقال السروجي الحنفي: «يقف عندنا مستقبل القبلة».

= الإمام الهيثمي في «مجمع الزوائد» ٥ : ٢٤٥ حيث قال: «رواه أحمد، والطبراني في «الكبير» و«الأوسط»، وفيه كثير بن زيد، وثقه أحمد وغيره، وضعَّفهُ النسائي وغيره».

وقال الهيثمي أيضاً «مجمع الزوائد» ٤ : ٢ : «رواه أحمد، وداود بن صالح. قال الذهبي: لم يرو عنه غير الوليد بن كثير، وروىٰ عنه كثير بن زيد ـ كما في «المسند» ـ، ولم يُضَعّفْهُ أحمد».

فالحديث إن شاء الله تعالىٰ حَسنٌ.

(١) وقد تقدم ص٣٠٦ ذكر قول الإمام أحمد، وتأييد الإمام الذهبي رحمهما الله تعالى.

(٢) «فتاوىٰ أبي الليث السمرقندي» الورقة [٤٩/ب].

47) Shaykh Abdal Hadi Muhammad al-Kharsa al-Hanafi

Shaykh Abdal Hadi Muhammad al-Kharsa (born in 1959 CE) from Damascus, Syria, compiled a work entitled *al-Is'ad fi jawaz al Tawassul* (pp. 62-63). Under the section on Tabarruk bi Athar al-Nabi, Sallallahu alaihi wa sallam (Seeking blessings from the Prophetic remnants), he mentioned the Abu Ayyub (ra) narration from Musnad Ahmed, and mentioned its chain was declared Sahih by al-Hakim and agreed upon to be so by al-Dhahabi. Title page:

الإسعاد في جواز التوسل

والاستمداد

بقلم

الشيخ عبد الهادي محمد الخرسة

خريج جامعة الأزهر

From pp. 62-63:

٤ - أخرج الإمام أحمد رحمه الله تعالى في مسنده عن داود بن أبي صالح قال : « أقْبل مروان يوماً فوجد رجلاً واضعاً وجهه على القَبْر فقال : أتدري ما تصنع ؟ فأقبل عليه ، فإذا هو أبو أيوب فقال : نعم جئتُ رسولَ الله صلّى الله عليه وسلّم ولم آتِ الحجر ، سمعت

٦٢

رسول الله صلّى الله عليه وسلّم يقول : « لا تبكُوا على الدِّين إذا وليَه أهلُه ، ولكن ابكُوا عليه إذا وليَه غير أهله » .

وأخرجه الحاكم في المستدرك وقال : صحيح الإسناد ووافقه الذهبي .

والحديث فيه التجاء أحد الصَّحابة إلى رسول الله صلّى الله عليه وسلّم وتمسحُه بقبره الشريف .

Since Shaykh al-Kharsa did not oppose the gradings of al-Hakim and al-Dhahabi then this is deemed to be agreement with these scholars of Hadith.

48) Shaykh Mahmud Khalil al-Saeedi

Shaykh Mahmud Khalil al-Saeedi from Egypt edited another edition of the Musnad of Imam Ahmed ibn Hanbal which was published in 12 volumes by Dar ibn al-Jawzi in Cairo in the year 2016. Under the hadith of Abu Ayyub al-Ansari (ra) he mentioned the grading of al-Dhahabi that it is Sahih (with reference to the version from Mustadrak al-Hakim). Title page:



مُسْنَدُ
الإِمَامِ أَحْمَدَ بْنِ حَنْبَلٍ

طَبْعَةٌ فَرِيدَةٌ، مُحَقَّقَةٌ، مُنَقَّحَةٌ، مُخَرَّجَةٌ،
مَضْبُوطَةٌ بِالشَّكْلِ الكَامِلِ
مُقَابَلَةٌ عَلَى المَخْطُوطَاتِ وَالمَطْبُوعَاتِ

ضَبَطَ نَصَّهُ، وَقَارَنَ بَيْنَ نُسَخِهِ المَطْبُوعَةِ وَالمَخْطُوطَةِ وَعَلَّقَ عَلَيْهَا
فَضِيلَةُ الشَّيْخِ مَحْمُود خَلِيل الصَّعِيدِيّ

خرج أحاديثه

المجلد الحادي عشر
٢٥٧٩٧ - ٢٣٢٩٦

دار ابن الجوزي
القاهرة

This is how he mentioned it in the footnote to the Musnad Ahmed (11/164, no. 24072, fn. 4):

٢٤٠٧٢- حَدثنا عَبدُ الله، حَدثني أبي، حَدَّثنا عَبْدُ المَلِكِ بْنُ عَمْرٍو، حَدَّثنا كَثِيرُ بْنُ زَيْدٍ، عَنْ دَاوُدَ بْنِ أَبِي صَالِحٍ قَالَ أَقْبَلَ مَرْوَانُ يَوْمًا فَوجَدَ رَجُلًا وَاضِعًا وَجْهَهُ عَلَى القَبْرِ، فَقَالَ أَتَدْرِي مَا تَصْنَعُ، فَأَقْبَلَ عَلَيْهِ، فَإِذَا هُو أَبُو أَيُّوبَ، فَقَالَ: نَعَمْ جِئْتُ رَسُولَ اللهِ صَلى الله عَليه وَسَلم، وَلَمْ آتِ الحَجَرَ سَمِعْتُ رَسُولَ اللهِ صَلى الله عَليه وَسَلم يَقُولُ: لاَ تَبْكُوا عَلَى الدِّينِ إِذَا وَلِيَهُ أَهْلُهُ وَلَكِنِ ابْكُوا عَلَيْهِ إِذَا وَلِيَهُ غَيْرُ أَهْلِهِ[٤]. [كُتب (٢٣٩٨٣)، رسالة (٢٣٥٨٥)]

٢٤٠٧٣- حَدثنا عَبدُ الله، حَدثني أبي، حَدَّثنا أَبُو عَبْدِ الرَّحْمَنِ، حَدَّثنا سَعِيدٌ، يَعْنِي ابْنَ أَبِي أَيُّوبَ، حَدَّثَنِي شُرَحْبِيلُ بْنُ شَرِيكٍ المَعَافِرِيُّ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ الحُبُلِيِّ، قَالَ: سَمِعْتُ أَبَا أَيُّوبَ الأَنْصَارِيَّ، يَقُولُ: قَالَ رَسُولُ اللهِ صَلى الله عَليه وَسَلم: غَدْوَةٌ فِي سَبِيلِ اللهِ، أَوْ رَوْحَةٌ خَيْرٌ مِمَّا طَلَعَتْ عَلَيْهِ الشَّمْسُ وَغَرَبَتْ[٥]. [كُتب (٢٣٩٨٤)، رسالة (٢٣٥٨٦)]

٢٤٠٧٤- حَدثنا عَبدُ الله، حَدثني أبي، حَدَّثنا هَاشِمُ بْنُ القَاسِمِ، حَدَّثنا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ أَبِي لَيْلَى، عَنْ أَخِيهِ، عَنْ أَبِيهِ، عَنْ أَبِي أَيُّوبَ، عَنِ النَّبِيِّ صَلى الله عَليه وَسَلم قَالَ: إِذَا عَطَسَ أَحَدُكُمْ

[١] انظر: تنقيح التحقيق لابن عبد الهادي (٢/١٨).
[٢] قال الهيثمي في مجمع الزوائد [بَابُ مَا يَقُولُ إِذَا أَصْبَحَ وَإِذَا أَمْسَى] (١٠/١١٢): «رجاله رجال الصحيح».
[٣] البخاري، بَابُ السَّلامِ لِلْمَعْرِفَةِ وَغَيْرِ المَعْرِفَةِ، برقم (٦٢٣٧)، ومسلم، بَابُ تَحْرِيمِ الهَجْرِ فَوْقَ ثَلَاثٍ بِلَا عُذْرٍ شَرْعِيٍّ، برقم (٢٥٦٠).
[٤] مستدرك الحاكم، برقم (٨٥٧١) قال الذهبي: «صحيح».
[٥] مسلم، بَابُ فَضْلِ الغَدْوَةِ وَالرَّوْحَةِ فِي سَبِيلِ اللهِ، برقم (١٨٨٣).

The fact that al-Saeedi did not oppose the gradings of al-Hakim and al-Dhahabi is to be understood as his agreement with them that the narration of Abu Ayyub al-Ansari (ra) is authentic.

49) Dr. Fa'iza bint Abdullah al-Khuza'ie

A female researcher from Saudi Arabia by the name of Fa'iza bint Abdullah al-Khuza'ie[737] edited a part of the *Mustadrak*[738] of al-Hakim for her doctorate at Ummul Qura University, Makka in 1438AH. This being one of the most recent editing's of part of the Mustadrak. She completed this thesis under the supervision of a well-known Indian Salafi based in the said university by the name of **Dr. Wasiullah Abbas,** who is known to the two detractors. Here is the title page:

المملكة العربية السعودية
وزارة التعليم
جامعة أم القرى
كلية الدعوة وأصول الدين
قسم الكتاب والسنة

المستدرك على الصحيحين للإمام الحاكم
دراسة وتحقيق من كتاب الفتن والملاحم إلى نهاية كتاب المستدرك

بحث مقدم لنيل درجة الدكتوراه في الكتاب والسنة

إعداد الطالبة
فايزة بنت عبد الله بن غطيش الخزاعي
الرقم الجامعي ٤٣١٧٠٠٤٣

إشراف فضيلة الشيخ
الأستاذ الدكتور: وصي الله محمد عباس أحمد عباس

١٤٣٧-١٤٣٨ هـ

المجلد الأول

---

[737] Listed on the Ummul Qura site - https://uqu.edu.sa/en/App/Alumni/43170043

[738] Available to download here - https://drive.google.com/file/d/1MWJwlb_w4tYXE89BecrmHLMhftaY9QzS/view

In a lengthy footnote between pages 737-738 she mentioned the status of the chain of transmission, and its subnarrators, as well as mentioning the views of some recent contemporaries and previous generations of scholars. She mentioned that the chain of transmission is Hasan (good) and graded the narration to be overall Hasan. This being a balanced view from such a researcher as the Saudi Islamic universities have some form of affiliation to shades of Salafism. Here is what she mentioned on p. 737 with regard to the isnad being Hasan:

* **الحكم على الإسناد:**

الإسناد فيه داود بن أبي صالح مقبول، وقد تابعه المطلب بن عبد الله كما في التخريج وهو صدوق كثير التدليس والإرسال، وكثير بن زيد صدوق يخطئ؛ فالإسناد حسن.

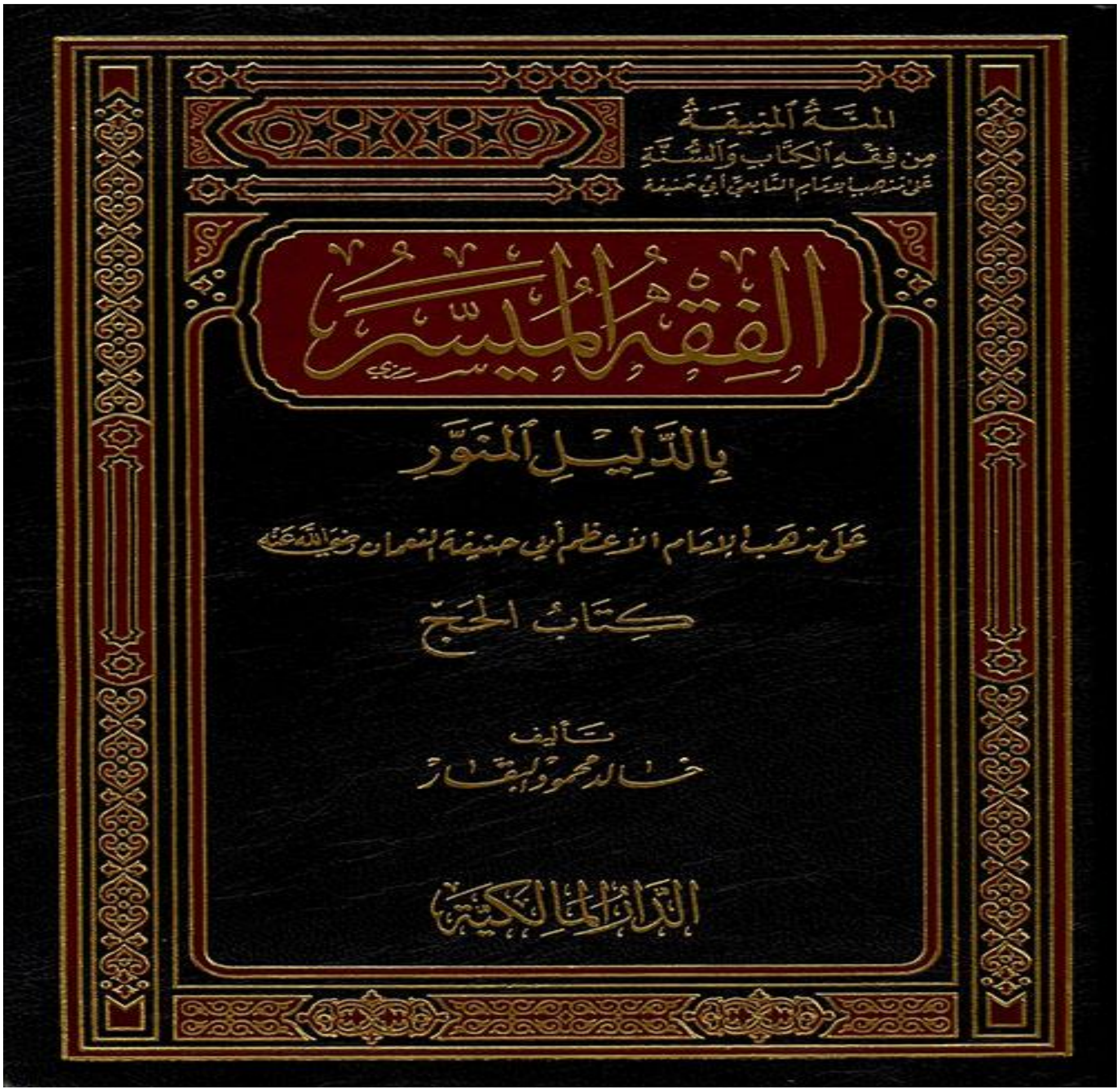
On p. 738 she mentioned that the narration is overall Hasan (good) in terms of its wording being acceptable:

* **الحكم على الحديث:**

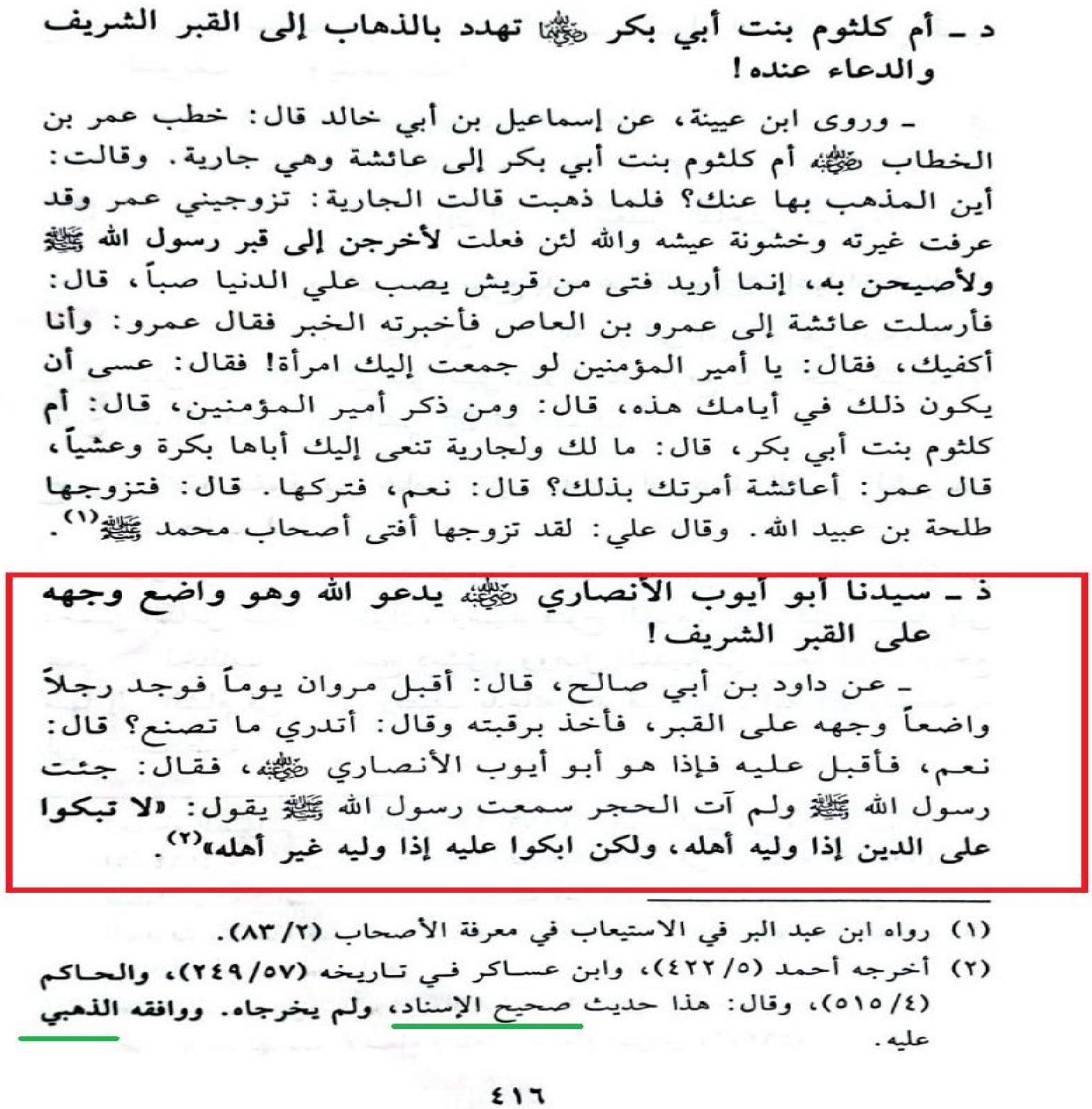
(١) حديث حسن.

50) Shaykh Khalid Mahmud al-Baqqar

A contemporary work on Hanafi fiqh with evidences was compiled by Shaykh Khalid Mahmud al-Baqqar under the title: *Al-Fiqh al-Muyassar bid-Dalil al-Munawwar.* Title page:



On p. 416 he mentioned the Abu Ayyub al-Ansari (ra) narration as can be seen in the image below:



د ـ أم كلثوم بنت أبي بكر ؓ تهدد بالذهاب إلى القبر الشريف والدعاء عنده!

ـ وروى ابن عيينة، عن إسماعيل بن أبي خالد قال: خطب عمر بن الخطاب ؓ أم كلثوم بنت أبي بكر إلى عائشة وهي جارية. وقالت: أين المذهب بها عنك؟ فلما ذهبت قالت الجارية: تزوجيني عمر وقد عرفت غيرته وخشونة عيشه والله لئن فعلت **لأخرجن إلى قبر رسول الله ﷺ ولأصيحن به**، إنما أريد فتى من قريش يصب علي الدنيا صباً، قال: فأرسلت عائشة إلى عمرو بن العاص فأخبرته الخبر فقال عمرو: وأنا أكفيك، فقال: يا أمير المؤمنين لو جمعت إليك امرأة! فقال: عسى أن يكون ذلك في أيامك هذه، قال: ومن ذكر أمير المؤمنين، قال: أم كلثوم بنت أبي بكر، قال: ما لك ولجارية تنعى إليك أباها بكرة وعشياً، قال عمر: أعائشة أمرتك بذلك؟ قال: نعم، فتركها. قال: فتزوجها طلحة بن عبيد الله. وقال علي: لقد تزوجها أفتى أصحاب محمد ﷺ(١).

ذ ـ سيدنا أبو أيوب الأنصاري ؓ يدعو الله وهو واضع وجهه على القبر الشريف!

ـ عن داود بن أبي صالح، قال: أقبل مروان يوماً فوجد رجلاً واضعاً وجهه على القبر، فأخذ برقبته وقال: أتدري ما تصنع؟ قال: نعم، فأقبل عليه فإذا هو أبو أيوب الأنصاري ؓ، فقال: جئت رسول الله ﷺ ولم آت الحجر سمعت رسول الله ﷺ يقول: **«لا تبكوا على الدين إذا وليه أهله، ولكن ابكوا عليه إذا وليه غير أهله»**(٢).

(١) رواه ابن عبد البر في الاستيعاب في معرفة الأصحاب (٢/ ٨٣).

(٢) أخرجه أحمد (٥/ ٤٢٢)، وابن عساكر في تاريخه (٥٧/ ٢٤٩)، والحاكم (٤/ ٥١٥)، وقال: هذا حديث صحيح الإسناد، ولم يخرجاه. ووافقه الذهبي عليه.

٤١٦

In footnote no. 2 he mentioned that al-Hakim declared the chain of transmission to be Sahih (in al-Mustadrak, 4/515) and al-Dhahabi agreed with him. This is an indication that al-Baqqar agreed with this overall authentication of the narration

51) Shaykh Mahmud al-Sayyid Sabih

Dr. Mahmud al-Sayyid Sabih compiled a work in refutation of Ibn Taymiyya entitled: *Akhta ibn Taymiyya fi Haqq Rasulullah ﷺ wa Ahl Baytihi.*

Title page:



On p. 264 he mentioned the Abu Ayyub al-Ansari (ra) narration with mention of its authentication by al-Hakim and al-Suyuti, with an explanation on why the sub narrator known as Kathir ibn Zayd is a reliable transmitter:

التى يقصد بها إعطاء كلامه قوة ـ وهذه النقطة بالذات ـ أعنى كثرة الإدعاء بالخطأ فى المسائل المشهورة ـ تخرجه عن دائرة المحققين ، فكيف يكون شيخاً للإسلام أصلاً .

٢- أن يكون قد وصله ولم يذكر ذلك .. ولو ثبت ذلك فهى كارثة .

٣- أن يكون قد وصله ولكن لم يستطع ولم يمهله الوقت لتغيير آرائه .

٤- وهناك احتمالات أخرى لا داع لذكرها .

ونقول وبالله التوفيق :

تقبيل أو مس قبر النبى صلى الله عليه وسلم ورد عن الصحابة والتابعين والسلف الصالح فى كل العصور ، وليس له دخل بالمحافظة على التوحيد .

وليأت أتباع ابن تيمية بدليل على صدقه سواء فى نقله عن الأئمة أو فيما يفهمه وحده .

وإليك الأدلة من فعل الأمة المحمدية

أولاً : حادثة أبى أيوب الأنصاري

روى الإمام أحمد والحاكم عن داود بن أبي صالح قال : " أقبل مروان يوماً فوجد رجلاً واضعاً وجهه على القبر فقال : أتدرى ما تصنع فأقبل عليه فإذا هو أبو أيوب ، فقال : نعم جئت رسول الله صلى الله عليه وسلم ولم آت الحجر ، سمعت رسول الله صلى الله عليه وسلم يقول« لا تبكوا على الدين إذا وليه أهله ، ولكن ابكوا عليه إذا وليه غير أهله »" . اهـ(١٠٠)

قلت :

انظر أدب وفقه الصحابى الجليل أبى أيوب الأنصارى بقوله" نعم جئت رسول الله

(١٠٠) رواه الإمام أحمد فى مسنده (٥ / ٤٢٢ رقم ٢٣٦٣٣) والحاكم فى المستدرك (٤ / ٥٦٠ برقم ٨٥٧١) وابن عساكر فى تاريخ دمشق (٥٧ / ٢٤٩) عن داود بن أبى صالح .

كما رواه الطبرانى فى المعجم الكبير (٤ / ١٥٨ رقم ٣٩٩٩) والمعجم الأوسط (١/ ٩٤ رقم ٢٨٤)(٩ /١٤٤رقم ٩٣٦٦) وابن عساكر (٥٧ / ٢٥٠) عن المطلب بن عبد الله .

وهو حديث أقل أحواله أن يكون حسناً فقد صححه الحاكم والسيوطى فى الجامع الصغير وقال الهيثمى فى مجمع الزوائد (٥ / ٢٤٥) : رواه أحمد والطبرانى فى الكبير والأوسط وفيه كثير بن زيد وثقه أحمد وغيره وضعفه النسائى وغيره . ويكفيه توثيق الإمام أحمد ، ومن المعلوم أن النسائى متشدد فى التوثيقوكثير ابن زيد هنا يحسن الحافظ ابن حجر العسقلانى حديثه ، فقد قال فى تلخيص الحبير (٢ / ١٣٣) – فى تخريج حديث أنه صلى الله عليه وسلم وضع صخرة على قبر عثمان بن مظعون وقال « أعلم بها قبر أخى وأدفن إليه من مات من أهلى » قال : وإسناده حسن ليس فيه إلا كثير بن زيد راويه عن المطلب وهو صدوق

٢٦٤

On p. 265:

صلى الله عليه وسلم " . اهـ ، فهو يعامله معاملة الحى لأنه حى فعلاً .

فهل الصحابى الجليل أبو أيوب الأنصارى لا يعلم توحيد الله عز وجـل ، أم أنـه يحتاج لابن تيمية حتى يعلمه ؟!

أم أن الصحابى الجليل أبا أيوب الأنصارى لا يعتبره ابن تيمية من الأئمة ؟!

وسبحان الله !! ما اعترض على أبي أيوب الأنصارى إلا مروان بن الحكم وابن تيمية .

فأما مروان بن الحكم فهو الذى قتل طلحة بن عبيد الله أحد العشرة المبشرين بالجنة الذى أخبر عنه رسول الله صلى الله عليه وسلم أنه شهيد يمشى على وجه الأرض

راجع روايات قتل مروان بن الحكم طلحة بن عبيد الله أحد العشرة المبشرين بالجنة بالأسانيد الصحيحة كما ذكرها ابن حجر فى الإصابة (٣ / ٥٣٢) والهيثمى فى مجمع الزوائد (٩ / ١٥٠) وغيرهما .

وأما ابن تيمية فقد قدمنا فى ترجمته اختلاف الناس فى أمره .

The above few lines mentioned the following:

“I say: Look at the etiquette and jurisprudence of the eminent companion Abu Ayyub al-Ansari in his words "Yes, I came to the Messenger of Allah (peace be upon him)" for he is treating him as if he were alive, because he is indeed alive[739] in reality.

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[739] See earlier for the mention and authenticity of the following hadith which proves this belief:
From the Musnad of Abu Ya’la al-Mawsili and Musnad al-Bazzar as mentioned by Hafiz al-Haythami in his *Majma al-Zawa’id* as follows:

13812 - وَعَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: «الْأَنْبِيَاءُ أَحْيَاءٌ فِي قُبُورِهِمْ يُصَلُّونَ» . رَوَاهُ أَبُو يَعْلَى وَالْبَزَّارُ، وَرِجَالُ أَبِي يَعْلَى ثِقَاتٌ.

Meaning:

‘From Anas bin Malik (ra) that he said: The Messenger of Allah (صلى الله عليه وسلم) said***: "The Prophets are alive in their graves, praying.’*** It is reported by Abu Ya'la and Al-Bazzar, and the narrators of Abu Ya'la[739] are trustworthy.”

So did the eminent companion Abu Ayyub al-Ansari not know the Oneness (Tawhid) of Allah the Almighty, or did he need Ibn Taymiyya to teach him?!

Or does Ibn Taymiyya not consider Abu Ayyub al-Ansari to be from the Imams?!

Glory be to Allah!! None objected to Abu Ayyub al-Ansari except Marwan bin al-Hakam and Ibn Taymiyya.

As for Marwan bin al-Hakam, he is the one who killed Talha bin Ubaydullah, one of the ten promised Paradise, about whom the Messenger of Allah (peace be upon him) informed that he is a martyr walking upon the earth.

Refer to the narrations of Marwan bin al-Hakam killing Talha bin Ubaydullah, one of the ten promised Paradise, with the authentic chains of narration as mentioned by Ibn Hajar in *al-Isaba*[740] (3/532) and al-Haythami in *Majma al-Zawa'id* (9/150)[741] and others."

To conclude this section, it is apparent that many classical scholars accepted the Abu Ayyub al-Ansari (ra) narration to be either authentic in some manner or mentioned it with silent consent. Most of the above vital information was not mentioned by the two detractors due to their faulty research skills, preconceived bias, and lack of independent and deep investigation (tahqiq). Hence, the narration is Sahih, and the event did occur.

[740] Ibn Hajar said in *al-Isaba* (3/532): "It is narrated by Ya'qub bin Sufyan with an authentic chain (Sahih) of narration, from Qays ibn Abi Hazim, that Marwan bin Al-Hakam saw (Talha) among the cavalry and said: 'This one aided (in the death of) Uthman (ra), and he shot him with an arrow in his knee. The blood did not stop flowing until he died."

[741] The narration recorded by al-Haythami being as follows: "Qays ibn Abi Hazim said: I saw Marwan bin Al-Hakam when he shot Talha on that day with an arrow, and it landed in his knee. Talha continued to glorify (Allah) until he died. It was narrated by Al-Tabarani, and its narrators are narrators of the Sahih (authentic hadith collections)."

EPILOGUE

With utmost respect did Abu Ayyub al-Ansari (ra) draw near,
Head bowed down in reverence at the noble Prophet’s ﷺ grave,
This act of devotion, scholars widely confirm,
As a Sahih hadith, we should affirm

Though some now object, this report they disdain,
In the pseudo-Salafi creed, discord remains,
Many still persist in rejecting the old,
Mocking ijazahs, self-taught and bold,

Hanafis reviled without warranted cause,
Displaying ignorance for Madhhab laws,
Inept in research, mistakes they make,
When naming books and scholars, errors they partake

Old manuscripts reveal narrations verified,
Ibn Hajar's final view exposed, detractors nullified,
Al-Dhahabi concurred with grades renowned,
Al-Hakim, he authenticated it, integrity sound

Al-Haythami trusted routes with Kathir ibn Zayd within,

At times grading Sahih, free from chagrin,

Dawud ibn Abi Salih, trustworthy and known,

In al-Kamil of Ibn Adi; Dawud’s reliability has indirectly been shown

Not an unknown narrator, as some detractors claim

In texts we witness a host of scholar’s decree,

The Prophet's ﷺ grave height, as the law states to be,

Ibn Umar (ra), Bilal (ra), Usama ibn Zayd (ra), Anas ibn Malik, Uqba ibn Amir and Mu'adh (ra) revered that noble place,

Early reverence forgotten; some now debase

Ibn Hanbal permitted touching the blessed grave, as al-Dhahabi attested,

Though contra traditions, some have contested,

Ibn Hanbal's own hand, on a grave he rested,

Sound reports relay this, distortions redressed

On Tabarruk, Tawassul and graves, the scholars opined,

With wisdom and proof, their views aligned,

While vulgar diatribe, we strongly decline,

And uphold the way, of the learned sublime

Prostration (Sajda) to graves, we do not uphold,

Nor circumambulating (Tawaf) graves, as some did of old,

On touching graves difference remains, room for discourse,
Following Madhhab wisdom, the righteous course

The Ultimate Reality, to hearts was unveiled
By the Noble Messenger ﷺ, whose message prevailed
Carried forth by his Companions, as he foretold
And Ahl al-Sunna after, tradition did uphold

But innovators strayed, from the path laid bare
Twisting pure Tawhid, meanings they impair
Accusing true adherents, with labels unjust
Grave worshippers they charge, betraying their lust

To inject deviance, into what was clear
To cast doubts on those near, from falsehoods we do steer
But we see through their veil, and recognize true
The Tawhid displayed, by the Prophet ﷺ and his troupe

Not to stones do we pray, or the departed implore
But to Allah we bow, nothing more evermore
No partners we ascribe, to His Majesty praised
By Tawhid sincere, our loyalty blazed

So from those who deceive, we decisively turn

To the truth-bearers cleave, from their wisdom we learn

With enlightened minds, we discern the divine

And uphold true Tawhid, until end of time

Moderation we seek, with the foremost of creed,

Balance and justice, we must heed,

May Allah give us success, the straight path to tread,

Respecting differences, without rancour or dread.

Peace and blessings be upon Sayyiduna Muhammad

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